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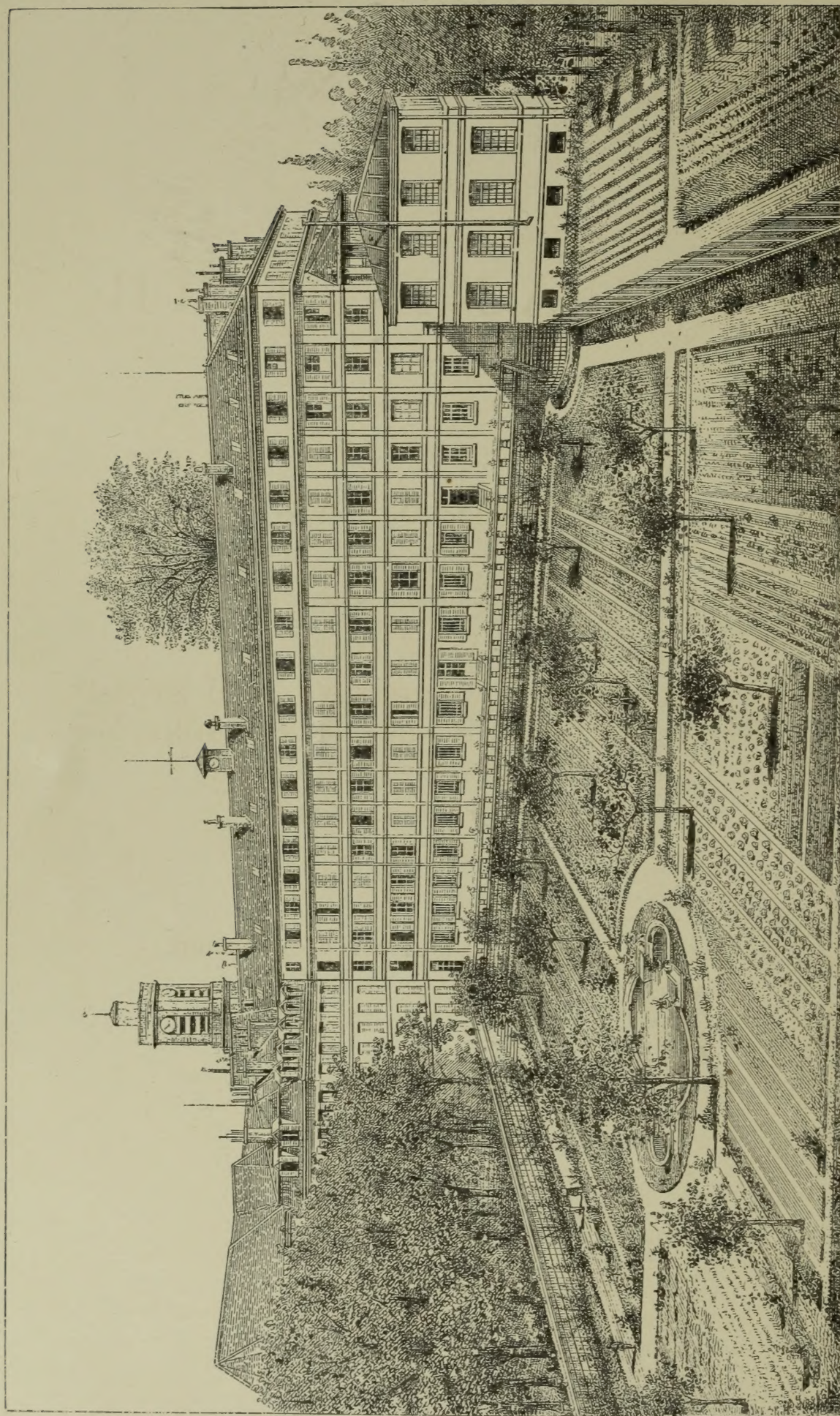
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NATIONAL INSTITUTION FOR THE DEAF AND DUMB, PARIS, FRANCE.

AMERICAN ANNALS
OF THE
DEAF AND DUMB,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, E. C. STONE,
OF CONNECTICUT, I. L. PEET, OF NEW YORK,
W. J. PALMER, OF ONTARIO, AND
THOMAS MACINTIRE, OF
INDIANA,

Executive Committee of the Convention.

VOL. XXII. — 24

WASHINGTON, D. C.:

PUBLISHED BY THE CONVENTION OF AMERICAN INSTRUCTORS OF
THE DEAF AND DUMB.

1877.

Printed by Gibson Bros., Washington, D. C.

NvF10

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v. 22-24

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AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXII., No. 1.

JANUARY, 1877.

THE NATIONAL INSTITUTION FOR THE DEAF AND
DUMB AT PARIS.

BY MAXIME DU CAMP, PARIS, FRANCE.

[THE following article was translated by Mr. D. W. George, a recent graduate of the National Deaf-Mute College, from the *Revue des Deux Mondes* of April 15, 1873. The distinguished reputation of its author and the high character of the periodical in which it appeared combined to give the article great importance in the eyes of Frenchmen, and caused it to produce no little sensation among the institutions of France. For this reason, as well as for the interest attaching to the history and description of the Paris Institution, it seems entitled to a place in our pages. But of course its publication in the *Annals* is by no means to be regarded as an editorial endorsement of the opinions expressed by M. Maxime Du Camp; on the contrary, we think he errs greatly in some of his general judgments, and we believe his strictures upon the Paris Institution to be unjust in several respects.—ED. ANNALS.]

I.

The art of speaking with the aid of signs must have existed at all times. Men of different tongues, accidentally brought together, have always been able to convey simple ideas and make themselves understood by using certain significant gestures; these constitute the *sign-language*. Moreover, whenever children have been collected under the discipline of the rule of silence, they have sought a means of chatting without making a noise, and have contrived a visible alphabet in which each letter is represented by a peculiar movement of the fingers:

this is *dactylology*; we have all "talked" it in our school-days. The combination of dactylology with the sign-language constitutes the language of the deaf and dumb. This artificial language is an inestimable boon to these unfortunates, for by it they can communicate freely with each other, and as it forms the basis of instruction in reading and writing, it is the means of furnishing them an instrument of intercourse with other men. Thanks to this language, the deaf-mute, rescued from isolation, can participate in ordinary life, so far as to provide for the necessities of his own existence.

Prior to the apostolate of the Abbé de l'Epée, we find the history of several individual attempts at the instruction of deaf-mutes, the object of which seems to have been to strike the public imagination rather than to reach any large number of individuals. Rudolph Agricola, professor of philosophy at Heidelberg, (1480,) relates in his book, "*De Inventionem dialecticam*," that he knew a deaf-mute who could read and write. Jerome Cardan. (born 1501, died 1576,) in his "*Paralipomena*" puts the question whether deaf-mutes can be educated, and answers it in the affirmative. The Benedictine monk Pedro de Ponce (died 1584) published a method for their instruction; his ideas were revived by J. Bonet, secretary of the Constable of Castile, who produced, in 1620, *l'Arte para enseñar a hablar a los mudos*. In the seventeenth century, Fabricio d'Aquapendente, professor at Padua, Bulwer, J. Wallis, and W. Holder, in England, Van Helmont and Conrad Amman, in Holland, busied themselves with this subject, and formed theories which practice did not justify; their principle seems to have been to compel the deaf-mute to articulate sounds. Van Helmont's book is entitled "*Surdus Loquens*,"* (1692.) G. Raphel, in Germany, educated his three children afflicted with deaf-muteness, and published, in 1718, the method which he used. It is difficult to ascertain how far these isolated attempts, which were addressed only to individuals, were carried. It was in Paris that the first success was demonstrated scientifically. It was due to a Portuguese of Estremadura, named Jacobo Rodriguez Pereira or Pereire. On the 11th of June, 1749, he presented

* This is a mistake; Amman, not Van Helmont, was the author of "*Surdus Loquens*." This paragraph, in the original, contains several other errors, especially in the dates, but these are corrected in the translation.—
ED. ANNALS.

to the Academy of Sciences an educated deaf-mute; on the 13th of January, 1751, he presented a second; encouraged by Buffon, Mairan, Diderot, and Jean-Jacques Rousseau, he continued his work, but was not willing to reveal the secret of his method. He gave instruction to twelve deaf-mutes, employing dactylology and articulation. He obtained from the king a pension of 800 livres, and was appointed his interpreter of the Spanish and Portuguese languages. He offered to sell his process to the government; the negotiation was begun, but came to nothing.

The idea gradually prevailed; to teach deaf-mutes to speak seemed no longer a miracle; it tempted more than one ambition. Pereire's success excited the emulation of one Ernaud, who also educated two deaf-mutes, whom he exhibited before the Academy in 1757. He knew nothing of Pereire's system, and he taught little besides articulation; the unfortunates whom he exhibited in public doubtless repeated from memory phrases prepared beforehand, which they had been taught to read from the lips when pronounced quite slowly; this was the *labial alphabet*. Did the Abbé de l'Épée know of Pereire and Ernaud? It is very doubtful; for at the time when the latter was receiving the praises of the scientific world, De l'Épée was perfecting the method with which his name remains forever linked. He lived in Paris in poverty; he had submitted to the bull *Unigenitus*, but had acknowledged at the same time that he believed in the miracles of the Cemetery St. Médard; that was reason enough why he should be deprived of the right of preaching and confessing. About 1753 he went on some unimportant matter of business to the house of a widow who lived on the Rue Fossés-Saint-Victor; she being absent, he waited for her return in a room in which were twin sisters. In vain he endeavored to converse with them; they maintained an absolute silence. When their mother returned the mystery was unravelled; the Abbé de l'Épée learned that he was in the presence of two deaf-mutes, and that they were disconsolate, be-

* The Abbé de l'Épée's own declaration ought to be a sufficient answer to this question. He says in the preface to his "*Véritable Manière*:" "When I consented to undertake the instruction of two deaf-mute sisters, I was not aware that there was in Paris a teacher (M. Pereire) who for several years had applied himself to this work, and had educated pupils." In his *Institution des Sourds et Muets*, chapter I, he says: "I became a teacher of the deaf and dumb, not knowing that there had ever been any such before myself."—ED. ANNALS.

cause death had recently taken away from them their teacher, a Father of the Christian Doctrine, named Vanin, who had attempted to instruct them by the aid of engravings. This moment decided the destiny of the deaf-mutes and the vocation of the Abbé de l'Epée; from this hour to his death he consecrated himself exclusively to the work to which he felt himself called of God.

De l'Epée was a man of great benevolence and amiability, as is shown by his portrait; the eyes were prominent, the cheeks full, the lips thick and always smiling, the chin square, and the forehead high, indicating great tenacity of purpose and inexhaustible kindness and love. Amid these good qualities so evident we discover in him something of simplicity and even of credulity, which explains the enthusiasm with which he allowed himself to be carried away in the famous mystification of the false Comte de Solar.* This incident created a great stir in its time; it took from the Abbé de l'Epée leisure hours that might have been better spent, and furnished to Bouilly the subject of a melodramatic comedy which at one time attained great success. Perhaps he needed this blind faith—the faith which removes mountains—not to be discouraged at the outset by obstacles which might have been regarded as insuperable. Reviving the dactylology which Bonet had published in 1610, and in which every sign corresponds to a letter of the alphabet, but attempting especially to combine into a methodical and analytical group all the signs called natural,† by the aid of which all deaf-mutes express their wants and impressions, he invented a real language, easy to understand, easy to teach, and which proved a very satisfactory means of communication for the un-

* A description of this remarkable event, abridged from Bébien's *Eloge*, may be found in the first volume of the *Annals*, page 74. The description, however, contains several material errors, and seems, like the painting mentioned elsewhere in this article, to have been based upon Bouilly's play rather than upon the facts of the case. Whether the pretended count was originally and intentionally an impostor, or was made one in spite of himself by the good Abbé's imaginative enthusiasm, it is hard to say; but after De l'Epée's death it was clearly demonstrated that his *protégé* was not the Comte de Solar. See the "*Rapport du Procès Solar*," Paris, 1792, and the various other documents relating to this case published at the time.—ED. ANNALS.

† The expression "natural signs" is improper. There are no natural signs. Every people, or rather every race, has its own signs. We shake the head to say no; the Arab raises it.

fortunate class to whom he became a father, and whom he called around him from all sides. When he undertook this most admirable task of bestowing intelligence upon beings whom the absence of a sense had deprived of it, was it his object to place them in a position to earn their living without resorting to public benevolence? I think not. He devoted himself chiefly to making them acquainted with God, giving them ideas of Christian metaphysics, and revealing to them the mysteries of the Catholic religion. In the opinion of many narrow and pharisaical divines, the deaf-mute could not obtain salvation; they cited as a positive proof the seventeenth verse of the tenth chapter of St. Paul's epistle to the Romans, "Faith cometh by hearing." This text sufficed to exclude deaf-mutes from the communion of the faithful, and, in many cases, even denied them legal rights; it is mentioned as an exceptional and unprecedented case that, in 1679, the parliament of Toulouse sustained the validity of a will which a deaf-mute had written with his own hand.*

Such an opinion must have disturbed a man of profound convictions like the Abbé de l'Epée not a little. A passage in St. Augustine showed him the path he was to follow in order to save these unfortunate souls, whom people could believe to have been condemned in advance. "*Surdus natus litteras, quibus lectis fidem concipiat, discere non potest*;" the congenital deaf-mute cannot learn to read the books which would give him a comprehension of faith." In order to believe, then, reasoned the Abbé de l'Epée, it is not necessary to hear, provided one is able to read, since faith can enter into the soul through the eyes as well as through the ears. The way was made clear; to the sign-language and dactylology it was necessary to add reading and writing, and then there were no ideas so abstract, no mysteries so complex, that they could not be explained to a deaf-mute and be comprehended by him. This conception, the

* Certain religious laws have deprived the deaf-mute of common rights. "The blind and the deaf from birth, the mute and the crippled, are not qualified to inherit property. But it is just that the heir of unimpaired senses who receives their portion should give them, so far as possible, clothing and subsistence to the end of their days; if he did not do it, he would be criminally guilty." (Laws of Manou, book ix.) Quite recently, an attempt was made to nullify an election because a deaf-mute had taken part in the vote, but the chamber of deputies, in the session of December 25, 1833, refused to sustain the objection.

most exalted of all for a fervent soul, was to have practical results which doubtless the Abbé de l'Epée did not foresee, and by which this whole afflicted class have profited.

The Abbé was not rich. He had distributed in four boarding-houses those whom he called his children, and in whom he had interested several charitable persons. Twice a week, from seven o'clock in the morning until noon, they were brought to him, about 75 in number, in his room on the second floor of the house number 14 Rue des Moulins; there he instructed them, teaching them to attach certain fixed meanings to certain gestures, which he also translated into writing, so as to give them a written sign corresponding to the gesture sign. In a word, he presented them with a language which, but for him, they might never have known. Though their progress was slow, it was remarkable; yet no one took any notice of the Abbé de l'Epée, who was breaking down under the double load of his labor and his poverty. It was a foreigner who, drawing on him the eyes of the court, as it was then said, caused him to rise from his humble condition. The Count of Falkenstein, that is, Joseph II, visited the school, took an interest in it, and spoke of it to his sister, Marie Antoinette. They had no difficulty in interesting Louis XVI, whose heart was easily opened to works of benevolence, and an order of the council, dated November 21, 1778, declared that the king took under his protection the establishment founded for the benefit of deaf-mutes. The present and future of the Institution were assured. On the 25th of March, 1785, a new order authorized the Abbé de l'Epée to install his school in the old convent of the Celestines, and assigned an income of 3,400 livres for the support of the pupils. They left the hill Des Moulins, and took up their abode in the quarter of the Arsenal.

This little school, hitherto taught in one room, which was now removed into spacious buildings to-day converted into barracks, was really the parent and prototype of the deaf-mute institutions which afterwards arose, first in Austria, and subsequently in all parts of the world.* The glory of it belongs wholly to the persistent efforts of a poor, humble, and obscure man, whose energy nothing could tire, and who was filled with the love of doing good. The second French school was founded

* M. Du Camp seems to be ignorant of the schools founded by Heinicke and Braidwood.—ED. ANNALS.

at Bordeaux, in 1783, by the Archbishop Champion de Cisé, who sent the Abbé Sicard to Paris to learn the method of the Abbé de l'Epée. Sicard returned in 1785, and in April, 1790, was recalled to Paris to succeed the Abbé de l'Epée, who had died on the 23d of December, 1789. The new director was a very intelligent priest, and enthusiastic in the work to which he devoted himself. He seems to have been energetic in everything, and to have preserved in his manners the lively impulsiveness which he owed to his southern birth. He was not slow to understand the ground he was to occupy, and he soon excelled in the art of producing theatrical effects—an art which is doubtless necessary in Paris, where the *blasé* curiosity of the people always has to be over-stimulated in order to interest them even in the most worthy enterprises. However, he was not able to escape the persecutions to which most of the clergy were subjected, and in those days of confusion he was several times arrested and imprisoned. He was in the *Abbaye* during the dark days of September, 1792; he escaped the massacre only by a sort of miracle. The narrative which he wrote of his captivity, notwithstanding certain blemishes, is one of the most curious pages in the history of our city.*

However, the revolution had not disturbed the deaf-mutes; on the contrary, a law of July 21–29, 1791, had confirmed them in the possession of the old convent of the Celestines, but, by an inconsistency hard to explain—for the instruction which suits one class is utterly valueless to the other—the blind children were made to share it with them. This strange and deplorable confusion did not last long; an order of February 13, 1794, decreed the separation of the two schools, which should never have been united, and the seminary of Saint-Magloire was assigned to the Institution for the Deaf and Dumb; in the same year the committees of sequestration and of public charities ordered the removal to their new home, which, however, was not effected until after a new law of January 5, 1795. The deaf-mutes then took possession of the place they still occupy. The house in which they were now quartered has an interesting history. It was at first a hospital in the original meaning of the

* *Relation adressée par M. l'Abbé Sicard, instituteur des sourds-muets, à un de ses amis sur les dangers qu'il a courus les 2 et 3 Septembre, 1792. Collection des mémoires relatifs à la Révolution Française, vol. xxii, p. 85. (See "The Great Peril of Sicard," Annals, vol. i, p. 16.—ED. ANNALS.)*

word—a place of refuge for travellers, pilgrims, and invalids ; it had been founded by monks of the convent of Saint-Jacques-du-Haut-Pas, the headquarters of which were at Lucca, in Italy. These were the monks commonly called “pontiff brethren,” (*frères pontifes*,) by whom were built nearly all the bridges constructed in Western Europe during the Middle Ages. Their abbots were called commanders and wore upon the shoulder the “cross potent,” as if they had been crusaders in the Holy Land. They remained peaceful owners of their domain until 1572. At this date, Catharine de’ Medici, wishing to have a new palace built, (the *Hôtel de Soissons*, which gave place to the corn-market,) turned out the “penitent women” who occupied the desired site, and quartered them in the home of the monks holding the abbey Saint-Magloire of the Rue Saint-Denis; the latter were sent to Saint-Jacques-du-Haut-Pas, and had no difficulty in supplanting the “pontiff brethren,” as there were only two of them left. The new guests, we must believe, did not lead an irreproachable life, for they were expelled, in 1618, by the Archbishop of Paris, who established in their place the first seminary of the Priests of the Oratory which existed in Paris; these were destroyed by the Revolution, and the deaf-mutes were their successors.

The Institution, facing the Rue Saint-Jacques, forms a quadrilateral which rests upon the gardens of the old *Hôtel de Chaulnes*, the Rue d’Enfer, and the Rue de l’Abbé-de-l’Epée, formerly called the Rue des Deux-Eglises. After having passed through the gate of the Institution one finds himself in a large yard in which there is a celebrated tree, the famous elm seen from all parts of Paris, and which has been called “the plume of Mont St. Geneviève.” The trunk of this tree rises to a height of 160 feet, and is crowned by a cluster of verdure in the shape of a bouquet; it has a legend: it is claimed that Sully himself planted it on coming one day to offer up his devotions at Saint-Magloire. This story is not well authenticated, but the tradition which carries the tree back to 1600 is not improbable. One is amazed, not in admiring this giant tree, not in looking at the buildings, which have a vague character of hospital, barracks, school, and convent; but one is amazed that there in the place of honor, on the threshold of this Institution which is an object of pride to all humanity, on the summit of this hill which the Middle Ages called *Mons scholarum*, in front

of the building where is repeated every day the greatest miracle that education has ever been able to perform, one looks in vain for a statue of the Abbé de l'Épée. The surprise is exceedingly painful, especially when one reflects upon the marbles that have been sculptured and the bronzes that have been cast for men whose very names are now forgotten.

II.

At the opening of the Institution, and under the management of the Abbé Sicard, the deaf-mutes excited an interest which at times degenerated into infatuation. Those festive days are gone, and a sort of reaction has set in; they are now often regarded with feelings bordering on contempt, so that it is difficult in judging them to maintain the golden mean. Unless one has lived with them for a long time, it is not easy to form an impartial estimate. Two contrary currents of opinion come into collision, and seem to be one cause of the uneasiness hovering over the school. The question, which is discussed under various forms, may be reduced to this: Is the faculty of hearing indispensable to the development of the intellect? *Savants*, philosophers, professors, administrators—in short, all who by office or inclination have to do with deaf-mutes—are divided in their answer to this question, and each side supports its views by arguments which it may be worth while to make known. According to one class, whom I will call *the pessimists*, the defect is predominant; it closes the avenues of the mind, and shuts the child up in a dark limbo from which it can never wholly emerge. The deaf-mute, they affirm, skims over facts, but does not enter into them, for hearing is the only door to the understanding. The first ideas spring up in the hearing child at the same time that he forms his vocabulary, and the education of the brain is continued in proportion as this vocabulary increases. Perhaps it is necessary for one to have stammered the childish onomatopœias of the primitive language in order to be able eventually to rise to the conception of divinity and the comprehension of natural phenomena. A deaf-mute who should miraculously recover his hearing, and consequently his speech, at the age of twenty years, could never assimilate a certain number of abstract ideas. It is the gift of speech that makes a man a human being. St. John says: “In the beginning was the Word;” extending this thought, we may say that the Word is the source of all things; without it the

physical world is often incomprehensible, and the moral world is closed. It is with great difficulty that the deaf-mute is raised above mere sensation ; the idea, with all its consequences, most frequently escapes him. The sense of sight transmits only images ; these are explained and commented on by a series of conventional signs, written or gestured, which themselves are likewise only images, and if he confounds the one with the other he enters into a labyrinth from which it is very difficult to extricate him. This is the radical evil for which there exists no remedy ; the deaf-mute is mentally an invalid whom we may bring by degrees to a convalescence which will be perpetual, but whom we can never entirely cure. The sign-language and reading restore to him one part of speech, the visible, tangible, material part, so to speak ; but the metaphysical part, that which by the aid of logical deductions easily leads to abstract thought, is denied him. For this reason alone he remains fixed in an inferior rank, which makes him only a sort of intermediate creature ; interesting, it is true, and capable of receiving a limited education, but shut up by a pathological accident in comparative darkness ; endowed with an instinct which may resemble intelligence, but always weighed down with the fatal burden of a defective organ ; in short, he will ever be a disabled, an incomplete being.*

The optimists, on the other hand, while admitting the defect, assert that it is only apparent, inasmuch as the method of the Abbé de l'Epée, elaborated by Sicard, improved by Bébien,† and made fruitful every day by skilful teachers, easily succeeds in neutralizing it. Writing is written language in the same way that speech is spoken writing ; reading and hearing are the same things. The ideas which pénétrate the mind through the sense of hearing can be acquired through the sense of sight. The material operation alone is longer, and this gives a certain slowness to the course of instruction, but the intellectual development of the deaf-mute can be pushed at least as far as that of hearing and speaking persons ; it is simply a question

* General Butler must belong to the "pessimist" class, for he once said in Congress that the deaf-mute was *only half a man*.—TRANSLATOR.

† Bébien was assistant teacher (1817) and censor of the Institution, which he was compelled to leave in 1834 on account of a discussion which resulted in a quarrel. The most important of his works is the "*Manuel d'enseignement pratique des sourds-muets*," 1827.

of time and patience. The very endeavor which the defective person is obliged to make to avoid the consequences of his defect is a conclusive proof of the acuteness of his intellect. The evil which afflicts him is local, and does not at all affect the faculties of the brain. To be sure, this complete obliteration of one sense hampers him in more than one direction, and renders him unfitted for many employments; in this respect the deaf are like the lame, the blind, and the maimed, whose sphere of action is limited solely on account of a physical accident. Deaf-mutes, then—save in respect to hearing, which is denied them—occupy as high a rank in humanity as others. There are among them persons more or less intelligent, more or less bountifully endowed by nature, just as there are among those who hear; if some are shut out from a normal development, the majority are open to all kinds of instruction, and several have even been able to reach a remarkable degree of culture; among the latter are named authors, sculptors, painters, and skilled artisans. In a word, the infirmity of the deaf-mute ceases to be predominant since his intelligence, by education, becomes like that of others, and is capable of mastering any ideas whatever, except those relating to acoustics.

This matter has been discussed for a long time, and is still far from being decided. It seems to me that a compromise must be made, and that for this it is only necessary that the disputants should understand each other. These two opposite views agree more closely than they seem to; the real question is, What kind of deaf-mutes are referred to? It is generally believed that these unfortunates have all been smitten with deafness during the obscure period of gestation, or from the very hour of birth. This is a mistake. Many of them have heard and spoken during their earlier years, and have become deaf in consequence of brain fever, typhoid fever, nervous fever, scarlet fever, measles, falls, etc.; some are not totally deaf; others—though such cases are very rare—while hearing perfectly, are speechless, and, as if all the vocal chords had been destroyed, cannot utter a single word. In these instances the injury is accidental; it has come upon a soul already opened, and if it has closed it suddenly, it has not driven away certain ideas previously acquired. At the period when the sense of hearing still existed these persons had laid up a stock of ideas which, developed by age and education, raise them to an intel-

lectual state equal to that of the average of hearing and speaking persons. No speculation of the mind seems forbidden them, and they succeed in rending the chains which bind them. This is a very interesting class; the efforts they put forth to regain, in spite of numberless obstacles, the share of intelligence and knowledge to which they feel they have a right, are touching to behold; I believe that they can traverse all the avenues to which intelligence, reflection, and sight constitute a sufficient guide.

I cannot say as much of those who are enveloped in congenital deaf-mutism, whose auditory nerve has never conveyed any sound to the brain. Their mental condition is betrayed by the ill-shaped head, the tapering forehead and chin, the prominent ears, and the nervous twitchings of the face which many cannot restrain; these are a sort of indication that the animal nature predominates; while it has been diminished by education, it has not been eradicated; it shows itself in uncouth gestures, and in fits of passion which seem to be the result of an irresistible impulse. Of our double origin, these poor children have preserved more of the earthly than of the heavenly; the divine breath has touched them but incompletely. Every one knows how easy it is to find points of resemblance between the human face and the heads of certain animals; this is a comic element which caricature has often employed to good purpose. With deaf-mutes from birth, this painful similarity is sometimes emphasized in a remarkable manner; they have the faces of hares, of apes, of bulls; sometimes with their hooked noses, their large round eyes, and the rapid movements of their heads upon their awkward necks, they look like great owls. In these cases there is something more than deafness; there is, I fear, a lesion of the organs of understanding; the intelligence of these persons, as incomplete as their senses, seems to be mere instinct. The teacher redoubles his efforts in their behalf—barren efforts incessantly renewed with a devotedness which cannot be too highly praised. The obstacle is not in their deaf-mutism; it would be of no use for them to hear and speak; they would never acquire the development which their defective construction forever removes from them. In this case, deaf-muteness is not a cause, it is an effect; if the acoustic nerve is paralyzed, it is because the brain is scarcely better off. Will these persons ever be restored to humanity? We doubt it; we believe they

will always remain upon the threshold. All are not thus, I hasten to say; there are exceptions among them; but this impression has taken a very strong hold upon me, and despite my efforts I have been unable to escape it.*

According as one finds himself in the presence of one or the other of these classes his impression varies, and he inclines alternately to the opinion of the optimists and that of the pessimists. It would not be so, and the Institution would gain greatly, if it would admit only pupils who were capable of receiving a rational and normal education. Instead of an asylum for defective, uncouth, and sometimes vicious children, a model institution might have been established; this would have attracted wealthy deaf-mutes, whose presence, while diminishing the cost to the government, would have given the establishment a pleasant and cheerful aspect. Another part of the building, or one of our numerous benevolent institutions, might have received, cared for, and trained those whose mental deficiency renders them an unmitigated annoyance to the teacher. As it is, the Institution is only a sort of asylum in which, under the direction of the administration, an education suited to the defective creatures who are its inmates is doled out.

The Institution formerly contained two divisions, one for boys, the other for girls, but the latter having been removed to Bordeaux by an order of September 11, 1859, it is now devoted solely to males. It is arranged to accommodate 250 pupils; it contained 177 when I visited it at the beginning of this year.† With spacious gardens, large uncovered yards, a gymnasium, a suitable library, a chapel, a hall for public exercises and the distribution of prizes, a dining-room, dormitories, an infirmary

* "All are not thus," says the author; and his error is evidently in mistaking the exception for the rule and the rule for the exception. The persons he describes in this paragraph are evidently more or less feeble-minded; such persons, both deaf and hearing, are sometimes placed in institutions for the deaf and dumb, though they ought properly to be in schools for idiots. M. Du Camp says truly that the obstacle to their mental development is not in their deaf-mutism, and this is a sufficient answer to his preceding statements. He is quite right in drawing a distinction between semi-mutes and congenital deaf-mutes, but wrong in asserting that the latter as a class are inferior in natural capacity to the average of mankind.—ED. ANNALS.

† Of this number only 18 pay for their board, in whole or in part; the others are beneficiaries.

attended by three sisters of charity and visited by two physicians, school-rooms, workshops, a parlor ornamented with several busts and with pictures representing Rodriguez Pereire and the Abbé Sicard surrounded by their pupils, large staircases with beautiful iron balustrades of the time of Louis XVI, and a fine view of the whole of Paris, the building is well arranged and well situated, though it is easy to see that it was not erected for its present purpose. The routine is regulated as in a barrack; the pupils rise at 5½ o'clock, and retire at 9; the day is divided uniformly between devotion, study, meals, recreation, and work; as in a barrack, also, all the signals indicating general movements are given with a drum. This may seem strange, but nothing is more reasonable; though the deaf-mute does not hear the sound, he feels the vibrations which the beating of the drum imparts to the surrounding atmosphere; this impression is made on his epigastrium, and still more frequently on the palms of the hands and the soles of the feet. It is a physiological law that the nervous centres transmit sensation to the extremities; if we strike the elbow, we immediately feel a tingling at the end of the little finger. The vibration of the drum is enough to rouse the deaf-mute from sleep. In the classes, when the pupils are inattentive to the teacher, he raps smartly on a table, and the concussion of the air suffices to call their attention.

The regular limit to the stay of the pupils in the Institution is seven years; the authorities, however, do not refuse the more studious pupils an additional year. The most favorable age to begin this arduous training is ten years; younger than this the child understands very little, and is only an element of trouble to his companions; older, he has already formed bad principles, or rather bad habits of sign-making, which he involuntarily substitutes for the systematic sign-language he is taught—in a word, he gesticulates in dialect, and can only with the utmost difficulty be made to gesticulate in French.* The course of instruction is very tedious; four years are required before beginning the explanation of the metric system, and it takes seven years to arrive at the forms of conversation and letter-writing. The first year is wholly devoted to teaching the forms of the present, past, and future tenses, and to counting

* This statement, implying that facility in the use of the sign-language is the chief aim of instruction, shows how little the author really understands the subject.—ED. ANNALS.

as far as one thousand. Sometimes an hour would suffice to explain to a hearing and speaking pupil what it will take several months to make a deaf-mute understand. Most of these unfortunates come to the Institution in a very precarious state of health; they are born under bad social circumstances, they come from families usually very poor, they have suffered from infancy, they are anæmic, scrofulous, rheumatic, and otherwise diseased, and they seem to have an organic disposition to affections of the respiratory passages and of the brain. With the regular life of the school, athletic sports in the open air, and an abundance of nourishing food, they improve quite rapidly, at least externally. This is the physical side of their education, and it is not overlooked. The "asylum" does its work, and the child derives benefit from it; but the chief object sought is his intellectual development; this is the work of the school-room.

The methods of instruction of De l'Epée and Sicard have been modified and improved, especially by Bébien, who gave them a sort of philosophical character. The principle from which Bébien started may be formulated thus: the instruction given to deaf-mutes should be based upon objects or actions corresponding to the idea which one wishes to impart. The child, on entering the Institution, knows nothing; he has been taught neither reading nor writing. The first thing is to teach him his name. When he is admitted into the school-room he sees three sides of the walls covered with large black-boards; he is led before one of these and his name is written on it in plain characters; then, by the aid of signs, he is made to understand that these characters represent his name; he must henceforward recognize it as his own, and stand up whenever he sees it written. This is the first instruction, the scholastic baptism, as it were, of the deaf-mute. The written name, however, is purely official; among themselves the children call each other—I will not say by surnames—but by gestures indicating some physical fact: a missing or a crooked tooth, a scar, a lameness, a deformity of the face or of a limb. The deaf-mute having been named, he is simultaneously taught to read, to write, and to use the sign-language and the manual alphabet. The teacher begins with a very simple sentence, at first in the imperative; he writes on the black-board such a word as *jump*. When the child has taken a good look at it, so as to be thor-

oughly "impregnated" with the visible form of the word submitted to his inspection, which as yet is without meaning to him, the teacher jumps; this explains to him the connection between the word and the action; then, using the manual alphabet, he spells out the word, *j, u, m, p*; finally he wipes out the writing and hands the crayon to the child, who reproduces the written form he has seen, and jumps in his turn to show that he has understood the word. Such is the principle of the education of deaf-mutes; it progresses slowly but surely, and it produces good results, for it arouses latent ideas and gives birth to such as do not yet exist.

The deaf-mute learns to read and write almost instantaneously. He sees a word, scrutinizes it closely, and reproduces it. This is easily explained; for him it is a written form, a figure which has a complete, absolute meaning. He is innocent of those plays upon words which we call puns; he never perceives the similarity in the sounds of the words *so* and *sew*, *earn* and *urn*, which to our ears sound alike, and whose different acceptations can only be determined from the context; to his eye these words have no relation whatever with each other. It rarely happens that a deaf-mute makes mistakes in spelling, for such mistakes arise chiefly from following the sound. They are ignorant of the abstract and relative value of the letters, the sound of which is modified according as they are isolated or in juxtaposition; if they were told that *e, a, and u*, joined together, make *o*, as in *beau*, they would laugh and refuse to believe it. To make them wholly unable to understand a word it is only necessary to spell it very badly. This is so true that the teachers are often obliged "to translate into orthography" the very illiterate letters the pupils sometimes receive from their families; without this assistance they would weary themselves in vain in endeavoring to guess out the meaning.

The language which they prefer to use with each other, and which, being an admirable medium of communication and instruction, cannot be developed with too much care, is the sign-language. It has the advantage over the manual alphabet of being far more rapid. However nimble or skilful one's fingers may be, they work with comparative slowness. For instance, the word *man* is represented in the sign-language by a gesture, which consists in lifting the hand to the forehead as if to seize the hat and make a bow; the word *woman*, by passing

the thumb down on the side of the face as if to indicate a bonnet-string. The sign-language can thus by a single gesture show what is meant, while the manual alphabet leaves the mind in suspense, and one is obliged to wait an appreciable length of time before knowing whether his companion is going to say *chapel*, *chaplet*, *chaplain*, or *chapter*.* In the sign-language the speaker proceeds from the known to the unknown, giving first the fact or point to which he wishes to draw the attention; this leads to perpetual inversions. For instance, *I went home yesterday*, is given in signs, *Home go I yesterday*. However, in spite of all the resources of the sign-language, in spite of the mathematical precision of the manual alphabet, deaf-mutes get words confused much more frequently than ordinary learners. A useful exercise consists in making them describe upon the black-board various actions which have been performed in their presence. Directing them to give a description of a series of movements which I had executed, I obtained this singular sentence: "First you took out your watch, then you looked at your watch, finally you returned your watch into your vest of your watch-pocket." I immediately rubbed this out to show that it was incorrect, and asked what I had just done; the pupil wrote: "You wiped the sponge with the black-board." A deaf-mute might say that he had cleaned the brush with his coat, or that he had eaten the spoon with his soup, and not provoke a frown from his companions.†

Closely watching them as they "talk" with one another, one may easily distinguish frequently repeated gestures which correspond to those forms of speech we prefer to use; like us, they employ ready-made phrases, commonplaces, and paradoxes. According to their individual natures, their gesticulation is animated or dull, elegant or uncouth. There is as much difference in their manner of sign-making as there is between tenor and bass voices. To designate an object, they rarely point to it with the forefinger; they rather indicate it with the whole hand, the thumb pointing upward. Their mode of salutation is a little theatrical; the body remains almost motionless, and the right arm describes from above downward a full quarter of a circle.

* As a matter of fact, the deaf-mute generally divines the word before its spelling is half completed; in the case of several words beginning with the same letters the context usually indicates which it is to be.—ED. ANNALS.

† Not if his companions had been properly taught.—ED. ANNALS.

I have been present at dictations given by the manual alphabet ; they do not always yield satisfactory results. If the child has not first been made familiar with the subject about to be discussed ; if the teacher hurries ; if he does not separate every word by an intervening pause ; or if by a too rapid movement of the fingers the letters are not distinctly formed, the pupil is confused ; he is so occupied in catching here and there isolated words that he has no time to grasp the co-relation existing between them, and he commits blunders which sometimes result in mere nonsense ; but when deaf-mutes are allowed to employ their natural language of signs, how complete is their mastery of it, and what skill they display in its use ! I have seen them recite the fables of the Fox and the Crow, the Goat and the Fox, the Cobbler and the Financier. The gesture had inflections like the voice ; the cunning of the fox, the vanity of the raven, the stupidity of the goat, the cheerfulness and the anxiety of the cobbler, the self-consequence of the financier, were delineated with very delicate touches. True, this was the result of special study ; the pupils had learned to recite in signs as others learn to declaim, but I was none the less impressed with the precision with which the sign-language expresses all the details of a dialogue between two persons. Their exercises in composition—writing stories and letters—are interesting to look over, for they show how barren and void the greater part of these poor souls are ; it is a sterility very difficult to imagine. I have in my hands several of these “compositions” where nothing is composed. They are descriptions of walks, journeys, the routine of the day ; the date, the hour, the fact, and nothing more ; a single tense of the verb, the preterite indefinite : “We rose, we went out, we played, we ate, we went to bed.” Three adverbs recur incessantly, *first, then, finally* ; one seeks in vain for an impression, an emotion, a reflection, a thought, a flash—anything. In only one of these compositions do I find a single observation : “The weather seemed favorable ;” this is not much, but it stands out amidst the general uniformity like a spot of vermillion upon a background of gray.*

* The author errs in ascribing the barrenness and uniformity of these compositions to barrenness of mind and soul on the part of their writers, as is sufficiently proved by what he says just before of their skill and eloquence in the use of the sign-language. The compositions he examined were doubtless those of pupils in the earlier part of their course of in-

If they have little intellectual imagination, they possess by way of compensation a sort of muscular imagination, which seems an endowment of nature. There are no bodily exercises, no feats of strength and agility, which they do not invent to satisfy this want; these, if well directed and trained, would make them first-class gymnasts. The gymnasium of the Institution is large and well arranged, but it is open to the pupils only one hour a week, and under the supervision of a special teacher. Formerly the smooth ropes, the knotted ropes, the hanging poles, the trapezes, hung free and ready to be used, but this is no longer the case; all the apparatus is kept closely locked up, and is put in place only at the time for the lesson. This cruel expedient has been adopted to prevent the children from running away from the school-room to enjoy the gymnasium. The greatest reward that can be accorded to a pupil is to allow him to resort to this place. Is not this an important indication? The deaf-mutes find in these exercises, at once violent and skilfully directed, a beneficial amusement, which alleviates their misfortune and gives them strength. I wish, for both hygienic and moral reasons, that gymnastics might be made a daily exercise, and that during the regular hours of recreation the gymnasium, supplied with all its paraphernalia, might never be closed. The same is true of swimming, which is an unequalled pleasure to them, and which ought to be provided without restriction. The teachers well know that the most turbulent and disorderly of their pupils become patient, attentive, and tractable when they have been allowed to expend their surplus vitality in cold baths.

[TO BE CONCLUDED.]

struction, whose command of written language did not yet enable them to venture beyond common-place narratives; but, as in the case of persons endeavoring to speak in a foreign language with which they are imperfectly acquainted, their mental development was probably far in advance of their power of expression. And though written language always presents great difficulties to the congenitally deaf, and is seldom, if ever, used by them with the same freedom as by hearing persons, it is by no means true that at the completion of a wisely-conducted course of instruction their original compositions are as restricted in their range as those here described.—ED.
ANNALS.

THE SIZE OF CLASSES.

BY B. D. PETTENGILL, PHILADELPHIA.

I HAVE long been of the opinion that one of the chief reasons why so many of our pupils leave our institutions for the deaf and dumb without having attained to a mastery of written language is that the number of pupils usually placed in a class under a single teacher is too large to admit of their highest improvement. I propose in the present paper to give some reasons for this opinion. In doing this, it will be in order first to predicate some things in regard to the nature of the human mind.

Human nature is everywhere essentially the same, yet the individuals composing the race are, in many respects, very unlike. Every human being has a distinctive individual character which sharply distinguishes him from every other human being. Every person normally endowed has the same faculties which every other person possesses, but these faculties are possessed by each individual in different degrees of power, activity, and development. Every man has faculties adapted to every human purpose, but in a higher grade for some purposes and in a lower one for others. Hence the adage, "What man has done man may do." Any scholar of ordinary capacity may hope under favorable circumstances to master any study which any other scholar has mastered, but he must be permitted to do this in his own way, and will do it with greater or less facility according to the degree of power, activity, and development of his faculties employed in the line of study he is pursuing. If made to attempt to keep pace with those more gifted than himself in that particular department of study to which he has devoted his attention, he will inevitably fail; but if allowed to advance slowly, step by step, in accordance with his own nature, he may hope in the end, by diligence and perseverance, to meet with success.

In taking charge of a class of (say) twenty school-boys between the ages of ten and twenty, whether supposed to be well graded or not, the teacher will usually find something like this dissimilarity of character among them. Some of the class are quick, others slow of apprehension; some have strong, others weak memories; some have good powers of attention, others

find difficulty in confining their minds to any given subject for any considerable length of time. Some of the class have good powers of observation, but small capacity for reflection; with others the reverse of this is true. Some have lively imaginations and others have not. Some of the pupils may have mathematical, mechanical, artistic, scientific, or literary aptitudes and instincts, whilst a majority of the class, not having had their peculiar powers brought out and cultivated, will probably apparently have no particular talent or taste for one study or pursuit more than for another. In regard to their dispositions, some are bold, others timid; some are excitable, others cool and collected; some are passionate, others amiable and good-natured; some of them have too high an opinion of their own importance, others are modest and humble. Some have strong physical powers and can endure almost any amount of study and labor; others are of a delicate constitution, cannot bear long confinement, and require a great deal of out-door exercise and pure air for the preservation of life and health. In regard to motives of action, some are aroused to exertion by fear, others are discouraged by it; rivalry excites some to diligence, but depresses the spirits of others; some are best managed by a mild and gentle treatment, others require at times severe measures; some need the spur, others the rein.

Now, in a class of the size supposed, the teacher must necessarily have general rules to which all the pupils are expected to conform, and uniform methods by which the instruction and education of all of his pupils are attempted. It is evident that by this undeviating system some of the class will not receive the training and instruction which their particular cases require. To some the methods and discipline employed may be beneficial, while to others they may be ineffective or altogether prejudicial. Many a pupil by the despotism of class regulations and methods is spoiled as a scholar, whom a treatment adapted to his particular case might have saved.

The system of intellectual education that admits of large classes is founded on the assumption that all minds are alike, or if they are not so at present that immediate measures should be taken to make them as nearly alike as possible; whereas a true system recognizes the individuality of the pupil, and, while it exercises him in studies for which he has no natural aptitude as far as is necessary for the maintenance of a respectable

position in the sphere of life in which he is afterwards to act, yet chiefly exercises him in his specialties—in those studies for which he has the greatest aptitude, in which he takes the greatest delight, and which he can use to the greatest advantage—this being the only way to make the most of the individual pupil, and to fit him for the greatest usefulness in life of which he is capable.

The great evil of the large-class system is, that under it the individuality of the pupil is not and cannot be duly respected and regarded. In a small class, enjoying the freedom of the family circle, the boy of weak memory might have a shorter lesson assigned him than is given to those of the class whose memories are stronger; the boy of artistic tendencies would be allowed to spend much of his time in drawing; the boy of weak health would be permitted to devote himself to amusements and physical exercise for a longer time than the others. The case of each pupil presenting a distinct and different problem for his teacher to solve, an infinite variety of means and methods would be found necessary and would be adopted to promote the special benefit of each individual pupil.

I do not wonder that routine teachers who go through with a certain fixed, stereotyped process with all classes, whether large or small, do not see the benefit of small classes. The fact is that under their way of teaching a large class is just as good as a small one. The attempt to educate human beings by a kind of machinery is always to a greater or less extent a failure. It can only be a superficial and imperfect education which is acquired in this manner. That acute French philosopher Montaigne, more than three hundred years ago, noticed and censured the attempt even then begun to educate children by the machine method. In one of his essays he says:

“But since it is the custom nowadays for teachers of a certain stamp to attempt the education of a multitude of children all different in their dispositions and in their talents, all at the same time and by the same methods, we cannot wonder when among them all scarce two or three ever show any good fruits of such discipline.”

An editorial article in the *Popular Science Monthly* of April, 1875, expresses similar views, as follows:

“Undoubtedly, we are drifting into a great system of wholesale machine education, which deals with masses under general inflexible regulations, and in which the individual, as such,

virtually disappears. The ambition is to drive all the children into the suffocating establishments called schools, and swell the numbers, and thus furnish the materials for the National Bureau of Education that it may float its astonishing statistics in the face of an admiring world! American education thus takes its place in the category of big things—immense prairies, long railroads, universal suffrage, a mighty war, and other elements of national vanity and boasting. The education that does not recognize the individual and the elements of individuality as of the first importance, and cannot conform itself to their special and peculiar needs, and bring to bear upon the widely varying personalities with which it has to deal the incitements suitable to each case, is just to that extent imperfect, and fails of the fundamental object of education. Education is not a forcing out, a driving out, or a grinding out by machinery, but a process that expressly excludes the compulsive or coercive element, *a leading out*, which implies that the individual material to be acted upon has a nature that must be respected and acted upon in a given way. The pre-existing spontaneous forces of character, varying in their composition in each personality, are to be regarded by the educator and are to shape his course, or he will fail in his highest object.”

Another writer on education says:

“The best culture is possible only under a system which permits each individual to develop his powers according to his own nature, and this individual development a competent private training alone can fully give.”

J. Stuart Mill, in his autobiography, informs us that on starting in life he was, through the private training which he had received from his father at home, as much as a quarter of a century in advance of his contemporaries who had been educated at the public schools and universities.

If the reader will take the trouble to call to mind all the deaf-mutes of remarkable attainments of whom he has ever heard, he will find, I am sure, that every one of them had the advantage of a vast deal of individual instruction and private training, and that the success of none of them was the result of mere class instruction. The Germans, who are far in advance of all other nations in their knowledge and practice of the true principles of education, fully recognize the importance of small classes, numerous teachers, and especial individual attention to each pupil in the early training of youth. According to the most approved authorities, it is customary in all the secondary schools and gymnasia of Germany to have one teacher for about every six or eight pupils. At Fellenberg's Model School, at Hofwyl,

(as Mr. Woodbridge informs us,) there were twenty-four teachers for eighty pupils. In all the European schools for the deaf and dumb, according to President Gallaudet, fifteen is the maximum of the number of pupils placed under the charge of a single teacher.

"The Teacher Taught," a book published by the American Sunday School Union, says :

"Few teachers will find it in their power to attend to more than eight pupils, and the more enlarged their views of duty the less they will feel inclined to take a larger number."

The reason of this is that the personal influence the teacher is able to gain over his pupils is usually very nearly in an inverse ratio to their numbers. In a large class, the magnetism, so to speak, and personality of their comrades dominates, and has a controlling influence over the pupils; in a very small class the teacher may get into intimate personal relations with each of his scholars, be himself their educator, and contribute to the formation of their characters. This is as true in secular as in Sunday-schools.

But I would not be understood as favoring for any class of children an isolated and strictly private education. There are many advantages in bringing a considerable number of youth together into familiar association. They learn a great deal from each other; there is a sympathy and stimulus in numbers and in companionship of persons engaged at the same time in the same studies and the same employments. Boys at public schools find out something of their relative importance, are prevented from putting too high an estimate on their own abilities, their conceit is brought down, they learn a good deal of human nature, of the ways of the world and the customs of civilized society, and are better prepared by their school experience to fight the battles of the life before them. An education which combines both the advantages of a private and of a public one is the true ideal. An education where, as in some of the English schools and universities, the scholar has a private tutor to attend to his peculiar deficiencies and requirements, while at the same time he meets other students at times at recitations, examinations, and on other public occasions, seems to come nearest to a perfect model.

The number of pupils who can be taught by a single teacher in one class and at the same time depends a great deal upon

the subject of instruction, and whether he is endeavoring to instruct and train his pupils in accordance with or in opposition to their natural dispositions and aptitudes. For example, a hundred deaf-mutes might be taught by a single teacher at the same time to converse by the language of signs, because it is their natural language; but as written language is not a language natural to them, it not being a visible record of their vernacular as it is to persons who hear and speak, the process of teaching it to deaf-mutes is an uphill and coercive one, and it can only be taught successfully to a few individuals at a time, as it is necessary to attend to the particular case of each individual to see where his difficulty lies in acquiring it. Take an illustration from the training of animals: you might train a large pack of dogs all at the same time to bark at a stranger or chase a rabbit; but if you wish to train them to walk on their hind legs you must take each one separately. The old maxim, "Divide and conquer," is as true in education as in military tactics.

In the manner in which the deaf and dumb are taught in our institutions a large class involves a great waste of time, the rest of the pupils being unemployed while the compositions and other exercises of any one pupil are being corrected. If, for example, you tell to the whole class, by signs, a story long enough to fill in writing one of the large slates, it will take you, on an average, at least two minutes to read and correct the writing on each of the slates, the remainder of the class being idle and unemployed while this process is going on; in a class of twenty pupils each pupil will lose more than half an hour of time, unless (as is not usually the case) the teacher devises some means to keep the pupils profitably busy while his attention is withdrawn from them.

The precise number of pupils which should form a class placed under a single teacher in our schools for the deaf and dumb must depend a great deal on the circumstances of each individual case, and the general principle is, that—other things being equal—the smaller the class the greater the chance the pupil has for improvement, and that if you cannot have as small a class as is desirable, you should seek to obtain as small a one as is practicable.

It is sometimes objected to small classes that they tempt the pupil to depend too much on the teacher; but if the teacher is

at all competent to his position there need not be, I am sure, any danger from this source. Indeed, the most striking cases that I have ever known where the pupil was made to depend entirely on himself in "finding out things" have been where the pupil was under private tuition.

The most common objection brought to the proposition to put but few deaf-mutes under the charge of a single teacher is, that this is not the way that our public schools are carried on; that in schools of children who hear and speak a single teacher often has as many as fifty pupils under his care. To which I reply, that it is conceivable that some of our public schools are not constituted and arranged in the best possible manner, and that deaf-mutes require more individual attention than children who hear and speak, their education being a much more difficult task. Besides, in our public schools the children are supposed to receive the individual attention which they require at home; but our institutions for the deaf and dumb receive their pupils for the most part in a perfectly raw and uneducated state, and have not only to attend to their scholastic, but to their domestic education and training.

Every human being, to be properly educated, must at some period of his life have some person—parent, guardian, or tutor—who will pay special attention to his individual character; mark the faults to which he is inclined and endeavor to amend them; seek out the good points of his nature and help him to improve and make the most of them.

But, says some one, all that you say is true in regard to the greater improvement that might be expected of pupils of our institutions if the classes were smaller, but it is impracticable to diminish the size of the classes on account of the increased expense it would involve. The States which bear the expense of the education of deaf-mutes would not allow the amount of expenditure which the change would bring about. I do not know that anybody has ever found out just how much money any State might be induced to appropriate for the benefit of its unfortunate classes, but I am sure that all of them would rather the work of educating the deaf and dumb should be well, than imperfectly done. If the public can be induced to bear the expense of giving some deaf-mutes a college education, I should suppose that it might possibly be persuaded to supply the means for giving the mass of deaf-mutes a complete primary

education; and as the State of Massachusetts has shown its readiness to bear the expense of institutions for the deaf and dumb that have small classes and comparatively numerous teachers, I think it possible that some other States, under suitable representations, might do likewise. But if the change from large to small classes in our institutions is altogether impracticable, there is, at all events, an advantage in knowing to what our want of full success is attributable, so that we can answer to those who ask us why so many pupils leave our institutions without having attained a mastery of written language: "Our classes are necessarily so large as to make complete success out of the question."

THE LATE ELMORE P. CARUTHERS.

BY CHARLES W. ELY, M. A., FREDERICK, MD.

ELMORE PERRY CARUTHERS was born at Tallmadge, Ohio, Oct. 9, 1841, and died at the same place Sept. 3, 1876. His parents, who survive him, are natives of Ohio, his father, Mr. Perry Caruthers, being one of the leading citizens of Tallmadge. At this place Mr. Caruthers spent his childhood and early youth, his time in the intervals of rest from school being employed in the occupations of the farm. He early showed a remarkable aptitude for acquiring knowledge, taking the lead in all his classes. He was fitted for college at Canfield, Ohio, and though the youngest in his class received the highest honors of the school.

In 1861 he entered Western Reserve College, at Hudson, Ohio, where his talents and devotion to study gained for him continued success. His course was interrupted by a brief term of service in the army, from which, however, he returned to resume his studies without loss of position. He won the highest honors the College could bestow, receiving the prize for oratory in his junior year, and graduating in 1865 the first in his class.

At this time, upon the recommendation of the president of the College, he was offered by Mr. Weed, the superintendent of the Ohio Institution for the Deaf and Dumb, the position of teacher in that Institution. After much deliberation the offer was accepted, and the following autumn he entered upon what proved to be his life-work. Up to the time of his receiving this offer his attention had not been directed to the deaf and dumb.

nor had he any thought of engaging in the calling to which his life was afterward devoted. In view of the success which crowned his labors, we cannot but regard that call a providential one which diverted his attention from other pursuits and gave to the deaf and dumb a life so fruitful in good.

In August, 1866, he was married to Cornelia E. Upson, of Tallmadge, who with her three little ones has been so early called to mourn his loss.

Mr. Caruthers gave himself with enthusiasm to his new profession, sparing no effort to master it in all its details, and achieved in it no ordinary success. His whole course as teacher was marked by earnestness, zeal, and conscientious devotion to duty. Apt in learning, he quickly understood the peculiarities and wants of his pupils, and was ready and skilful in imparting instruction. He was expert in the use of the sign-language and in devising new ways of awakening the attention of his pupils. Beloved by them, he governed through the affections rather than through fear. The dullest were not neglected, the most stubborn and wayward were kindly and patiently dealt with, and all were made to feel that he was not only their teacher but a sympathizing friend.

By his associates he was most highly esteemed, enjoying a rare degree of popularity. Modest, genial, warm-hearted, full of Christian charity, and of great purity of heart and life, his society and friendship were greatly prized.

It was the good fortune of the writer to be connected with him in his work at Columbus and to sustain very intimate personal relations to him.

His sterling qualities of head and heart gained for him the high regard of acquaintances and friends, and the affection of those whose privilege it was to know him best.

He was a member of the Second Presbyterian Church of Columbus, in the work of which he took a prominent part. He was a teacher in the Sunday-school, and at the time of his removal from the city the superintendent.

In April, 1870, he resigned his position in the Institution to accept the office of superintendent of the Arkansas Deaf-Mute Institute at Little Rock. Late in the same month he entered upon his new duties, continuing in the position to the time of his death.

Those who have had the pioneer work of such an institution

to do will be able to understand in some degree the difficulties that confronted him. If it had been his work to create the Institution, to set on foot the agencies which called it into existence and to plan its first work, his task would, in many respects, have been easier.

A school for deaf-mutes which had been opened by the city of Little Rock, in 1867, was adopted by the State one year later, and to this Institution Mr. Caruthers was called in 1870.

He was the third principal. Owing to repeated changes and to the fact that twice for several months the Institution had been without a head, it was in an unfavorable condition. There were no teachers or other officers to aid him. He was a stranger to the people among whom he had come. To gain the confidence of his board of directors, to win the pupils, to secure competent instructors, to meet all the varied wants of the household, was the work before him. In his devoted wife, upon whom rested the responsibilities of matron, he had a most able assistant. Their work has been well done, as the history and present condition of the Institution will testify. He had the satisfaction of seeing it rise from insignificance to become a flourishing school, an honor to the State.

His time was divided between the work of instruction, the care of the household, the erection of buildings, and the improvement of the grounds. The buildings were erected upon wild land. He attended to the clearing of fields, set out fruit trees and vines, and transformed it into a beautiful and attractive place. During his first year he made an extended tour through the State in search of new pupils. He labored assiduously for the same purpose with the pen and by every means at his command, in consequence of which the school received large accessions.

His activity and energy were unbounded. His interest in education was not confined to the particular line of his profession, but to the promotion of the general educational work of the State his active aid was given. He was instrumental in forming a State Teachers' Association, presided over the deliberations of the body, and delivered an address at one of the annual meetings.

He was an active member of the Young Men's Christian Association of Little Rock, which body, by resolution, testifies to his worth "as a man of deep piety, clear intellect, strong

convictions and unwavering devotion to duty, never failing charity, and true christian humility."

To a too close confinement to his duties, attended with exposure, was probably due the attack of sickness which brought him so near to death in the winter of '74 and '75. His disease, which was pneumonia, left him with a shattered constitution. After a lengthened stay at the North, he returned the following winter to resume his work, and continued in his place till the close of the school-year, in June. Some months previous, warned by his feeble health, his resignation was tendered, but the board of directors were loth to part with him, and "refused to accept it, advising him to spend the summer in the effort to regain his health, and if he improved they desired that he should return, if able only partially to assume the superintendence."

Upon the advice of physicians, a trip to Colorado was undertaken. In company with his father, who had tenderly cared for him in his sickness, he set out on this journey in June. From Kansas City they travelled by wagon, hoping for great benefit from the open air. Five weeks were spent on the route, "exposed to many dangers from severe storms. Indians, and desperadoes."

Arrived at Colorado Springs, Mr. Caruthers was not so well; but still hopeful. a few weeks were spent in the mountains camping out, as advised by physicians there. It was, however, in vain. His father, seeing that he was growing weaker, decided to return home, where they arrived September 2d. He had failed rapidly, and on the morning after his arrival breathed his last. He had reached home and the loved ones only to receive their affectionate greetings, and then pass forever from their sight. The weeks of patient suffering on his part, and of patient waiting and hoping on theirs, were rewarded only by this!

In Tallmadge, where his early years were spent, in Columbus, where his life-work was begun, in Little Rock, where his crowning work was accomplished, he is sincerely mourned, and his memory will be cherished.

His place in the circle is vacant, but his life and noble example are with us. We cannot think of him as dead, but rather as transferred to a higher sphere and to more exalted activities.

THE PRESENT ASPECTS AND PROSPECTS OF DEAF-MUTE EDUCATION IN GREAT BRITAIN.

BY DAVID BUXTON, PH. D., LIVERPOOL, ENGLAND.

[THE following paper was read by Dr. Buxton at the meeting of the Social Science Congress held at Liverpool last October. The first part of the paper, which gives the early history of deaf-mute instruction, and shows how the art “has been discovered and lost, rediscovered and again lost, in different ages, in different countries, and by men acting not only independently, but in complete ignorance of each other’s existence,” we omit as being sufficiently familiar to our readers.—ED. ANNALS.]

We seem to have arrived at an important epoch. I think the present occasion most suitable for taking a survey of our present position, and noting what may seem worthy to be recorded. And it is only as an observer—yet, after thirty years’ labor amongst this class, a deeply-interested observer—that I propose to speak, not as a partisan. I think partisanship in this matter is a mischief and a crime. I wish simply to record some notes and observations which may serve to indicate positions we have now reached and some we have yet to advance from.

Whatever divergencies may occur afterwards, the first principle of all teaching and for all teachers is, that in the case of the deaf the eye must perform the office which the dead ear cannot perform. But when we come to the next question, “How shall the eye be addressed?” our first departure takes place. The advocates of oral instruction and lip-reading, commonly, but not quite correctly, called the German system, say that the mouth must address the eye. The teachers who employ the sign-language and the manual alphabet, using the method commonly called the French system, say that it is chiefly the hands which must address the eye; and a motto in common use embodies this—“*Vicaria lingue manus.*” Teaching by articulation was the very first, and for a long time the only form of teaching; but it almost died out. For obvious reasons, when one tutor had to instruct one pupil, or two, or even three, and to convey as the most valuable part of his lessons instruction in his own language, he would, as the stronger mind, impose his language upon his pupils; but when it became common to congregate considerable numbers of children in the public institutions which sprang rapidly into existence after

the labors of Braidwood, Heinicke, and De l'Epée became known and appreciated, their inmates resorted naturally to the language which was natural to them; it was thereupon adopted by their teachers, adapted to higher purposes than casual intercourse, and became in their hands the chief and most direct means of instruction.

It is, indeed, as natural for the deaf to "sign" as for ducks to swim. We know that ducks have wings and can fly; so the deaf have tongues and can speak; but the readiness and grace with which they sign, in contrast with the speech of the born deaf, can only be paralleled by the contrast between the graceful floating and the awkward flying of the ordinary water-fowl. I am not going to deny that, in some cases, oral teaching may be practised with very great success. I have done it myself many a time; but until the advocates of the system can train up a sufficiently numerous class of "experts" to supply the whole teaching power of every institution—which I most ardently wish they would do—we must go on with the best means attainable, and in the best way we can.

Nothing, I think, can be plainer than this. The funds, which are contributed by the public for the general good, must be made as widely beneficial as possible. If experiments are to be made or a special work promoted, funds will not be wanting. As a matter of fact, they have been handsomely contributed and are largely available at the present moment; but in the case of such public institutions as those with which I have been connected in London and Liverpool since 1841, there can be no question that the plain duty of the administrators of the funds is to confer the largest possible amount of benefit upon the largest possible number of persons.

There are lights more brilliant than ordinary gas-light. They are applicable in special cases. Their effects are marvellous—even dazzling; they shine in individual spots, and from the most eminent places; but the more ordinary illuminating medium has the invaluable attribute of adaptability. It lights up every street, can be carried into every alley, and may be found in every house. You have a light of universal application in the one case, and it serves its purpose well; in the other you have exceptional spots of brightness, but with the inevitable accompaniment of neglected areas, which portentous shadows leave in utter darkness.

The actual position of things is this: The system in general use in this country, in France, and America, is that which is known as the French system, teaching by the use of signs and the manual alphabet. These institutions have increased in number and been enlarged in extent, and never contained so many pupils as at present.

The system of "oral teaching and lip-reading" (called the German system) is being carried on with great energy and zeal in a special institution in London, and in one or two private schools. It has also been adopted as part of the ordinary course of teaching in several of the American institutions; and in Massachusetts and New York there are schools founded upon this plan.

Further, a gentleman, whom I endeavored to persuade to come to this Congress and give us his views on this subject, has guaranteed a handsome salary for three years to a gentleman now travelling in America, after previous travel on the Continent and lengthened residence in some of the German institutions. The object of his preliminary inquiries and studies is to make him acquainted with the system where it is best understood and best applied, and the ultimate purpose is to establish an institution in this country where the English language will be taught orally to English children by one to whom it is a native and not an acquired language. Of the success of this experiment I have great hopes, and for its results I look with great eagerness. It has everything to recommend it. Perfect good faith—freedom from prejudice and partisanship—deep and extensive knowledge of the subject, derived from years of inquiry and investigation on the spot in the institutions of various countries, both in Europe and America—a touching sympathy with those who are thus afflicted, through the tender link of having a child so stricken—and ample means to give effect to his benevolent schemes and purposes.

In America considerable prominence has been given to a particular development of the oral system, which is denominated Visible Speech, and which has the advantage there of the advocacy of its inventor, an Englishman by birth, named Mr. Melville Bell.

Of all these well-meant and earnest attempts to benefit the deaf and dumb, we can only await the issues, while heartily wishing Godspeed to every effort to promote their benefit, from whatever quarter.

Another subject which, partly in connection with the last, has come up for recent discussion, is the comparison of advantages between the boarding and the day-scholar system in schools for the deaf and dumb. Connected with this, too, is the probably unexpected influence of the school boards in this direction. There are at present in four districts of the metropolis, in the schools of the London School Board, classes for deaf and dumb children between the ages of 3 and 13. About one hundred names have been placed on the books, and the present attendance in all the four schools is reported to me as 90. These, of course, are day-schools.

The Asylum in the Kent Road, receiving children from all parts of the kingdom, is, of course, a boarding-school; for children coming from a distance must necessarily reside somewhere. No institution can long be kept as a merely local school; and as well for economical as for educational purposes, schools which began as day-schools have become boarding-schools to meet this want. But at Rotterdam, the fountain-head of the oral system, the non-resident pupils are boarded out in selected families. In the kindred institution in London the same system has been adopted; while, in connection with the school-board classes, a Home has been established where the little ones are kept from Monday to Friday, and sent to their homes at the end of each week. The same thing has taken place at Leeds, and, after all, it is but the repetition of an old process, by which different men, in a different generation, and in different localities, have been led, by the necessity of providing for the same exigency, to exactly the same result. The Liverpool School was established as a day-school; soon it became necessary to add a boarding-house, and ultimately it assumed the same shape as all kindred institutions, retaining, however, as it does to this day, the special feature of being a day-school for all poor children who, being resident in Liverpool, do not require the provision of board and lodging. To them it gives education and their dinner free. In this way, and by receiving pupils at the early age of seven years, the existing Institution does a great deal which the inquiries of the school-board officers have discovered to be wanting in other large towns. In London, Leeds, and Hull action in this direction has already been taken. Attention has been called to the same necessity as existing in Sheffield. I have been consulted on the subject, and so also has my

friend, the Rev. W. Stainer, of London. His opinion is, that wherever twenty children can be found, there a class should be formed, and taught in one of the board schools, under the board authority, and as a component part of their system.

The working out, with the energy which may be looked for, of all these various experiments will very largely influence what I have described as the "prospects" of deaf-mute education. Other questions will also be affected by them, *e. g.*: Are a few large central schools, or many smaller ones better distributed, the best for the purpose? We have all been leaning to the former notion, partly because small schools have generally proved to be small in every sense. A small school meant a small income, small available means of usefulness, and small results. A large institution gathers its income from a larger area—from a county, as Yorkshire, or a province, as Ulster, or one religious community (*e. g.*, the Roman Catholic)—and can therefore obtain a larger and more experienced working staff, and secure more efficient management. But as the broad gauge on railways proved to be too broad for profitable extension, and the *Great Eastern* steamship too great for ordinary purposes, so a large institution may perhaps become too large; and so it seems to have happened. One American institution was the largest in the world, and it was the only one in its State. Now its own unwieldiness has caused extensive alterations to be made in its management, and there are several other establishments diligently at work, and worked on different systems. The London Asylum has just entered upon the occupation of a new building at Margate, where 100 of the pupils are already assembled. The institution at Doncaster was established for the county, and is denominated the Yorkshire Institution. If the Sheffield School Board should take any steps like those I have described in London, there will then be four other educational agencies at work in Yorkshire, besides the one at Doncaster.

The ages on which the school-board authority is brought to bear will probably affect another question: At what age should deaf children be put to school? The rule of age, as a test of fitness, is the only one that is applicable; yet nothing can be more capricious and unsatisfactory. The principle is, "As soon as a child can learn anything it should learn something." But if you attempt to formulate this principle you will not find it

to fit into any possible rule which man's ingenuity can devise. In Manchester an infant school was established under separate management several years ago, but this has now grown into a different shape, and has become a preparatory branch of the original institution. In Doncaster the age of admission has just been lowered from eight years old to seven. In Liverpool the minimum age has always been fixed at seven years. Some children are not fit to come in at that age, and some are perfectly eligible, in every respect but age, a good deal earlier. This, too, is a point which may be made clearer in due time, when the influences I have adverted to have had more time to work.

There is room enough and need enough for every mode and every system of instruction; one need not wait for the other; one need not envy the other. From all these signs of present activity, every true friend of the deaf and dumb may well thank God and take courage. Whatever form it takes, work itself in any shape is healthful, and in the long run wins. What is wanted on behalf of the deaf and dumb is more knowledge, and more accurate knowledge, of their exact condition, mentally and morally. From this would arise a more intelligent sympathy, and such a measure of liberal support as would place every possible means of improvement within their reach, and raise them by God's blessing to the highest point which can be attained by them, with "wisdom at one entrance quite shut out."

A DEAF-MUTE BARRISTER.

BY W. J. LOWE, LONDON, ENGLAND.

[THE following sketch of a congenital deaf-mute who recently died in London at the age of seventy-two, prepared by a member of his family, is taken from an article published in the Rev. Samuel Smith's *Magazine* for July, 1876. Mr. Smith vouches for its accuracy. We extract the leading facts of the narrative in the hope that it may prove an incentive to those of our deaf-mute readers who are aiming at a high standard of attainment, and an encouragement to our teachers in their difficult and sometimes disheartening work.—ED. ANNALS.]

John William Lowe, barrister-at-law, was the son of William Lowe, a solicitor of eminence of the Inner Temple, and Eliza, his wife, and was born at No. 40 Guilford street, Russell square, on the 24th September, 1804. Some months after his birth it

was discovered that he did not possess the faculty of hearing, and neither this faculty nor that of speaking so as to be intelligible to strangers did he ever gain.

In the sixth year of his age—as early a period as a child can reasonably be deemed capable of receiving school instruction—he was placed as a private pupil with the late Dr. Joseph Watson, at that time principal of the Asylum in the Old Kent Road for the Deaf and Dumb, and under his able tuition Mr. Lowe continued to the age of 18 years; and during the whole of that period he evinced such uncommon abilities, and so much assiduity in their cultivation, as to call forth the admiration of his preceptor and of all other individuals who had an opportunity of observing his progress. At the termination of his pupilage he was not only an excellent scholar in the classics, French, and other attainments within the usual scope of a school education, but had acquired a knowledge in mathematics and other branches of science seldom attempted except at a more advanced period of life, or by those who go through the regular course of an university education.

Having by the advice of his father, and after mature consideration, determined on the law as his profession, he became a member of the Society of the Middle Temple about the commencement of the year 1820, on the proposition to the Society of Robert Mathew Casberd, Esq., Queen's counsel and retired Welsh judge, and a bencher of that Society, and who had intimately known Mr. Lowe from his infancy. With a view in the first instance of affording him some insight into the forms and practice of the profession, and to open his mind to a knowledge of the world, he was placed for awhile successively in the offices of two eminent solicitors. In those offices he was employed for more than two years, and being by that time prepared to apply himself with greater facility to the higher branches of legal study, he was, at his father's earnest solicitation, accepted as a pupil by Lord Chief-Justice (then Mr.) Tindal, to whom Mr. Lowe's family had long been known. The promotion, however, of Sir Nicholas Tindal to the office of Solicitor-General within the next six months precluded him from longer retaining Mr. Lowe as his pupil, but he was so fortunate as immediately to resume the like course of study under the judicious guidance of Mr. Justice Patteson, with whom he remained a pupil for upwards of twelve months. He had thus

the benefit of studying, under two most eminent pleaders, that branch of law which had been recommended by distinguished legal friends as the foundation of a sound practical knowledge of conveyancing, the particular line which he was about to adopt as his own permanent pursuit.

The time had now come for his applying himself especially to conveyancing, and he became pupil to Mr. Duval, with whom he remained for upwards of two years, during which period he studied with assiduity, and speedily proved himself as efficient an assistant to his instructor as pupils in general of good abilities and much diligence who do not labor under the like privations.

In Michaelmas Term, 1829, Mr. Lowe was called to the bar by the Society of the Middle Temple, and thereupon took the prescribed oaths publicly in the Temple Hall, an event under his circumstances wholly unprecedented, and which created no little sensation in the profession at large. He soon afterwards commenced practice as a conveyancer, which he continued with unabated zeal and success, until failing health obliged him to give up his chambers five years before his death. It may be mentioned that several legal instruments prepared by him under unusual circumstances and of great consequence, and accompanied with much nicety and considerable difficulty and complexity, and opinions given by him on cases of great importance, chiefly in reference to the law of real property, afterwards passed under the scrutiny of his seniors eminently high in the profession, and met with their unqualified approbation.

Shortly after his call to the bar he had to lament the loss of his highly-esteemed friend and instructor Dr. Watson, who always spoke of his pupil in the most emphatic terms of pride and interest; and a stronger proof could scarcely be afforded of the sincerity of his avowed opinions, not only as to his pupil's talents and abilities, but also of his high moral worth and capabilities for the general business of life, than that he appointed him (then very young) one of his executors, and the doctor's family constantly resorted to Mr. Lowe as their friend and their guide, and acted with confidence and satisfaction upon his advice.

But it was not alone in strictly professional pursuits than Mr. Lowe's attainments were remarkable. His hours of leisure were in great part devoted to the continuation of his study of

various branches of science, drawing, architecture, etc., as well as to the acquisition of various languages and dialects, both ancient and modern, with the view of making himself acquainted as far as possible with the laws of every country in the world that appeared deserving of notice, and thereby prosecuting an inquiry into international law, a subject in which he took the deepest interest. He read most of the Greek classic authors, and his knowledge of French was such as to elicit the astonishment of several French gentlemen, with whom he was able to converse in writing. He was known to possess considerable acquaintance with German also, but his friends and immediate relatives had no idea of the extent to which he had carried his study of languages until his father desired him to furnish him with detailed information on this head. He was then in his 34th year, and in answer to his father's request gave the following written list: French, (modern and old Norman;) Latin; Greek, (ancient and modern;) German, Italian, Spanish, Portuguese, Dutch, Danish, and a slight acquaintance with the British dialects, particularly Gaelic, Irish, Manx, and Welsh.

He added that it had generally been his practice to attend to one of these various languages in rotation every week for about half-an-hour each day immediately after breakfast, and that, with regard to modern European languages in general, except French and German, he had acquired the knowledge of them by reading the New Testament in each language, guided by the help of comparison of them with the New Testament in the English and Greek or Latin languages; and by similar means it appeared to him by no means difficult to acquire the knowledge of any foreign language.

From various notes found among his papers, it is evident that in the same way he obtained some knowledge of Swedish, Polish, Russian, Bohemian, and Finnish, and had not neglected Hindoostanee and Sanscrit.

He commenced Hebrew in his 35th year, and afterwards constantly read the Old Testament in that language, making the Psalms his special study.

There were few subjects which, in the course of his extensive reading, he had not taken up and studied more or less profoundly. His acquaintance with the writings of the fathers and of modern divines was considerable. But with all this

reading the most precious of all, God's holy book, was not laid aside; several indications of this appear in an old diary of the time of his apprenticeship, and in his later years the Bible was his constant, and at last, almost his only companion. It was his oft-repeated conviction that justification is alone to be found through faith in God's record of the value of the precious blood of Jesus, shed for lost sinners.

On the 13th June, 1839, Mr. Lowe married Miss Frances Charlotte Jellicoe, who died in 1859. The issue of the marriage are two sons and one daughter, who have survived their father, and a second daughter who died in infancy. All the children were happily endowed with full powers of speech and hearing.

Mr. Lowe's mental faculties continued unimpaired to the last, though he was, during the later years of his life, an increasingly great sufferer from pulmonary weakness. He fell asleep in Jesus on the 3d of February, 1876, in the 72d year of his age.

From what has been stated above, it will readily be conceived that Mr. Lowe's extensive acquirements were due, not so much to the amount of time bestowed on the various branches of knowledge, as to the regularity with which the study of them was perseveringly pursued. This will, it is hoped, be an encouragement to any who are suffering under the like disadvantages.

So far from in any way secluding himself from the duties and enjoyments of social life amongst his family and friends, nothing distressed him more than being in any way shut out from the full knowledge of what was passing in his own family circle or amongst a very extended family connection. His delight ever was to exercise his conversational powers with those who had the faculty or would take the pains to converse with him.

In the family circle written communications were dispensed with, for Mr. Lowe's articulation was sufficiently intelligible to those who lived with him to enable them to forego the use of any signs, except the deaf and dumb two-handed alphabet. His children, from their earliest years, understood his utterance, and being able to answer upon their fingers, the ordinary signs employed by the deaf and dumb were unknown to them.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

Quelques mots sur la méthode d'Articulation dans l'enseignement des Sourds-Muets. Par J. HUGENTOBLE, Directeur du Pensionnat des Sourds-Muets de Lyon, Ancien Directeur de l'Institution des Sourds-Muets de Genève. Lyon: Henri Georg. 1874. 8vo., pp. 22.*

Cours d'Articulation; ou Premiers exercices de lecture sur les lèvres, d'articulation, d'écriture, et de lecture pour l'enseignement des Sourds-Muets. Par J. HUGENTOBLE, Directeur, etc. Paris: Charles Delagrave. 1876. 8vo., pp. 79.†

Collection de Vignettes; ou Representation graphique de 400 objets usuels, groupés d'après la facilité de prononciation et destinés aux enfants sourds-muets élevés par la méthode d'articulation. Par J. HUGENTOBLE, Directeur, etc. Paris: Charles Delagrave. 1876.‡

M. Hugentobler is one of the few teachers in France who thoroughly believe in the articulation method of instruction.

The first named of these publications is devoted to a criticism of the views expressed upon articulation in the famous article published in the *Revue des Deux Mondes*, of a portion of which a translation is given elsewhere in the present number of the *Annals*.

M. Hugentobler condemns with justice the far too sombre picture drawn by M. Maxime Du Camp of the mental condition of the congenital deaf-mute, and complains, not without reason, that, in an article treating so much at length of the instruction of the deaf and dumb, the distinguished advocates of the labial method, and the numerous schools of Germany, Holland, Italy, England, and the United States in which articulation is successfully taught, are wholly ignored. He asserts what is unquestionably the fact, though it is often overlooked by those upon both

* *A Few Words on the Method of Articulation* in the Instruction of the Deaf and Dumb. By J. HUGENTOBLE, Director of the Boarding School for Deaf-Mutes at Lyons, formerly Director of the Geneva Institution. Lyons: Henri Georg. 1874.

† *Course in Articulation*; or First Exercises for the Instruction of the Deaf and Dumb in Lip-Reading, Articulation, Writing, and Reading. By J. HUGENTOBLE, Director, etc. Paris: Charles Delagrave. 1876.

‡ *Collection of Pictures*; or the Visible Representation of 400 Common Objects, arranged with regard to the facility of their pronounciation, and designed for deaf-mute children taught by the articulation method. By J. HUGENTOBLE, Director, etc. Paris: Charles Delagrave. 1876.

sides who discuss the methods of De l'Epée and Heinicke, that the good Abbé de l'Epée himself favored and practised articulation teaching. He claims that the barbarous means mentioned in the latter part of M. Du Camp's article* as having been resorted to in teaching articulation were employed in a solitary instance occurring forty years ago, and that they are without a parallel in any of the schools of the present time. He denies that deaf mutes *always* prefer the sign-language and writing to articulation, and presents in a forcible manner the other usual arguments in favor of the articulation method.

The *Cours d'Articulation* is a text book for the use of institutions for the deaf and dumb. It begins with a preliminary series of semi-gymnastic exercises, designed to attract the attention of the young pupil, to teach him habits of prompt obedience, and to place him on terms of friendly intercourse with his instructor. We give a few illustrations of these exercises :

- "To sit or rise at a given signal ;
- "To open and close the desk ;
- "To extend the arms in various directions ;
- "To open and close the right hand ; the left hand ; both hands at once ;
- "To touch the lips ; the teeth ; the tongue ;
- "To place the end of the tongue on the upper lip ; on the lower lip ;
- "To breathe upon the back of the hand," etc., etc.

When such gymnastics have been continued long enough to produce the results desired, they are followed by a course of respirational exercises, to which the author attaches a high degree of importance. The respiration is first made silently, and then is varied by the introduction of various phonetic elements.

M. Hugentobler teaches the sounds of the French language in the following order :

Lessons 1-7 : h ; p, (pp ;) t, (tt, th ;) f, (ff, ph ;) k, (ck, c, cc, q, qu ;) s, (ss, ç ;) ch.

Lessons 8-15 : m, (mm ;) n, (nn ;) v, (w ;) z ; j, (ge ;) b, (bb ;) d, (dd ;) g, (gg, gu.)

Lessons 16-23 : â ; ô, (au, eau ;) ou ; é ; i, (ï, y ;) ê, è, a, (ai, ei, ay ;) eu, o, œu, e ; u.

Lessons 24, 25 : l, (ll ;) r, (rr.)

Lesson 26 : oi, (oê ;) oi, (oë ;) ui, oui ; ieu, (yeu ;) io, (yo ;) ia, (ya ;) ié ; iè.

* To be published in the next number of the *Annals*.

Lessons 27-29 : an, (am, en, em, ean, aon ;) on, (om, eon ;) in, (im, yn, ym, ain, aim, ein ;) un, (um, eun ;) ien ; oin ; ion ; ian ; éan.

Lessons 30-31 : gn^e ; ill^e.

It will be seen from the above statement that the surd consonants are taught first ; then the sonant consonants, except *l*, *r*, gn^e, and ill^e, which on account of their greater difficulty are deferred, *l* and *r* until after the vowels, and gn^e and ill^e until after the nasal elements ; then the vowels, of which *â*, *ô*, *ou*, *é*, and *i*, regarded by the author as the principal vowels, precede those which he calls derived or intermediate, viz., *ê*, *è*, and *a*, (coming between *â* and *é*,) and *o*, *œu*, *e*, and *eu*, (coming between *ô* and *é*,) then the deferred *l* and *r* ; then the diphthongs and the nasal vowels ; and, finally, gn^e and ill^e.

The author remarks that most teachers begin their course of articulation with the vowels, supposing these to be the simplest elements of speech. But he claims that they err in this supposition, as may be shown by the fact that hearing children utter consonant sounds long before any of the vowels. For the deaf-mute, who depends upon the eye, the visible enunciation of the consonants is more easily perceived and recognized than that of the vowels, and is more readily reproduced. The teaching of the vowels, therefore, should not be begun until the attention has been quickened and the vocal organs trained by practice upon all except the most difficult of the consonants.

Each lesson contains suggestions to the teacher showing the proper position of the organs of speech in making the several sounds, and the manner of their utterance.

After the vocal elements have been acquired the pupil is drilled, first, upon combinations of the vowels, as *aya*, *ayé*, etc.; and then upon combinations of the consonants, as *bb*, *dd*, *bst*, *lgr*, etc. Several illustrative words, as *raya*, *paya*, and *fraya* ; *rayer*, *payer*, and *frayer* ; *abbé*, *abbesse*, and *abbaye* ; *addition* and *reddition* ; *obstacle* and *abstenir* ; *malgré* and *Belgrade*, accompany each combination.

The pupil is now introduced to a vocabulary of four hundred nouns, which are illustrated by the *Collection de Vignettes*, a collection of small pictures grouped in twenty tables. These pictures are printed in sheets separate from the text, and are intended to be cut out and pasted in the pupil's copy-books beside the written words which they represent. The phonetic

spelling of each word, as well as its proper orthography, is given.

A list of sixty verbs in the infinitive, the first and third persons of the indicative present, and the second person singular and plural of the imperative, eighty adjectives in the masculine and feminine singular, and a few short exercises in simple phraseology complete the book, which is designed to cover the first year of the pupil's course of instruction. During this year lip-reading, writing, and reading are taught *pari passu* with articulation; but the more difficult task of acquiring *language* remains yet to be undertaken.

Teaching the Deaf by Articulation, as pursued in the Clarke Institution for Deaf Children, at Northampton, Mass., under direction of the Massachusetts Board of Education. A Report prepared for the Massachusetts Exhibit in the Department of Education and Science at the International Exhibition in Philadelphia, 1876, by THE SCHOOL COMMITTEE OF THE CLARKE INSTITUTION. Boston: Wright and Potter. 1876. 8vo., pp. 24.

In this Report we have a sketch of the history of deaf-mute instruction from the earliest times; an explanation of the system pursued at Northampton; a description of the origin and present condition of the Clarke Institution, and a statement of what are regarded as the general results upon deaf-mute instruction of the establishment of this Institution.

The history of deaf-mute instruction, with which the Report opens, gives more prominence than is usual to articulation teaching. This is natural, and perhaps properly compensates for the too slighting manner in which the results achieved by the early articulation teachers have been treated by some writers. But is it not an injustice to the Abbé de l'Epée to say that he "invented nothing, but adapted to the use of his pupils the system of Bonet, and the imperfect language of signs as he found it in France?" It would be easy to show from De l'Epée's own writings that he "invented" both the system of instruction he pursued and the language of signs upon which it was based; that while he subsequently availed himself of a modification of the Spanish alphabet, substituting this for the double-handed alphabet with which he had been familiar from childhood, and while he derived from Bonet's work the idea and method of teaching articulation, for which he makes due acknowledgment,

he never heard of this writer nor of any other instructor of the deaf and dumb until he had been for some time successfully engaged in teaching by his own method. True, De l'Epée's "glory of having rendered general the education of deaf-mutes" is something greater and nobler than any fame that could come from the invention of the most ingenious theory of teaching; but we believe he is also fully entitled to the credit, whatever it may be, of having originated and created the system of instruction which during so many years has been called by his name, and which, modified and improved by his successors, has been the means of education and enlightenment to thousands of deaf-mutes in Europe and America.

De l'Epée's relations to articulation teaching are also, as we believe, incorrectly described in the Report. "At first," it says, "De l'Epée laid much stress on teaching the dumb to speak, but he gradually fell more and more into the use of signs." The truth is that *at first* the idea of teaching the dumb to speak did not occur to him at all; for this he was indebted to Bonet. Later, he obtained Amman's Dissertation on Speech; and "penetrated," as he himself says, "with the liveliest sense of gratitude to these two masters," he adopted their methods of teaching articulation, while still following his own system of developing the mind and teaching written language through signs.

In estimating the indirect results of the establishment of the Clarke Institution probably not too much is claimed with respect to its influence upon the progress of articulation teaching throughout the country; but with regard to its effect upon the age of admission and the period of instruction we think the Report is in error. Speaking of the year 1865 as compared with the present, it says:

"Then, six years was the limit of instruction; now, ten or twelve. The education of deaf children, which was *then* delayed to the age of ten or twelve, is now commenced at five or six."*

The statement with regard to the year 1865 is not justified by the facts. To mention with positiveness only the two schools with which the writer has been connected—the New York and Columbia Institutions—in one of them pupils were

* This paragraph also appears in the last Annual Report of the Clarke Institution.

then received at the age of six and allowed to remain from eleven to fourteen years, at the discretion of the Superintendent of Public Instruction, being supported and taught free of expense all that time; in the other there was no fixed limit whatever, either as to the age of admission or the period of instruction. In the California Institution, also, if we recollect aright, there were no limitations in either respect. Several other institutions received pupils as young as eight, and allowed them to remain seven or eight years. Twenty-five years ago Mr. Bartlett established an admirable home-school, which was expressly designed for children of tender age. While it is true that of late years the tendency has been to admit pupils earlier and extend the course further than formerly, we think it is a mistake to ascribe this result, as the Report does, principally to "the discussion that accompanied the incorporation of the Clarke Institution, and the success that has followed upon its instruction." Doubtless these were among the causes; but there were others more potent, some of which, as above shown, had brought forth fruit before the Clarke Institution was established.

It is scarcely necessary to add that these criticisms upon the statements of the Report are made in the most friendly spirit, and solely in the interest of truth. We believe, too, that the Clarke Institution has enough to boast of in the results, direct and indirect, which have followed the courageous philanthropy of its projectors, the wise management of its governors, and the devoted labors of its teachers, without claiming a credit to which it is not justly entitled.

The Report is ably written, and has doubtless been read with interest by many of the visitors to the Philadelphia Exhibition. The methods of instruction pursued in the Clarke Institution, which—since the introduction of Visible Speech—differ essentially from those of the German articulating schools, are fully and clearly explained. We quote the closing paragraph of this portion of the Report:

"Our system of instruction, as detailed herein, is not faultless, neither do we claim that it is of universal application to deaf-mutes; but we do claim that a large proportion can be taught speech and lip-reading, and that it need not impede their mental development. The culture of the moral nature and the development of the mental faculties we consider the great ends to be attained. Inseparable from the latter, as a means, as well

as an end in itself, is the acquisition of language. We believe that speech and lip-reading, with writing, are far better means of instruction in language than signs, putting the pupil in readier communication with others than it is possible for signs or the manual alphabet to do. The lack of teachers of experience and the want of suitable text-books greatly impede the progress of the work; but the value of the results attained is beyond estimate, for by this system the deaf are, as far as possible, restored to society, and society to them."

Church Work among the Deaf and Dumb. By the Rev. SAMUEL SMITH, Chaplain of the Royal Association in Aid of the Deaf and Dumb, Saint Saviour's, Oxford Street, W., London, England. 1875. 8vo., pp. 8.

The author of this pamphlet is a devoted clergyman, who for more than twenty years has successfully carried on among the deaf and dumb of London a labor of love and good works similar to that conducted by the Rev. Dr. Thomas Gallaudet in New York. For four years past Mr. Smith has also, by means of his carefully edited monthly *Magazine*, been able to exert a wide and important influence upon the deaf-mutes of the whole United Kingdom. The readers of the *Annals* had the opportunity of making his further acquaintance in his article on "The Silent Community" published in the July number of this periodical last year.

The pamphlet before us consists of a paper read at the Church Congress held in October, 1875, at Stoke-on-Trent.* Starting with the premises, "first, that it is God's will that the gospel should be preached to every creature, and, secondly, that the language used to convey this Divine instruction should be that which the people understand, of whatever nation they may be or in whatever circumstances they may be placed," Mr. Smith proceeds to argue in an interesting and forcible manner the necessity of special religious services for the deaf and dumb. He briefly explains the nature of deaf-mutism, the condition of the uneducated deaf-mute, the methods of instruction, and the position of the average institution graduate; opposing very decidedly the views of those who maintain that after education the deaf-mute will receive sufficient religious instruction by at-

* At this Congress another paper on the same subject was read by David Buxton, Ph. D., principal of the Liverpool Institution. Dr. Buxton has sent us a copy of his paper for publication in the *Annals*, and it will probably appear in the next number.

tending an ordinary oral service, following the devotional exercises of the prayer book, and reading a sermon while the minister preaches. He says :

“ Being in such a backward state on entering school, having so much to learn which the hearing child knows before going, and the process of instruction being necessarily slow, it will be readily believed that in the majority of instances the comprehension of language possessed by the deaf and dumb must be very limited, after only five years’ instruction, which is the term generally allowed. It is indeed so, for the greater part of them write ‘broken English’ all their lives, and only half understand what they read. In such a short time, and laboring under such disadvantages, it is impossible for them to attain to such a mastery of language as to be able to read with pleasure and profit. It has to be presented to them in so simple and literal a form for some time that they cannot become acquainted with half the figures of speech, idiomatic and metaphorical expressions, which abound in colloquial intercourse and in books. A few examples will show this deficiency. One rendered ‘the Scripture moveth us’ literally, as if it moved us from one place to another. In a lecture which I was interpreting not long ago, the lecturer used the word ‘spooning,’ which is a very common expression amongst hearing people, [?] but not one of the thirty or forty deaf-mutes present knew what it meant; one conjectured that it signified eating something with a spoon. The other day, an intelligent young man of twenty-five confessed his ignorance of the meaning of the word ‘paradise.’ A short time ago I was visiting an aged woman, and we had before us the text, ‘Being justified by faith,’ etc.; she had no idea what ‘justified’ meant. This is sufficient to show the very limited attainments of most of the deaf and dumb, so that if they are left to themselves, after leaving school, though they may go to church, and profess to follow the service and read a sermon, they will not, as a class, derive much benefit from the exercise.

“ But I maintain that *reading* sermons in church is not the fulfilment of the Divine command to ‘preach the gospel to every creature,’ for every person ought to be publicly addressed in that language which conduces most to his edification; and as it is possible for the deaf and dumb to be thus addressed in a language adapted to their circumstances, I submit that it is the imperative duty of the church to provide that special means of instruction. If reading sermons be considered sufficient, let the practice be followed by hearing persons, whose state of education enables them to comprehend the language in which they are written, and not by the deaf and dumb, nine-tenths of whom do not understand half. It is not preaching in this visible language alone which the deaf and dumb require; they also need that the language used be adapted to their com-

prehension, care being taken to convey *ideas* to their minds, and not *words* only, which they may not understand. When this is done, each sermon not only conveys religious instruction, but becomes also a lesson in language, and so of double advantage.

“The most important testimony in favour of this special provision is that from the deaf and dumb themselves, and they ought to be the best judges of what is most conducive to their edification. I have put the question to them again and again, individually and at public meetings, and they invariably say that the services in the finger and sign-language have their decided preference. In many instances this silent preaching originated with the deaf and dumb themselves. Some pious young man, more intelligent and better educated than most of his fellow-sufferers, sympathizing with them in their inability to gain spiritual nourishment from the ordinary preaching, has organized a service and taught his afflicted brethren, and at the present moment several of the missionaries in this field of labor are deaf-mutes. This speaks volumes on behalf of this undertaking, as an absolute necessity to meet their needs, and it also proves that in their opinion the alleged ‘isolation’ is not felt as a grievance. In fact, it is an utter misnomer to call the deaf and dumb ‘isolated’ when assembled together, addressed in a language they perfectly understand, interested, instructed, edified, cheerful, and happy in the midst of friends and acquaintances. The *real* isolation is when a deaf-mute is set down in the midst of a hearing congregation to go through an oral service. Let the converse experiment be tried of placing a hearing person unacquainted with the finger and sign-language in the midst of a deaf-mute congregation for a *silent service*, and he will realize this isolation. An arrangement which prevents altogether this charge of isolation is the ‘interpreted service,’ where the deaf and dumb attend an ordinary church, and what is read and preached to the hearers is rendered in the finger and sign language to them. This plan is adopted at some of our services in London. But for these to be suitable for the deaf and dumb, the delivery must be slower and the language simpler. It is utterly impossible adequately to interpret a fervid, impassioned oration, its sentences studded with flowers of rhetoric and gems of poetry: each phrase requires a paraphrase to render it comprehensible to those addressed. I am, therefore, convinced that for real, genuine edification of the deaf and dumb, there are no services so efficacious as those conducted in the finger and sign-language *alone*, the officiating minister rendering the prayers and lessons in his own way, preaching his own sermons, adapting the language to the comprehension of his congregation, and taking all the time necessary to explain, elucidate, and illustrate his subject.”

Mr. Smith approves of instruction in articulation and lip-reading, but to the employment of this system exclusively he objects that it will not suffice to enable the deaf to receive pub-

lic religious instruction. We quote a portion of his remarks on this point :

“ What an infinite variety of facial movement there is in producing the combinations of sounds which occur in a discourse of half-an-hour's length ! Can the eye follow this infinite variety of movement so as to convey to the mind, with anything like certainty, a hundredth part of the words uttered ? I do not believe it possible.

“ For twenty years past this public religious instruction of the deaf and dumb has been my heart's delight, having been led to undertake it by an impulse which was irresistible, and knowing the effectiveness of the means now in use for the purpose, being as distinct, clear, and definite to their eye as spoken language is to our open ear ; knowing, too, the intense interest taken therein by the deaf and dumb, and the aggravation of their calamity which deprivation of these appropriate means of grace would cause, I should deplore beyond measure the deaf and dumb of this country ever being made to depend upon labial and facial motion for their public religious instruction.”

The history of special religious services for the deaf and dumb in Great Britain is given as follows :

“ This special mode of public religious instruction seems to have originated in Glasgow, as far back as 1822, in the form of a Sunday class or prayer-meeting ; Edinburgh followed in 1830, the services being conducted by deaf and dumb gentlemen ; London, 1841 ; Manchester, 1850, (which has now branches in several Lancashire towns.) Since that time, missions have been established in Leeds, with stations in other towns in Yorkshire ; Liverpool, Birmingham, the Potteries, Newcastle-on-Tyne, South Wales, Nottingham, Leicester, and Derby. In Dublin and Belfast, too, services are held, and mission tours are occasionally made to other towns in Ireland. The principal of the Brighton Institution has for many years held a Sunday service in the Institution.

“ The services in London were first provided in 1841 by the Adult Institution, which was a society for teaching trades to the deaf and dumb ; this society was re-organized in 1854, and became The Association in Aid of the Deaf and Dumb ; its chief object, then, being their religious instruction by means of these special services ; but it also promotes their temporal welfare by finding them employment and assisting them in distress. It was my privilege to join this society in 1856, when I was its only missionary, and visited the deaf and dumb in the whole of London and suburbs. The efforts of this society have been so blessed that it has now a staff of two ordained clergymen, three lay missionaries, and an extra Sunday teacher. It has erected Saint Saviour's Church and lecture-room in Oxford street, London, and now provides fourteen services per week in eight parts of the metropolis, besides Bible-classes and lectures. Manchester is now following closely in our footsteps,

having its chaplain, who is making great efforts to secure a church."

A Sermon preached in St. Stephen's Church, Philadelphia, Sunday, October 8, 1876, on occasion of the ordination of Henry Winter Syle, M. A., (a deaf-mute,*) as Deacon in the Protestant Episcopal Church. By the Rt. Rev. WM. BACON STEVENS, D. D., LL. D., Bishop of Pennsylvania. Philadelphia : McCalla & Stavely, Printers. 1876. 8vo., pp. 31.

The occasion on which this sermon was delivered was one of more than ordinary interest, as being probably the first in the history of the world that a person deprived of hearing and speech has been admitted to holy orders. If, as is alleged, one of the pupils of Pedro Ponce de Leon "received the order of priesthood, and possessed a benefice and performed the duties of his office in reciting the breviary," this person was doubtless, as surmised by Bishop Stevens, not really a deaf-mute, but perhaps had some impediment in his speech. The Bishop also cites the case of the Spanish deacon St. Vincent, a martyr under Diocletian, in the year 303, who, according to Wheatley, "was instructed in divinity by Valerius, bishop of Saragossa, but by reason of an impediment in his speech never took upon him the office of preaching." The Bishop supposes that this martyr was only a sub-deacon or door-keeper, who, in that confused age when the inferior orders of the church were gradually introduced, was inaccurately called a deacon.

However it may have been in these instances, there can be no question that Mr. Syle is the first of his class who has been regularly ordained to preach the gospel to deaf-mutes; and the novelty of the event, establishing, as it does, an important precedent, justifies the Bishop in setting forth at length the reasons which have led the authorities of the Protestant Episcopal Church to take this action. After sketching the history of deaf-mute education in Europe and America, and describing the benevolent work carried on in this country under the direction of the Rev. Dr. Thomas Gallaudet, he answers very forcibly and convincingly the objections to the ordination of a deaf-mute that have been drawn from the Bible, the canons of the church, and prudential considerations, explains clearly the religious needs of the deaf and dumb, and in a brief outline of

* Though Mr. Syle does not use his voice at all, he is more properly to be classed as a "semi-mute;" he lost his hearing at the age of six, when he had already acquired a knowledge of language through the ear.

Mr. Syle's personal history shows his peculiar fitness and qualifications for the holy office. He closes his defence of the ordination in the following thoughtful and sympathetic words:

“When, therefore, we find a man truly prepared, spiritually and intellectually, to minister to this peculiar people in their own special mode of intercommunication, we feel that we are but following the leadings of God's providence in setting him apart for that high and holy work. Such a man taken from their own ranks will teach them the practical reality of our sympathy with them and our desire for their mental and moral improvement more forcibly than anything else would do. Such a man, one of themselves, consecrating himself to this work, will make them feel that they are not shut out altogether from the sacred ministry; that the church does not bar its doors to all such unfortunate ones; but that it is ready to commission even these, whenever proper opportunity and due qualification meet, to carry the rich provisions of the Gospel to their fellow-mutes, and thus cause the ears of their souls to hear; as it were, Jesus' voice saying *EPHPHATHA*, be opened; and lo! the Gospel enters into their minds, and moulds and sanctifies their lives.”

There are many other parts of the sermon that we should like to transfer to the pages of the *Annals*, but we must content ourselves with quoting this one paragraph in which the Bishop gives the impression made upon his mind by religious services conducted in the sign-language:

“Few things are more touching than to witness their silent worship, and mark their eager faces as they drink in, through the eye, the varied truths as they fall, not from speaking lips, but from hands eloquent with expressive gesture; carrying straight to their souls the teachings of their divine Saviour. It is beautiful to note how the law of compensation comes in to supplement and overmaster oral and lingual defects; and make more emphatic teaching by the hand and eye, and thus impart double quickness to the perceptive faculties. And as, in building the temple of Solomon, there was no sound of any tool heard in the house while it was in building, so the living temples in the souls of these mutes are noiselessly built up by the Holy Ghost, in the solemn silence of a speechless tongue and a closed ear; and in these living temples the Lord is in truth ‘present,’ and the earth does indeed ‘keep *silence* before Him.’”

The sermon, as it was delivered, was translated into the sign-language by Dr. Gallaudet. A large audience, including five bishops and many other clergymen, were present. Mr. Syle has for some time acted as a lay-reader for deaf-mutes in the church where he was ordained, and he will exercise the higher duties of his present office in the same place.

First Lessons for the Deaf and Dumb. By JOHN R. KEEP. *Fourth Edition.* Hartford: Press of the Case, Lockwood & Brainard Co. 1876. 12mo., pp. 131.

School Stories, with Questions. By JOHN R. KEEP. *Second Edition.* Hartford: Press of the Case, Lockwood & Brainard Co. 1876. 12mo., pp. 120.

The previous editions of both these books have been reviewed in the *Annals*, but as the new editions, through Mr. Keep's persistent efforts to perfect his work, differ from their predecessors, they properly claim our further notice.

The "First Lessons" has been enlarged from the third edition by adding an appendix of about 20 pages. This contains stories and questions which are prepared on the same plan as those given in the previous pages, and are intended to be introduced at the teacher's discretion in connection with the lessons of the book. The use of "I" and "me" is also more fully illustrated by a variety of exercises describing reciprocal actions to be performed by members of the class, and there are tables of figures carefully arranged so as to include all the necessary combinations of addition.

The "School Stories" are of the same admirable character as in the first edition, but their number has been increased from 24 to 36, and a little wood-cut placed at the head of each story adds to its attractiveness for the young. The interest awakened by the stories in households of hearing and speaking children into which the book has chanced to come—which is attested by commendatory letters from Mr. Charles Dudley Warner and the Rev. J. H. Twichell—is an additional proof of Mr. Keep's wisdom in the selection of his stories and of his skill in narration. We judge from such of the institution reports as mention the text-books adopted that the "School Stories" are less used in our institutions than the author's "First Lessons." If this is the case it must be because the work is less known, for it is certainly of equal merit in its way, and, unlike the other work, has no rivals in the field. While it would naturally succeed the "First Lessons" in the schools where that book is employed, it has no connection with it, and can just as well follow or accompany any other elementary course of lessons. For a full explanation of the manner in which Mr. Keep would have the book used in the class-room, we refer the reader to his article entitled "How Should Deaf-Mute Children Learn Verbal Language?" published in the *Annals*, vol. xv, p. 28.

30	Maryland Institution.....	Frederick City, Md.....	1868.	Chas. W. Ely, M. A., Principal.....	105	69	36	4	90	9	4	5	3	1
31	Nebraska Institute.....	Omaha, Neb.....	1869.	Roswell H. Kinney, M. A., Principal.....	49	25	24	4	39	3	3	0	1	0
32	Boston Day-School.....	Boston, (b) Mass.....	1869.	Miss Sarah Fuller, Principal.....	76	39	37	20	67	8	0	8	0	0
33	Whipple's Home School.....	Mystic River, Conn.....	1869.	Z. C. Whipple.....do.....	13	8	5	4	10	3	2	1	0	0
34	St. Joseph's Institute.....	Fordham, N. Y.....	1869.	Mme. Victorine Boucher, Principal.....	69	14	55	.....	64	9	0	9	0	0
35	West Virginia Institution.....	Romney, West Va.....	1870.	J. C. Covell, M. A., Principal.....	65	41	24	6	60	5	4	1	1	1
36	Oregon Institute.....	Salem, Oregon.....	1870.	Rev. P. S. Knight.....do.....	28	16	12	10	26	2	2	0	1	0
37	Cayuga Lake Academy.....	Aurora, N. Y.....	1870.	Mrs. A. M. Kelsey, Teacher.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
38	Institution for Colored.....	Baltimore, (c) Md.....	1872.	F. D. Morrison, M. A., Superintendent.....	17	9	8	2	12	2	2	0	0	1
39	German Lutheran Asylum.....	Norris, Mich.....	1873.	Rev. A. Huegli, Principal.....	31	22	9	0	31	3	3	0	3	0
40	Colorado Institute.....	Colorado Sp's, Colo.....	1874.	J. P. Ralstin.....do.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41	St. Joseph's Institute.....	Brooklyn, (d) N. Y.....	1874.	Miss E. Phalen, Resident Directress.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
42	Free Evening Class.....	New York, (e) N. Y.....	1874.	James S. Wells, Teacher.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
43	Erie Day-School.....	Eric, Pa.....	1874.	Mrs. A. D. Ross.....do.....	8	4	4	6	8	1	0	1	0	0
44	Chicago Day-School.....	Chicago, (f) Ill.....	1875.	P. A. Emery, Principal.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
45	Central N. Y. Institution.....	Rome, N. Y.....	1875.	Edward B. Nelson, B. A., Principal.....	84	43	41	.....	85	5	3	2	1	3
46	Cincinnati Day-School.....	Cincinnati, (g) O.....	1875.	Robert P. McGregor, B. A.....do.....	23	17	6	3	20	1	1	0	0	1
47	Alleghany City Day-School.....	Alleghany City, Pa.....	1875.	A. Woodsides, Principal.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
48	West Pennsylvania Inst'n.....	Turtle Creek, Pa.....	1876.	James H. Logan, M. A., Principal.....	35	21	14	5	35	4	2	2	0	2
49	Western New York Inst'n.....	Rochester, N. Y.....	1876.	Z. F. Westervelt, Principal.....	43	26	17	5	43	4	2	2	0	0
	Institutions in the U. S.....	.....	.....	Number in 39 Institutions.....	5010	2901	2109	2510	4384	304	171	133	62	42
	National Deaf-Mute Col. *.....	Washington, D. C.....	1864.	E. M. Gallaudet, Ph. D., LL. D., President.....	55	55	0	26	48	8	8	0	0	2
1	Montreal Cath. Ins. (Male).....	Montreal, Can.....	1848.	Rev. A. Belanger, Principal.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
2	Montreal Cath. Ins. (Fem'le).....	Montreal, Can.....	.....	J. Scott Hutton, M. A., Principal.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	Halifax Institution.....	Halifax, N. S.....	1857.	W. J. Palmer, M. A., Ph. D., Principal.....	50	35	15	2	37	4	3	1	2	0
4	Ontario.....do.....	Belleville, Ontario.....	1870.	Thomas Widd, Principal.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
5	Montreal Protestant Inst'n.....	Montreal, Can.....	1870.	A. H. Abell.....do.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	New Brunswick Inst'n.....	St. John, N. B.....	1873.	.....	52	30	22	10	39	3	2	1	1	1
	Institutions in Canada.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.

† Including the principal. ‡ Number in 34 Institutions, containing 4,144 pupils.

§ The National Deaf-Mute College is a distinct organization within the Columbia Institution. Its officers and students are included in the statement of the Columbia Institution given above. (a) No. 642 Seventh Avenue. (b) Warrenton Street. (c) No. 92 South Broadway. (d) No. 177 Union Street.

(e) Grammar School No. 40 East 23d street, between Second and Third Avenues. (f) Corner Harrison and Third Avenue.

(g) Ninth street, between Main and Walnut.

American Institutions for the Instruction of the Deaf and Dumb—Continued.

NAME.	School-Hours.	Evening Study-Hours.	Vacation.	Trades.	Value of Buildings and Grounds.	Expend re last fiscal year.		No. vols. in library.	Total No. pupils have rec'd instr'n.
						For support.	For buildings and ground.		
1 American Asylum.....	9 to 12 and 2 to 4.....	7 to 8 and 8½.....	Last Wed. June to 2d Wed. Sept. 4th Wed. June to Thurs. after Wed. Sept.	Cab., Sh., Ta.....	\$250,000	\$55,585	\$1,745	2300	2107
2 New York Institution	8 to 12 and 1 to 5½.....	7 to 8, 9 and 10.....		Car., Cab., Ga., Pa., Pr., Sh., Ta.	500,000	.....	.....	3374	2557
3 Pennsylvania...do.....	8½ to 11½ and 2½ to 4½.....	7 to 8½ and 10.....	Last Wed. June to 1st Wed. Sept. July 15 to Oct. 1.....	Dr., Sh., Ta.....	500,000	80,473	37,481	5000	1718
4 Kentucky.....do.....	8 to 12 and 1½ to 3.....	7 to 9.....	3d Wed. June to 2d Wed. Sept.	Br., Ga., Pr.....	125,000	18,158	2,311	600	646
5 Ohio.....do.....	7½ to 9½, 10 to 12½, 2 to 5½.....	7 to 8, 8¼ and 8½.....		Bo., Pr., Sh.....	800,000	82,152	.....	3000	1587
6 Virginia*.....do.....	8½ to 1½.....	7 to 9.....	3d Wed. June to 1st Wed. Sept.	Bo., Car., Cab., Pr., Sh., Ta.	175,000	34,490	7,901	1575	443
7 Indiana.....do.....	7½ to 4½½.....	7½ to 8¾.....	Last Wed. June to Wed after Sept. 15.....	Cab. Ch., Ga., Sh., Ta	600,000	68,851	2,993	3029	1094
8 Tennessee School.....	9 to 12 and 2 to 4.....	7 to 9½.....	June 15 to Sept. 15.....	Pr., Sh.....	125,000	28,217	.....	.....	.....
9 North Carolina Institution*	8 to 2.....	7 to 8.....	July 1 to Sept. 1.....	Cab., Sh.....	75,000	42,000	3,000	.....	400
10 Illinois.....do.....	8 to 12 and 1 to 4½.....	7 to 9.....	2d Wed. June to 3d Wed. Sept.	Bak., Cab., Ga., Pr., Sh.	334,205	81,160	17,929	2350	1133
11 Georgia.....do.....	8 to 1.....	6½ and 7 to 8.....	Last Wed June to 1st Wed. Sept.	Pr., Sh.....	25,000	16,500	.....	1000	255
12 South Carolina*.....do.....	8 to 1.....	6½ to 7½.....	Last Wed. June to 1st Wed. Oct.	Ca., Sh.....	50,000	.....	.....	.....	.....
13 Missouri.....do.....	9 to 12 and 2 to 4.....	1½ hours.....	1st Thurs. July to 4th Wed. Sept.	Pr.....	140,000	.....	.....	300	225
14 Louisiana.....do.....	8 to 1.....	7 to 8½.....	1st Thurs. July to 1st Wed. Sept.	Bas., Cab., Sh.....	225,000	8,923	.....	3000	.....
15 Wisconsin Institute.....	9 to 12 and 1 to 3.....	7 to 8 and 9.....	1st Thurs. June to 1st Wed. Sept.	Cab., Pr., Se., Sh.....	100,000	35,000	6,500	1000	.....
16 Michigan Institution*.....	6 hours and 3 hours.....	1½ hours.....	Last Thurs. June to 2d Wed. Sept.	Br., Cab., Dr., Sh., Mat.	376,115	42,711	3,299	1371	645
17 Iowa.....do.....	9 to 12 and 2 to 4.....	7 to 8.....	3d Wed. June to 3d Wed. Sept.		195,000	37,000	30,000	600	433
18 Mississippi.....do.....	8½ to 1½.....	7½ to 9.....	July 1 to Oct. 1.....	Ga.....	40,000	10,000	.....	.....	76
19 Texas.....do.....	9 to 12 and 2 to 3½.....	6½ to 8 and 9.....	4th Wed. June to 2d Wed. Sept.	Ga., Pr.....	60,000	.....	.....	.....	.....
20 Columbia.....do.....	8¼ to 12½ and 2 to 3.....	7 to 8 and 9.....	Last Wed. June to last Wed. Sept.	Cab.....	560,000	52,777	40,071	2100	316
21 Alabama*.....do.....	8 to 1.....	6½ to 7½ and 8.....	July 3 to 1st Mon. Oct.	Ch., Sh.....	40,000	12,921	.....	500	124
22 California*.....do.....	8 to 1.....	7¼ to 8¼.....	2d Wed. June to 4th Wed. Aug.	(Suspended).....	100,000	35,000	.....	.....	152
23 St. Bridget's...do.....	.....	.....	.....	Pr., Se., Sh.....	35,000	14,550	.....	86	162
24 Kansas Asylum.....	9 to 12 and 2 to 4.....	7 to 8.....	2d Wed June to 2d Wed. Sept.	Dr., Ta.....	46,000	.....	.....	.....	.....
25 Le Conteulx St. Mary's Inst.	9 to 12 and 1½ to 4.....	7 to 8½.....	July and August.....	Co., Pr., Sh., Ta.....	110,000	21,500	.....	800	177
26 Minnesota Institution.....	8 to 12½.....	7 to 8.....	June 20 to 2d Wed. Sept.						

	N. Y. Inst. for Improv'd Ins'n	9 to 12 and 1 to 3.....	7 to 8.....	1st Wed. after June 20 to 1st Wed. Sept.	None	.....	28,629	.....	406	171
27	Clarke Institution	9 to 12 and 2 to 4.....	7 1/4 to 8 and 8 3/4.....	Feb., and July 20 to 3d Wed. Sept.	Cab., Se.....	82,565	18,948	.....	555	127
28	Arkansas Institute	8 to 12 and 1 to 5 1/2.....	7 to 8.....	Last Wed. June to 1st Wed. Oct.	Sh.....	35,000	25,000	.....	35	120
29	Maryland Institution	7 1/2 to 9 1/4, 9 1/4 to 12 1/2, 2 to 4 1/2.....	7 to 8 1/2.....	Last Wed. June to 1st Wed. Sept.	Cab., Sh.....	250,000	28,541	.....	20000	178
30										
31	Nebraska Institute	9 to 12 and 1 1/2 to 4.....	7 to 9.....	3d Wed. June to 3d Wed. Sept.	Pr.....	35,000	9,177	13,000	230	67
32	Boston Day-School	9 1/4 to 2 1/4.....	.....	Last Tues. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	128
33	Whipple's Home School	9 to 12 and 1 1/2 to 4 1/2.....	1 hour.....	July 1 to 1st Wed. Sept.	None.....	.....	.....	.....	.....	.....
34	St. Joseph's Institute	9 to 12 and 1 to 3 1/2.....	6 to 6 3/4.....	July 1 to Sept. 1.....	Dr., Se.....	37,500	4,486	.....	.....	79
35	West Virginia Institution*	8 1/2 to 1 1/2.....	7 to 9.....	July 1 to 1st Mon. Sept.	Car., Pr., Sh., Ta.....	65,000	27,000	12,087	278	108
36	Oregon Institute	9 to 12 and 1 to 3.....	7 to 8.....	1st Fri. May to 2d Mon. Sept.	Ch.....	.....	5,000	.....	46	36
37	Cayuga Lake Academy	9 to 12 and 1 to 3.....	7 to 8.....	Last Fri. June to 2d Tues. Sept.	None.....	.....	.....	.....	.....	.....
38	Md. Institution for Colored*	8 to 1.....	None.....	June 30 to Sept. 10.....	Se., Sh.....	20,000	.....	6,000	.....	19
39	German Lutheran Asylum	9 to 12 and 2 to 5.....	1 hour.....	July 1 to Aug. 1.....	None.....	16,000	2,372	8,270	.....	40
40	Colorado Institution	9 to 12 and 1 to 3.....	7 to 8.....	2d Wed. July to 2d Wed. Oct.	Ga., Pr.....	13,000	.....	.....	.....	.....
41	Brooklyn St. Joseph's Inst'e	9 to 12 and 1 to 3 1/2.....	6 1/2 to 7 1/2.....	Last Fri. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	.....
42	N. Y. Evening Class	.....	.....	.....	.....	.....	.....	.....	.....	.....
43	Erie Day-School	9 to 12 and 1 1/2 to 3 1/2.....	None.....	.....	None.....	.....	.....	.....	.....	11
44	Chicago do	9 to 12 and 2 to 4.....	.....	Last Fri. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	.....
45	Central N. Y. Institution	9 to 12 and 1 1/2 to 3 1/2.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	Car., Sh.....	7,000	21,407	.....	.....	91
46	Cincinnati Day-School	9 to 12 and 1 1/2 to 4.....	None.....	Last Fri. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	24
47	Alleghany do	.....	.....	.....	.....	.....	.....	.....	.....	.....
48	West Pa. Institution	8 1/2 to 11 1/2 and 1 to 3.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	None.....	.....	.....	8,000	.....	35
49	Western N. Y. Institution	9 to 12 and 2 to 4.....	7 to 8.....	Last Wed. June to 1st Wed. Sept.	None.....	.....	.....	.....	.....	43
	National College	8 to 12 1/4 and 1 1/2 to 3 1/2.....	7 to 10.....	Last Wed. June to last Wed. Sept.	None.....	.....	.....	.....	20000	157
1	Montreal Cath. Inst. (Male)	5 1/2 hours.....	2 hours.....	July 1 to Sept. 1.....	Bo., Pr., Sh.....	22,000	.....	.....	.....	.....
2	Montreal Cath. Inst. (Fem.)	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	Halifax Institution	9 to 12 1/2 and 2 to 4.....	7 to 8.....	2d Wed. July to 1st Wed. Sept.	Car., Ga., Pr., Se.....	20,000	7,000	8,500	.....	184
4	Ontario do	9 to 12 and 1 1/2 to 3.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	Cab., Car., Sh.....	100,000	.....	.....	.....	.....
5	Montreal Protestant Inst'n	9 to 1 and 2 to 3.....	6 1/2 to 7 1/2.....	3d Wed. June to 1st Wed. Sept.	Car., Ga., Pr.....	25,000	.....	.....	.....	.....
6	New Brunswick Institution	9 to 12 and 2 to 4.....	7 1/2 to 9.....	July 12 to Sept. 14.....	Car., Ga., Se.....	.....	2,025	.....	1000	64

* Contains a department for the blind also, the expenses of which are necessarily included in the statement of expenditure.

† One session for school and one for shops, by a system of rotation.

‡ Bk. Baking. Bas. Basket-making. Bo. = Book-binding. Br. Broom-making. Cab. Cabinet-making. Car. = Carpentry. Ch. Chair-making. Co. Coopers. Dr. Dress-making. Ga. = Gardening. Ma. Mattress-making. Pa. Painting and Glazing. Pr. Printing. Se. Sewing. Sh. Shoemaking. Ta. = Tailoring.

Total number who have received instruction in 35 Institutions of the United States, 15,527.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Mr. Clark, at the beginning of the present school year, left the department of articulation and returned to his former position as an instructor in the sign department. Miss Ada R. King now has charge of the articulation department, and is assisted by Miss Lucy S. Williams.

Pennsylvania Institution.—The entire cost of the new building and alterations, now completed, has been \$159,344.

Kentucky Institution.—Mr. George F. Lupton, formerly connected with the West Virginia Institution, has been appointed teacher in the place of Mr. Talbot, who has accepted the principalship of the Mississippi Institution.

Indiana Institution.—Miss Elizabeth Thacher, of Hartford, Conn., has been employed as teacher of articulation, and has begun the introduction of Bell's system of Visible Speech, in which she was instructed by Mr. Clark, of the American Asylum. Mr. Horace S. Gillet, after a month's absence for recuperation, has returned with renewed health and vigor, and is again engaged in instructing the high class. Miss Frances MacIntire has been appointed temporarily to instruct one of the junior classes.

The arrangement of the hours of school and labor followed in the Ohio Institution has been adopted since the beginning of the present term and is working satisfactorily.

Georgia Institution.—In our annual statement of American institutions, published in the present number of the *Annals*, we venture to insert the name of Mr. Connor, the principal, as the "chief executive officer" of the Georgia Institution, although the reply to our circular of inquiry says that since July last the Institution has had no "chief executive officer." "Every head of a department runs his own schedule and is responsible only to the executive committee of the board of trustees, which meets a few hours on the first Saturday of each month."

South Carolina Institution.—We are glad to place this Institution again on our list. The school was opened Sept. 6, 1876,

having been in a state of suspension since October, 1873. The building, which was somewhat damaged by a storm in 1875, has been repaired. The shop building was also injured by the storm, and, for want of means, is not yet restored; but it is hoped that it will be fitted for use during the present year, so that the industrial department may be fully resumed.

Louisiana Institution.—The school is still continued, though against extreme financial difficulties. This is the only State educational institution in Louisiana—the penitentiary excepted—that has been maintained during the past three years. It keeps its hold upon the interest and affection of the people, and, as Mr. McWhorter writes us, “its flag is *nailed* to the mast.”

Michigan Institution.—Mr. Fred. Platt, a graduate of the State University, has been added to the corps of instruction, and Miss McGann, of Belleville, Ontario, who has studied Visible Speech under Prof. A. G. Bell, has been engaged as teacher of articulation.

Mississippi Institution.—Dr. J. L. Carter having resigned the office of principal, Mr. Charles H. Talbot, for nineteen years past a valued teacher in the Kentucky Institution, has been appointed his successor. Dr. Carter, we believe, retires from the profession.

California Institution.—There has been a severe epidemic of diphtheria since the opening of school. About thirty cases have been under treatment, and two have died, besides a death from membranous croup. The Institution has also suffered severely in the loss of one of its teachers, Mr. Charles T. Smith, who died, Nov. 18, of necrosis of the skull. From a notice of his death published in the *San Francisco Evening Bulletin* of Nov. 21st, we extract the following:

“In certain respects he was a most notable young man. Those who have attended the exhibitions of the Institution or visited its schools will remember the clever deaf-mute lad who used to astonish everybody by the readiness and accuracy of his answers to almost any question within the range of human knowledge. He seemed an embodied cyclopædia, and had the rare faculty of putting what he knew in most concise and excellent English. His memory was a marvel.

“A gentleman connected with the *Bulletin* some years ago

gave a lecture upon *Travel in Egypt and Syria* before the pupils of the Institution, which was translated in signs *pari passu* by the principal. Young Smith took no notes at the time, but the next day he wrote out nearly the whole lecture from memory, sentence after sentence being *verbatim*. As a piece of reporting it would compare favorably with the great feats of journalists celebrated in this line of work.

“Mr. Smith, after completing a course of study in the Institution, entered the University as a student in chemistry for two years, following that with a metallurgical course in a private laboratory in this city. But love for his unfortunate class led him to accept a position as teacher in the school where he had passed so many years of his life, and there he died at the early age of 21 years.”

West Pennsylvania Institution.—The Pittsburg Day-School no longer appears in our list of institutions, having been merged in this new organization. Through the exertions of the president of the board and other gentlemen, an appropriation was obtained from the State legislature at its last session, a commodious building formerly used as a hotel was rented at Turtle Creek, (a village about twelve miles east of Pittsburg, on the Pennsylvania railway,) and the school was opened in the autumn under the principalship of Mr. James H. Logan, a graduate of the Pennsylvania Institution and the National College, formerly a teacher in the Illinois Institution and late principal of the Pittsburg School. Mr. Logan is assisted by Mr. Geo. M. Teegarden, a graduate of the Iowa Institution and the National College, and by a lady whose name we have not learned. The Institution is no doubt destined to be a great blessing to the western part of Pennsylvania, where there are many deaf-mutes without education.

Of the 35 pupils now in the Institution 11 are brothers and sisters.

Halifax Institution.—The number of new pupils this year is larger than in any former year since the Institution began. Miss Georgia Logan, a speaking lady, formerly employed in common-school teaching, and partially acquainted with the manual and sign-language through having some relations deaf and dumb, has been appointed a teacher. Mr. John Logan, a former pupil of the Institution, has also been engaged. Mr. Doley, formerly a teacher, is now doing business in the city, but still superintends the printing department.

Mr. Hutton, accompanied by two of the pupils, during the summer vacation visited Newfoundland for the purpose of awakening an interest in the deaf-mutes of that island, for whose welfare nothing had hitherto been done. The deputation was very successful in its mission, a lively interest being created in St John's and other places visited, and a considerable sum contributed to the funds of the Institution, besides six uninstructed deaf-mutes being sent for education to Halifax, the precursors of others, it is to be hoped, who will yet enjoy similar benefits. This visit completes the circle of effort traversed by Mr. Hutton during the last twenty years, by which the claims of the deaf and dumb have been brought under the notice of the public of the four maritime provinces of Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, embracing an area about equal to that of Great Britain, and a scattered population of nearly one million of inhabitants.

Montreal Protestant Institution.—Mr. Joseph Mackay, a gentleman of Montreal, who, from the first, has been one of the warmest supporters of the Institution, has purchased a valuable piece of land, on which he intends to erect, at his own expense, a handsome stone building capable of accommodating 50 pupils and their teachers, and which he proposes to present, with the building, to the Institution. The board of directors have gratefully accepted this munificent offer, and in commemoration thereof intend to apply to the legislature of the province for permission to change the name of the Institution to that of "The Mackay Institution for Protestant Deaf-Mutes."

MISCELLANEOUS.

BY THE EDITOR.

Proposed English Training-School for Articulation Teachers.—Through the devoted efforts of Mr. B. S. Ackers, whose visit to our institutions and article in the *Annals* a few years ago our readers will remember, a training-school for articulation teachers is soon to be opened in England. The school will be under the charge of Mr. A. A. Kinsey, who has spent twelve months in Germany studying the methods of the best articulating schools, and has more recently visited some of the leading

institutions of this country and studied Professor Bell's system of Visible Speech. Mr. Ackers and Mr. Kinsey are ardent believers in the superiority of the German method, but they do not intend nor desire to interfere at all with the existing schools of Great Britain, knowing that in the large number of deaf-mute children who are without any instruction whatever there is an ample field for the exercise of their benevolent labors.

The Phonomimic Method.—The tenth anniversary of the society founded by M. Grosselin to promote the simultaneous education of deaf-mutes and hearing persons was celebrated in Paris on the tenth of May last. According to the report presented on that occasion, the "phonomimic" method (described in the *Annals*, vol. xx, p. 116) has extended its influence from year to year in a manner gratifying to its friends. At the anniversary, twenty pupils, some of whom were deaf-mutes and others hearing children, selected from different schools, were exhibited, and won the applause of the audience by their exercises in dictation, orthography, arithmetic, geography, and language. We are not informed how large a number of deaf-mutes are receiving instruction by this method, nor, with any definiteness, what results are obtained.

M. Magnat's Claim.—M. Magnat, who last year opened an articulation school in Paris, (see the *Annals*, vol. xx, p. 191,) claims the recognition of the Academy on the ground that he has rediscovered the method of Pereire; but this claim is ridiculed by the editor of the German *Organ*, who says that M. Magnat's method is simply that of the German teachers, which he acquired from M. Hugentobler, formerly of Geneva, now of Lyons, and that the pupils whom he exhibited in Paris last year as the results of his system had been chiefly educated by his predecessor at the Geneva Institution.

M. Rota's Departure.—We learn from the German *Organ*, which brings us more news from France than the French periodicals, that M. Rota, the Italian music-teacher, whose pretended success in imparting articulation and music to deaf-mutes in Paris brought him much renown* and led to an investigation by the Academy of Medicine, has departed from that city, and is now

* See the *Annals*, vol. xix, p. 256; vol. xx, p. 166; vol. xxi, p. 191.

employed in Trieste, Austria, as the leader of a band of music. Probably we shall not again hear of him as an instructor of the deaf and dumb, but the remarkable sensation which he created in the French capital—by teaching deaf-mutes to pronounce a few isolated words and to utter certain musical notes—remains on record as a significant testimony to the readiness with which people of intelligence and culture accept small results for great, and allow themselves to believe what is impossible and absurd.

M. Colombat's Professorship.—M. H. Comte, professor of articulation in the Paris Institution, has favored us with copies of letters addressed by himself to the Academy of Medicine, the Academy of Sciences, and the National Conservatory of Music and Declamation, complaining of the title of “professor in the National Institution for Deaf-Mutes” assumed by M. Emile Colombat in his various publications, one of which was noticed in the *Annals*, vol. xix, p. 38. It seems that M. Colombat has fulfilled none of the conditions imposed by the Superior Administration upon candidates for such a professorship—an examination upon the history, the theory, and the practice of deaf-mute instruction, a thesis, etc.—and that his only claim to the title lies in the fact that he is permitted to use a room in the Institution for a course of free public lectures upon “orthophony” and for the treatment of cases of stammering. M. Comte also questions the right of M. Colombat to the title of “doctor” which is accorded him by the newspapers, but which does not, we believe, appear in his own publications.

The Language of Deaf-Mutes.—In an article entitled “Deaf-Mute Articulation,” published in the *Illustrated Christian Weekly* of December 9, 1876, Mrs. A. M. Kelsey, of Aurora, N. Y., gives the following interesting illustrations of the use of language by her pupils. The instance of the formation of original compound words by the little boy who had been under instruction only a few weeks is especially noteworthy:

“Among the first sentences given to one little deaf girl was this: ‘I want some water.’ In this connection, and taking it each time when she really did wish for the water, she was made fully to understand the meaning of the verb *want*, a task that would have been extremely difficult if the word had been taken alone.

“To show that she did understand and feel its meaning, I will relate a little incident that occurred in her home soon af-

ter she mastered the sentence. The father came home at night, and, while he cared for his horse, handed the little maid a dress-pattern to carry into the house. Unfolding the goods she knew at once what it was for, but as there were three other children in the family she could not so readily know whom it was for. She appealed to her mother, but her mother did not know for whom it was intended. The little maid was wild to tell them that she wanted the dress, but had no word for dress, and only knew the word *want* in connection with water. In her excitement she flew about the room with the goods in her arms, saying, 'I want some water—no—water, no; I want some—water, no—water—no; I want some,—the sentence was finished by putting her fingers emphatically upon the coveted dress.

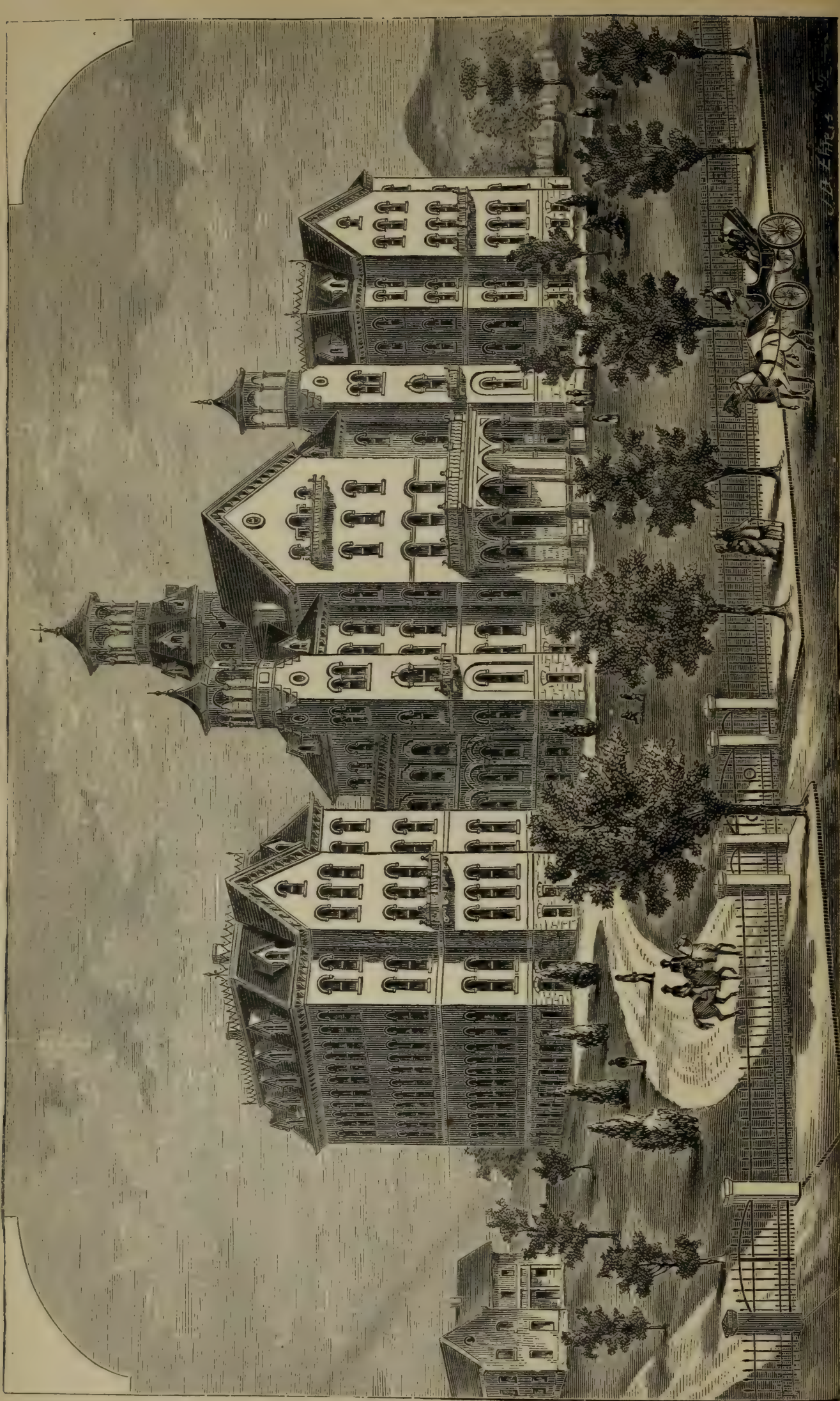
"Can any lady who has felt the genuine womanly longing for a new gown doubt that this little deaf girl fully understood and felt the meaning of the word *want*? And when her papa, on entering the house, assured her that the dress was for herself, she patted him caressingly upon the shoulder, saying, 'Good boy, papa; good boy!'

"She knew this to be the token of approval bestowed upon the little boys in her class at school, and what more natural than that she should resort to this expression! It certainly shows that she understood the meaning of the adjective *good*.

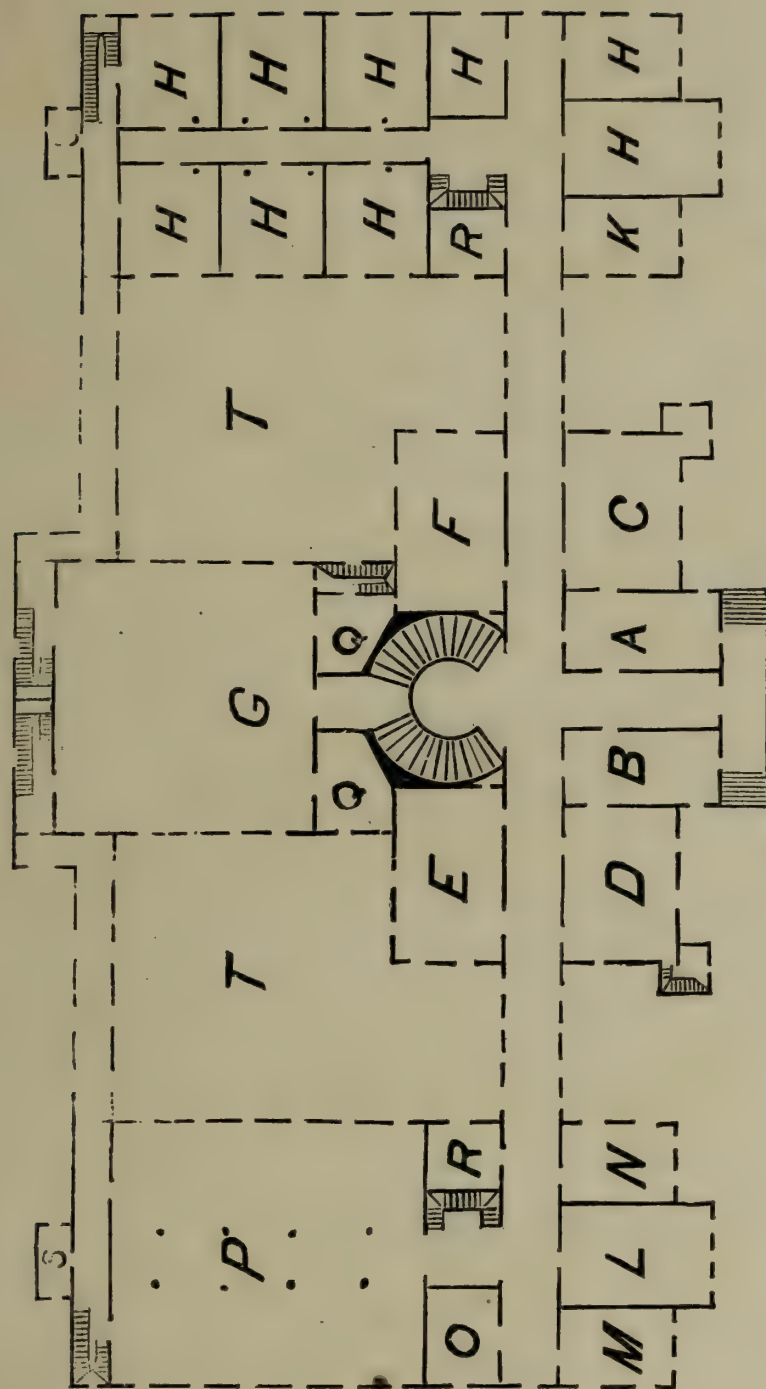
"Teachers of the deaf must resort to any and every means in their power to make a deaf pupil fully understand a sentence, and each word in a sentence; yet they are sometimes astonished to find their own definitions coming back to them in a way and manner they least expect.

"Last November, a little deaf boy, eight years of age, was told that there would be no school anywhere on Thursday of that week. Of course he was curious to know why. He was told that it was the day that everybody said 'Thank you' to God, for food and health, for having a papa and mamma and many kind friends, and that we call it Thanksgiving-day. To recall like anniversaries that he had passed, he was reminded of the usual service at church, followed by the orthodox dinner of turkey, and it was gratifying to find that he remembered like occasions. A few days later he was speaking for the pleasure of visitors, when he was asked, among other questions, what Thanksgiving-day was for, when, in a very manly, self-assured manner, he replied that it was 'The day to say thank you to God, and eat turkey.' * * *

"Not long since, when a little pupil had received but a few weeks' instruction, he had learned, among other nouns, to speak and understand fan, fire, fish, water, rock, sky, when, to our astonishment and admiration, we found that he had named coal 'fire-rock,' and ice was 'water rock,' while the wind was a 'sky-fan,' and a kite sailing through the air was a 'sky-fish.'"



MARYLAND INSTITUTE FOR THE EDUCATION OF THE DEAF AND DUMB, FREDERICK, MD.



PLAN OF MAIN FLOOR:

- A.**—Reception Room.
B.—Principal's Office.
C.—Directors' Room.
D.—Principal's Dining Room.
E.—Library.
F.—Officers' Dining Room.
G.—Pupils' Dining Room.
H.—Class Rooms.
I.—Apparatus Room.
J.—Officers' Parlor.
K.—Steward's Office.
L.—Housekeeper's Room.
M.—Physician's Office.
N.—Boys' Study.
O.—Pantries.
P.—Bath Rooms.
Q.—Water Closets.
R.—Open Courts.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXII., No. 2.

APRIL, 1877.

THE BUILDINGS OF THE MARYLAND INSTITUTION
FOR THE EDUCATION OF THE DEAF AND DUMB.

BY CHARLES W. ELY, M. A., FREDERICK, MD.

THE Maryland Institution for the Education of the Deaf and Dumb is located at Frederick, upon property which has been in the possession of the State from the time of its formation, and which even in colonial days was held and used for State purposes. Upon these grounds still remains one of the oldest structures to be found in the State, connecting us with the pre-revolutionary days.

The site is upon an elevation in the outskirts of the town, from which we look down upon it and the beautiful valley of the Monocacy, which stretches away for thirty miles to the Pennsylvania line in one direction, and in the other to the Potomac hills, fifteen miles distant. The Catoctin range, a part of the Blue Ridge, bounds the valley on the west, while upon the eastern edge is a line of lower and more irregular hills.

A more beautiful location, or one possessing greater natural advantages, could scarcely be found. Here the State, with wise care and generous hand, has provided for her deaf-mute children.

The buildings now occupied were commenced in the summer of 1870, and completed in the summer of 1875.

The structure consists of three separate buildings, connected by simple corridors at the front and rear.

The main building and south wing were finished and occupied

in January, 1873. Work upon the north wing was not undertaken till a year and a half later.

The buildings face the west, and are separated from the street by a lawn two hundred and fifty feet deep by six hundred and thirty in width. In the rear is a broad play-ground. On the north side, near the back line of the buildings, stands the old barrack, now used for shop purposes. The whole enclosure contains about twelve acres.

The centre or main building has a front of one hundred and fourteen feet and a depth of one hundred and thirty-two. The rear portion, which contains the dining-room, is forty-eight feet wide.

The wings have each a front of fifty feet, and a depth of one hundred and twenty-four. They run parallel with the main building, at a distance of thirty-four feet on the front line.

The entire length of the front is two hundred and sixty-eight feet. The height above the basement is three stories. The main building is surmounted by three towers, one rising from the centre and the others from the two front corners. The height of the centre tower is one hundred and thirty-seven feet; of the corner towers about ninety feet. From the ground to the roof ridges it is seventy-five feet. The basement course is built of brown stone, rough dressed. The superstructure is brick. The cornices are of wood. The roofs are covered with slate. The roof of the wing last built has a covering of felt under the slates. The caps of the towers are of wood, with tin roofs. The balconies, as well as the window-caps, on the front and two sides are iron. The window-sills are granite. The front portico is of wood. All partition walls, except those in the mansard roof, are of brick.

The main entrance is the only entrance to the first floor. In the basement there are nine outside doors: one at each end of the main hall, two at the rear of each building, and one opening from the north court into the front corridor. There are about five hundred windows. All on the front have inside blinds, and also those on the first floor of the wings, except those on the court side. The basement story is thirteen feet in height, the first story sixteen, the second fifteen, and the third fourteen. In the roofs of the wings there are as many rooms as on the floor below, all finished fifteen feet high in the centre, and lighted by dormer windows. This is really an additional story.

The main building is used chiefly for general purposes, as will appear hereafter. The north wing is occupied by the boys, and the south wing by the girls.

As the buildings are separate, I can best describe them separately. The plan of the main floor, which accompanies the engraving, will serve in explaining the other floors.

The front portico covers the granite steps and the roadway. The lofty double doors open into a vestibule ten feet in width below the level of the first floor. A half-dozen steps bring us to the main level, where glass doors divide the vestibule from the central hall. This is ten feet in width. The principal hall, also ten feet wide, extends across the three buildings from side to side, and has a length of two hundred and sixty-eight feet. Facing the entrance is the central stairway, which rises in a spiral form within the main tower to its top. Perhaps it should be called a winding stair. It is not a perfect spiral, as there is a broad landing midway between the stories, and a broader one on each floor. The inside diameter of the tower is twenty-five and a half feet. The width of the stairway is six and a half.

To the right, as you enter, is the reception-room, beyond which is the directors' room, and across the hall from the latter is the officers' dining-room. To your left, on entering, is the principal's office, beyond this the principal's dining-room, and across the hall from the latter the library. Directly opposite the front door is the pupils' dining-room, which is entered through large double doors under the first landing of the stairway. This room is forty-four feet by fifty. There are two rear entrances to the room, opening into a hall eight feet wide, upon separate stairways which connect with the floors both above and below. Five windows upon each side furnish the light. A double row of fluted iron columns down the centre of the room supports the ceiling. On each side of the double doors is a pantry. In the one on the right are a dumb-waiter and other conveniences, and a stairway leading to the kitchen.

The rooms in the basement are used as follows: those under the principal's office and reception-room as store-rooms; those under the directors' room and library for heating purposes; the one under the officers' dining-room for an ironing-room. The kitchen is under the pupils' dining-hall, and occupies about two thirds of the space. The remaining third is divided between

the washing and drying-rooms. Iron columns are also used in the basement to support the floor above.

The rooms upon the second floor are used as follows: the space occupied on the floor below by the reception-room, principal's office, and intervening hall, is thrown into one room, the public parlor. This is twenty-eight by thirty-eight feet. On either side are the private rooms of the principal. The two rooms opposite are occupied by teachers. Over the dining-room is the chapel. The entrance to this is from a landing on the central stairway somewhat higher than midway between the floors. A flight of steps leads to the chapel doors. The ceiling is twenty-two feet high. At the back corners of the room are the entrances for pupils. Between these doors is the stage, twelve and a half feet deep by thirty feet wide and three feet in height. Opposite the stage is a gallery, which is entered from a landing on the stairs between the second and third floors. This gallery does not project over the floor, but runs back over the chapel stairs, and into the recesses on both sides of the tower. The chapel is lighted by five windows on each side, and two at the back of the stage. The latter, however, are of no service, but rather in the way. The seating capacity is about three hundred and seventy-five.

On the third floor the rooms correspond in size and location to those on the second, except that there are none above the chapel.

Over the parlor is the girls' study. The two adjoining rooms and the two upon the opposite side of the hall are bed-chambers, one of them being assigned to a female teacher.

On the fourth floor, above the girls' study, is a finished room of the same size.

The wings are substantially alike, but as the corresponding rooms are not put to the same uses in both, a separate description will be necessary.

We will notice first the south or girls' wing. Of the three front rooms, the one on the side nearest the main building contains the philosophical apparatus; next is the first-class room; then the articulation-room. Opposite the apparatus-room is a bath-room. Opposite the first-class room is a hall running back thirteen and a half feet, and seventeen feet wide. This hall is the same on every floor, and in it rises a stairway from basement to attic. Beyond the hall is a large room designed for a

study. A double row of iron columns supports the floor above. Six windows on each side furnish the light. The two doors at the rear open into a hall eight feet wide, extending from one side of the building to the other. Through this hall, which is the same above and below, runs a broad stairway from the basement to the highest floor, for the pupils' use. This room is temporarily divided, as indicated in the plan, into six class-rooms. The partitions are of wood, and eight feet in height.

The original plan embraced a separate school building in the rear of the main building.

In the basement, the three front rooms are used for storage, the one beneath the bath-room for heating purposes, and the remaining one on the main hall as a servants' room. The space below the six class-rooms is equally divided by a hall running lengthwise through the centre. In the room thus formed, next the open court, are six separate bath-rooms for pupils' use. The long room upon the other side of the hall is intended for a play-room.

We pass now to the second floor. Above the apparatus-room is one used by a female teacher; next is the sewing-room; then, opening out of this, the matron's sitting-room. Across the hall is the matron's bed-room, which opens into the girls' dormitory. Opposite the teacher's room is a bath-room. The girls' dormitory is like the room below, without the partitions. The back hall is divided, one-half forming a toilet-room. Back of this opens a water-closet, in a projection from the building designed for this purpose. The same provision is made on the two floors below, while on the fourth is the necessary water-tank.

The third floor. Above the teacher's room is one also assigned to a teacher. The next two are set apart for hospital use. The room adjoining the dormitory, which corresponds with the dormitory below, is occupied by the matron's assistant. Between the assistant's room and the hospital is a bath-room for hospital use, made by partitioning off the end of the hall. There is the same arrangement of rooms on the fourth floor, and all are finished, but no regular use is made of them at present.

The north or boys' wing. Of the three front rooms on the first floor, the one nearest the main building is occupied by the housekeeper; next is the teachers' sitting-room, and next the steward's office, opposite to which is the physician's room. Across the hall from the housekeeper's room is a bath-room.

Opposite the sitting-room is a hall and stairway, corresponding to the one in the front part of the south wing. The large room beyond this is the boys' study. Back of this is a hall and stairway, as on the other wing. Water-closets for night use are provided in the same manner as in that wing.

In the basement, the middle front room is used for heating purposes; the others, one for coal and one for storage. On the other side of the hall is a servant's room, and one for the blacking of shoes. The large room below the boys' study is divided lengthwise into two—a wash-room and a play-room. The former, which is nineteen feet by sixty, contains six bath-tubs, separated and enclosed. Along one side of the room is a wooden trough, furnished with hand-basins, and supplied with water from the hydrant. The play-room is twenty-nine feet by sixty.

On the second floor, above the housekeeper's room, is a teacher's room. The next two are the private rooms of the steward. Opposite the teacher's room is a bath-room. The room adjoining the dormitory and opening into it is used for assorting clothing. The dormitory is in all respects like the room below.

On the third floor is a teacher's room, located as on the second floor. The next two are hospital rooms, and taken from the hall, as in the other wing, is a bath-room for hospital use. The room adjoining the dormitory, and opening into it, is occupied by the assistant steward or supervisor. The smallest boys sleep in this dormitory.

The rooms upon the fourth floor are all finished, but assigned to no special use.

The corridors which connect the wings with the main building on the front terminate with the second story. There is no connection on the third floor. The corridors which connect the building at the rear are only one story in height. They are built of wood, are supported upon pillars, and connect the first floor. This allows plenty of sunlight and air in the courts.

The house is abundantly lighted, and well ventilated. These features are especially worthy of notice. Nearly all the rooms have windows upon two sides, opposite or adjacent.

The long main hall is well lighted from the windows of the corridors on both sides of the main building, as well as from the windows at the ends.

Rooms upon the front of the building are ventilated by means

of the chimney flues; the others partly by chimney flues and partly by ventilating stacks, which are placed at the side of the wings, midway on the court side. There is one similarly situated on the south side of the main building, with which the kitchen range connects. The ventilating tubes or ducts connect with the shafts upon the fourth floor.

The building is lighted by gas from the city gas-works.

The Institution is supplied with the purest water from the city reservoir. In the attic of the main building is a large iron tank, which is filled by a steam-pump in the basement. In the rear of each wing there is a tank on the third floor, filled from the central one. The aggregate capacity is about three thousand gallons. From each tank descends a large iron pipe, and on each floor there is a fire-plug, and a good supply of hose always in readiness.

The building is heated by steam from four upright cast-iron boilers, with independent connections. Two are placed in the main building and one in each wing. There is a fifth boiler in the main building to be used in emergencies. Direct radiators are placed in all the halls. The rooms receive heat from registers in the wall, the supply coming from benches of radiators in the basement, which are closely boxed and supplied with cold air directly from the outside through openings in the basement walls.

In my judgment the building is admirably planned.

The present arrangement of class-rooms was adopted as a temporary expedient, and answers the purpose very well. It would be better, however, to have larger rooms entirely separate, as planned in the (proposed) school building.

The laundry is too small by half. This was to have been in the basement of the school-building, in the plan of which ample provision was made.

It would have been better if bath-rooms for the pupils had been provided on the same floor with the dormitories.

If the kitchen could be on the same floor with the dining-room it would economize labor and make supervision easier, besides keeping the house more free from kitchen odors.

The steam-boilers and coal should be in a separate building.

It would have added much to the convenience as well as the appearance of the building if doors had been placed at the ends of the main hall on the first floor.

A portion of the building has been occupied for four years and the whole for a year and a half. I have no suggestions to make as to improvements except what I have stated above.

THE ACQUISITION OF LANGUAGE.

BY CHARLES STRONG PERRY, M. A., COLUMBUS, OHIO.

IN reading recently one of the later works of the English artist and philosopher, Philip Gilbert Hamerton, "The Intellectual Life," I was impressed by a curious physiological fact, if I may so term it, mentioned by him.

Arguing to prove that no person, except in certain rare conditions, can acquire and retain in familiar use two languages *at once*, he cites the instance of his own child, a bright boy, English born. When this child was several years old, and of course at home in spoken English, Mr. Hamerton's art studies drew him to the south of France, his family accompanying him. Here occurred the phenomenon to which allusion has just been made, and which may best be described in Mr. Hamerton's own graphic way. He says:

"My eldest boy spoke English in childhood as well as any other English child of his age. He was taken to the south of France, and in three months he replaced his English with Provençal, which he learned from the servants about him. There were two ladies in the house who spoke English well, and did all in their power, in compliance with my urgent entreaties, to preserve the boy's native language, but the substitution took place too rapidly, and was beyond control. He began by an unwillingness to use English words whenever he could use Provençal instead, and in a remarkably short time this unwillingness was succeeded by inability. The native language was as completely taken out of his brain as a violin is taken out of its case. Nothing remained, *nothing*, not one word, not any echo of an accent. As a violinist may put a new instrument into the case from which he has removed the old one, so the new language occupied the whole space which had been occupied by English. When I saw the child again there was no means of communication between us."

The family removed to Paris:

"As Provençal had pushed out English, so French began to push out Provençal. The process was wonderfully rapid. The child heard people speak French, and he began to speak French like them without any formal teaching. He spoke the language as he breathed the air. In a few weeks he did not retain the

least remnant of his Provençal; it was gone after his English into the limbo of the utterly forgotten."

Mr. Hamerton states elsewhere that the child had formed a vocabulary of Gaelic words during a previous residence in the Highlands of Scotland, before his acquisition of English, soon forgetting the same. So here we have *four* complete replacements of language in the experience of a child; facts certainly going far to prove the soundness of Mr. Hamerton's theory as above quoted. To what extent mental discipline, the growth of maturer years, might overrule this natural law thus curiously cropping out in intellectual life, that two bodies cannot at the same time occupy one and the same space, is a question; but apart from our present purpose.

Compare, now, the case of this child, gifted with all of his senses, with that of one congenitally deaf. At the very outset of his school life the mute child encounters two languages at least, which he is expected to master, and both *at once*. "Signs," rude, but eminently colloquial, attract him most strongly, as affording ready expression to thoughts and feelings long repressed. The English language, in its various forms, script, type, and dactylologic, asserts its equal claims to his attention; a language, by the way, as foreign to pantomime as it is to the *patois* of rural France. Is it a wonder that the child is bewildered, if not discouraged into a sort of apathetic contentment—alas! how common the sight—with gesture as the language of his thoughts? Does not the marvel appear rather in the fact that the average attainment of conversational English by the deaf is so considerable?

I did not take up my pen to write an "article," but this view of a vexed subject is one that I, for one, should like to see discussed further in the pages of the *Annals*; for if, as Mr. Hamerton claims, the mastery of language *is* subject to limitations, we who are naught if we be not teachers of language ought to know it, and govern ourselves accordingly.

THE NATIONAL INSTITUTION FOR THE DEAF AND DUMB AT PARIS.—II.*

BY MAXIME DU CAMP, PARIS, FRANCE.

III.

THE object of the Institution is not only to give a theoretic instruction. It is a great deal to teach the deaf and dumb to read and write, and to furnish them a means of general intercourse, but it is not enough, and the endeavor is also made to give them a trade which will be a means of future livelihood.

After four years in the school, the pupil's natural bent is considered; he is asked what trade he wishes to learn, his family is consulted, and he is put into a workshop, to divide the rest of his time in the Institution between an apprenticeship and the continuation of his studies. The hesitation need not be long, for the choice, strangely enough, is limited to seven callings: gardening, shoemaking, cabinet-making, lithographing, turning, bookbinding, and wood-carving. The first three of these pursuits are usually reserved for deaf-mutes intending to live in the country, while the four others are for those who will reside in Paris or some other large city. I am surprised that no attempt has been made to give them a more extended industrial education; all pursuits in which skill and attention are sufficient are adapted to them. There are some occupations—basket-making, for example—for which the tools cost nothing, and which yield respectable wages. Deaf-mutes could also, without difficulty, become good tailors, blacksmiths, nail-makers, etc., and thus see a larger and brighter future open before them. They are directed in the workshops by overseers employed by contractors, who furnish the implements and materials of labor, and have the profits, besides receiving compensation for the instruction they give the pupils, and for the raw material which the latter spoil. The only exceptions to this arrangement are horticulture, which is taught by the Institution gardener, and the shoe-shop, whose master finds sufficient remuneration in supplying the shoes needed for the pupils.

The deaf-mutes, whether planing a board or pegging a sole, appeared to me to be very attentive to their work, and to perform it well. They do everything by imitation; some one

* Continued from page 19.

works before them, and they try to reproduce what they have seen—in some cases very successfully. In the lithographic room good results are attained; the pupils draw with clearness and precision, and print with care. I saw chromo-lithographs which had required the use of more than a dozen different stones, and which were very successful. The bookbindery would make Beauzonnet and Capé smile; but the operatives are not responsible for the inferior quality of the boards supplied them. I noticed that the leaves were carefully brought together, the sewing was strong, the rolling did not produce macules. The wood-carvers are skilful; they copy well, and know how to unfold a branch of laurel gracefully in the moulding of a picture-frame. The shoemakers produce shoes in which there seem to be more nails than leather; certainly the famous individual whose shoes were meant for driving and not for walking would not have sought for workmen among these pupils.

The department of drawing I expected to see organized in a superior manner, and I was grievously disappointed when I found it not as well equipped as the lowest of our primary schools. Several old models in *alto relievo*; two or three block-shaped busts, relics of the Dupuis method, to which time has happily done justice; some poor engravings, without style or expression, which one would suppose had been bought cheap at random upon the wharves—such is all that is offered to children whose instruction in drawing ought to be carried as far as possible. This is certainly an error of neglect which can easily be repaired. The models of ornamentation are as poor as the models of art. All this rubbish ought to be thrown into the waste-basket without delay, and replaced by suitable material as soon as possible. Here is, moreover, the great lack of the Institution. The plastic element, useful to everybody, indispensable to children who are wholly dependent on the sense of sight, is radically defective. I saw only two or three old maps. A single pompous and pretentious picture hangs in the recess of a lobby. Under the pretence of history, it represents a false incident of romance, derived not from the biography of the Abbé de l'Epée, but from Bouilly's comedy. Upon these immense walls, the bareness of which produces a gloomy effect, I should like to see engravings and lithographs, maps, and illustrations of natural history. I should like to have placed before the eyes of the pupils the principal events of our national his-

tory, the appearance of the several countries of the world, and pictures of the different nations; and once a week there ought to be exhibitions of the wonders of the microscope, as shown by the aid of the magic-lantern. Might not a portion of the garden be used for a model of France, in relief, and might not this be constructed by the deaf-mutes themselves? A few cart-loads of clay would suffice for the purpose, and a double result would be obtained: first, it would be an excellent exercise for the pupils, developing their ingenuity, exciting their emulation, and giving them clear ideas of the configuration of their country; second, the work, when once finished, would attract the attention of the public, and awaken interest in favor of an establishment which, after having enjoyed for many years a universal reputation, is now little regarded. One would say that the Institution no longer had any vitality of its own, and that it existed only by virtue of the impulse received from the past.

This the mother-school, and yet it has no connection with the forty other institutions of the country. These institutions contain about 1,500 pupils, while the statistics show that there are 30,000 deaf-mutes in France. The theories of instruction practised in these different schools are vague and unconnected with one another: here dactylology prevails, there the sign-language, elsewhere articulation. Why not form a collection of theories that have been tested, and put all the institutions in relation to one another by a periodical, so that any improved methods might be made known to all the members of the profession?*

The Institution is a school, and yet I saw there no special text-books, not even an illustrated vocabulary, such as is used in England, in which the art of engraving, coming to the aid of the letter-press, gives the meaning of all the words by pictures of objects and actions. The Institution is an asylum where children afflicted with scrofula and anæmia are received. There is one bath-room, it is true; but why has not an effort been made to obtain for the pupils admission to the sea-bathing establishment at Berck? Do not the authorities of the Institution know that in strengthening the pupils' constitutions they

* A short time after this article appeared in the *Revue des Deux Mondes* the *Bulletin* was established by the Central Society of Education and Aid; but as we have received no numbers since June, 1876, we fear the publication has ceased.—ED. ANNALS.

would strengthen their impaired nervous systems, and thus render them less violent, more attentive, and more intelligent?

The building is gloomy, and, in spite of its two hundred inmates, has a solitary appearance. We would gladly believe that the Institution is now going through a crisis; that while it is no longer what it was, it is not yet what it is to be. At present it is paying the penalty of former errors, for it must be confessed that for a long time a false course was pursued. Instead of being contented with giving the deaf-mutes useful elementary ideas, the teachers desired to make prodigies of them. The pupils lent themselves to this course to some extent, being influenced by vanity, which is one of their peculiar characteristics. In general, only negative results were obtained, and this, perhaps, contributed to alienate public sympathy. The attempt was made to teach the pupils to speak, or rather to pronounce words, the visible forms of which they read upon the lips of the instructor. This was scarcely more than a piece of jugglery, and its only effect was to astonish credulous people. To comprehend speech it is not enough to see it; it is necessary to hear it.* They succeeded in making a few human parrots, who gave remarkable answers about God and the destiny of the soul, but who in reality did not give the answers; they only repeated what they had been made to learn by heart. The Abbé de l'Epee wrote to the Abbé Sicard: "Do not flatter yourself, my dear friend, that you will be able to bring the deaf-mute to express his own ideas freely in writing; he will never write except from memory." This is much more true of speech than of writing.

At one time the mania of articulation was carried even to the point of cruelty. The unhappy child who was compelled to follow these labial inflections, which are only the external form and appearance of the word, returned, in spite of his teachers, to his natural language of signs; before trying to articulate he translated into gestures comprehensible to himself the vocables which were being taught him. They then inflicted upon him a punishment truly barbarous; they bound his feet, they tied his hands behind his back; but the only result was to disgust him with a method which began with a punishment. This was forty years ago, and it is useless now to name the stupid functionary who

* M. Du Camp evidently understands and appreciates the articulation method of instruction and its results as little as he does the methods and results of the French system.—ED. ANNALS.

indulged in such practices. Some deaf-mutes speak, although speech is unpleasant to them, and they always prefer signs and writing. I know of nothing more painful to hear than the articulation of deaf-mutes. If one asks them a question he can perceive the efforts they are obliged to make before answering to translate the sign-language of gesture into the sign-language of the lips, for to them speech is nothing more than a sign-language, since they have no idea of the sound they utter. There are some who, by dint of labor and patience, succeed in reciting a fable. They do not speak; something speaks within them, of which they are unaware—something guttural, harsh, mechanical. If an automaton could be made to articulate, it would do it in this manner.

I do not mean to say that articulation should be wholly banished from the course of instruction; by no means; but I do say that it should be used very sparingly and cautiously. It should serve as a complement to the education of the pupil who has heard and spoken in his early years, and to whom sound is not an unfathomable mystery. Such an one will perhaps be able to use it, and may find it of service on some rare occasions; but to attempt to teach speech to the congenital deaf-mute is to sow seed upon the rock; it fatigues the unfortunate child without benefiting him; it vexes him in a cruel and perhaps dangerous manner; in a word, it is like trying to teach the art of painting to one born blind. This endeavor has been carried to the most absurd extremes; it has been pretended that the sense of touch could suffice to teach the deaf-mutes to speak! The sense of touch, it was said, takes the place of hearing; nothing is more simple: the pupil places his hand before the mouth of a speaking person, he counts the number of vibrations produced by each word or rather each syllable, he repeats exactly the number of vibrations observed, he *speaks*—and “that is why your child is dumb!” The temperature plays a great part in this method of instruction. Its inventor, whose name need not be mentioned here, has written: “Our experience has demonstrated that the sense of touch begins to grow feeble when the temperature is below 10 or 12 degrees [*centigrade*] and above 18 or 20.” This is a mode of instruction which is only adapted to spring and autumn; winter and summer are unfavorable for it.

Every deaf-mute who feels a genuine desire for articulation

and thinks he can profit by it, and every one who, possessed of more than ordinary intelligence, wishes to carry his studies beyond those of the regular course, will find in the Institution devoted hearing and speaking teachers ready to assist him in his attempts at intellectual development. Although deaf-mutes as a class are not amiable, they are loved by their teachers, and there are some intelligent instructors who regard them with a touching compassion. It is to be regretted that there is no association having its headquarters in the Institution itself to watch over the deaf-mute when his school and industrial education terminates, and to follow him into life, where so many difficulties and obstacles await him. An association, it is true, was founded in 1850, and was recognized as of public utility by an imperial order of March 16, 1870, but it is chiefly an association for assistance and benevolence. It is a praiseworthy act to succor the feeble, to give bread to the hungry and alms to the needy; but there is more merit in placing a person in a position to gain an honorable livelihood by means of the trade he has been taught. Prevention is better than cure. Might not an arrangement be made with employers which would facilitate the entrance of the deaf-mute into certain workshops, and enable him to maintain his manly independence, while furnishing him the means of earning his daily bread? The very benevolent association above mentioned is called "The Central Society of Education and Aid;" if for the last word were substituted *employment*, the society would be more useful and would attain a nobler result.

We must say a word concerning the teachers of the Institution, whose lot is by no means an enviable one. Devotion, intelligence, unequalled patience, and sometimes great perseverance, are needed to overcome one by one all the barriers which lie in the way of the education of their pupils. The teacher begins with a salary of 2,400 francs (\$480) a year, which is increased every four years until it reaches the maximum of 3,800 francs, (\$760;) this is simply ridiculous. The course of instruction seems to be laid down with rather too much strictness; it ought to be more free. By the encouragement of individual efforts, the methods of teaching, which are still far from perfect, might be developed and improved. It is a matter of regret that the library does not contain the various foreign publications relating to deaf-mutes. These are really needed

for the teachers and officers, who might well profit by the progress made elsewhere in this difficult matter of instruction. Formerly all such publications were received; the war interrupted this kind of service; but why not now return to it, and enable ourselves, by the comparative study of the different systems, to improve the physical and intellectual condition of the pupils?

The Institution as it is organized to-day, in spite of its somewhat repulsive double character, is in a position to render important services to the young persons who are gathered here, provided it be supplied with the books and plastic models so imperatively needed; but it is important that the lessons of the past be not forgotten, and that the ruts which reason and experience have condemned be avoided. A limited course of education must suffice for the greater number of scholars; those who show a superior intelligence will always be able to complete their studies by pursuing a supplementary course. The industrial education, on the contrary, demands the most careful attention; it must be developed, strengthened, and improved; it flags a little at the present time; it is confined to too limited a number of trades; it does not carry the child far enough, and does not seek to provide for capacities the existence of which is unknown. Its results may suffice to satisfy the conscience of the authorities, but they are not as fruitful as I should like to see them. It should not be forgotten that the object of the Institution is not to obtain wonderful results for the astonishment of spectators on exhibition days; its aim is something better and more humane than this. It ought, by the instruction of the school-room, to enlighten the intellects which nature seems to have obscured, and it ought to make skilful, industrious workmen, who shall be able to provide for their own wants and shall never become objects of public charity.

MISS MARTINEAU AND DEAF-MUTES.

BY EDMUND BOOTH, ANAMOSA, IOWA.

[THE author of the following article was one of the early pupils of the American Asylum, and was afterwards a teacher in the same institution. For many years past he has been the editor and publisher of the *Anamosa* (Iowa) *Eureka*. He was one of the three deaf-mutes mentioned in the last volume of the *Annals* (p. 207) as having been recorded in the census of 1840 as "deaf, dumb, blind, idiotic, insane, and colored." By a curious co-

incidence, as Mr. Booth writes us, these three deaf-mutes are the only persons now living in Anamosa who resided there in 1840, all the other inhabitants of the place (they were not many) having died or found homes elsewhere.—ED. ANNALS.]

I have been reading portions of the autobiography of Harriet Martineau, recently deceased. She refers, among other matters, to her work on America, and thereby brings to my recollection an incident which I will relate.

It is known that at the time she was in America, now forty or more years ago, she was somewhat deaf, and used an ear-trumpet. The fact of partial deafness would naturally lead her to sympathize, at least to some extent, with deaf-mutes in case she came in contact with them, and from her remarks I judge it so occurred. She spoke of them, as a class, as over-praised and over-estimated, and described them as naturally "childish," frivolous, etc., adding that "mothers at least knew" the truth of her statement. I write from recollection, and the circumstances that followed fixed some of her words in my memory.

Now, what followed is this: Mr. Weld, the principal of the Hartford Institution, where I was then a teacher, came into my room, mentioned Miss Martineau's strictures, and said, "She has slandered the entire deaf-mute community," and proposed that I write an article in reply for some magazine. Those who knew Mr. Weld know that he was apt to be strong in his expressions when excited. As I had read Miss Martineau's work, and viewed it in a light different from that of Mr. Weld, I could not avoid a smile at his earnestness, and at what seemed to me the incongruity of his (and the general) opinion, when looked at in the light of daily practice; so the reply was left unwritten.

Miss Martineau told the truth. Of this I was satisfied from the first. But she did not go far enough, and tell the whole truth. She should have included in her sweeping charge of "childishness" and frivolity the entire hearing community also. Of course there are exceptions in both the deaf and the hearing class. They are both the same, the only difference being that one class has one avenue to knowledge closed. And here another thing must be taken into consideration.

At the time of Miss Martineau's visit, the time of study was limited to four years. The graduates of that day and the graduates now show a considerable difference in the degree of education and intelligence. There was no high class or college.

no *Annals*, and no newspapers conducted by or for mutes. There was no clearly-defined system of instruction in general acceptance and use. Some teachers, like Messrs. Weld, Clerc, and Peet, regarded language as a science, and tried to teach it accordingly. Others threw language at their pupils haphazard, pell-mell, as with a pitch-fork.

What wonder that, after four years of such teaching as the latter, most of the pupils did not know the difference between a noun and a verb? Of course their use of language was miserable, except so far as they could remember the most ordinary phrases, and they would blunder even in the use of these.

There was another matter that was all wrong, and which contributed largely to the childishness and frivolity to which Miss Martineau alluded. When institutions for mutes were founded, the word was "charity." On this idea all appeals were made for assistance—state, national, and private. Governments and individuals who gave were impressed with that single idea, except those of the particular localities where the institutions were established or to be established. In such localities it was regarded as a business venture certain to pay. In that age men had not come to understand that what they called charity should be regarded as a matter of justice. Principals, teachers, friends, and the many-headed public of course talked of and to the pupils, and deaf-mutes generally, as though they were purely objects of charity. The tendency of this was to lower their self-respect. The fruit is not pleasant to contemplate.

But I said Miss Martineau should have made her assertions more sweeping, and should have included the hearing as well as the deaf. I have known two or three cases of hearing persons making statements similar to Miss Martineau's. You have only to look around, and you will understand that she ought thus to have gone further. Notice the everlasting political, theological, neighborhood, and other squabbles. Who can decide when the financial doctors disagree so widely? Is it strange that men of the higher mental and moral nature despise while they pity the world, or that Carlyle shuts himself in his den and growls? His saying, "Great Britain has forty millions of people, *mostly fools*," is a case in point.

Some years after the request by Mr. Weld—that I write a reply to Miss Martineau—I took occasion to convey my views to him on the word "charity," as then applied to deaf-mutes. I

told him the word was a misnomer; that the laws of the land provided by taxation for all; that mutes and the blind could derive no benefit therefrom; that therefore special laws were necessary, and that mutes and the blind should of right, as a matter of common justice, be in school from the age of ten to twenty, or at least eight or ten years. Time passed, and now the idea is in practice, and the improvement is very great. Forty years have accomplished what I hoped for, and the teachers of to-day may be certain that forty years hence will see still further advances.

CHURCH WORK AMONG THE DEAF AND DUMB.

BY DAVID BUXTON, PH. D., F. R. S. L., LIVERPOOL, ENGLAND.

[THE following paper was read at the Church Congress held at Stoke-upon-Trent, Staffordshire, England, October 6, 1875. The subject was selected for discussion by the Managing Committee of the Congress. The Rev. Samuel Smith of St. Saviour's Church, London, was the clergyman appointed to read the first paper; Dr. Buxton was requested, as a layman, to read the second; an address was given by the Rev. G. A. W. Downing of Manchester; and Mr. Croston, also of Manchester, and Mr. Foulston, of Leeds, continued the discussion, from which Mr. Hugh Birley, M. P. for Manchester, and the Lord Bishop of Carlisle were accidentally excluded. Mr. Smith's paper was reviewed in our last number.—ED. ANNALS.]

I came here to speak upon a subject with which I have had the practical acquaintance of an actual worker for the greater part of my life. In London and in Liverpool my daily work has been performed amongst the deaf and dumb ever since the beginning of 1841.

This subject of the deaf and dumb, though familiar to every reader of the Sacred Story, is a new subject. The Christian Church has existed for nearly nineteen centuries. Its glorious message has been delivered, with more or less of energy and effect, everywhere. Race has been no barrier. Language has been no obstacle. Distance and climate have presented difficulties, but all have been overcome. "Its sound has gone out into all lands, its words unto the ends of the world." The deaf and dumb have been the only exceptions. Its "sound" could not reach them; its "words" were utterly unintelligible to them. That sound might go to the world's end, but it could not reach a little deaf-mute child at your own fireside. And this, too, within quite a recent period. For though, as I have

said, Christianity has been fulfilling its blessed mission in the world for nineteen centuries, there is no evidence that any deaf-mute person was ever taught at all until the fifteenth; the instances are very "few and far between" until the eighteenth, and it is only within this last, the nineteenth, of all the Christian centuries, that our deaf and dumb brethren have come to be practically treated as fellow-creatures, fellow-citizens, and fellow Christians. I say "practically," for I have to deal with the question in that aspect only.

This is not the time nor place to enter into the history of deaf-mute instruction. I have done that elsewhere. We do know that for a long time this subject exercised the thoughts and engaged the attention of some sagacious men, and that after a man thinks he writes; that what he writes is noted, and experiments are made; that some succeed and others fail, and the end is only attained at the long last by those patient, striving souls who will not be thrown off from their fixed purpose and determinate pursuit, but who have, in the poet's familiar phrase, "learned to labor and to wait." So the instruction of the deaf and dumb is barely one hundred years old anywhere. In America it has reached scarcely more than half that term. And this statement applies only to the education of *children*. With children it stopped. Our subject to-day is far newer than even *that*. I have to treat of the spiritual needs of the *adult* deaf and dumb. This subject is barely thirty years old. I remember its birth, and have been cognizant of its whole history. As the poor deaf-mutes were so long an exception to all other classes of the human family, in being excluded from mental culture, through their requirement of a special mode of instruction; so, long after juvenile education had become an established fact, they still remained an exceptional class, by being left without those means of grace which, in their case, required special modes of ministration. And the movement to supply this want is *new*. Not a century old and less, like the schools in Great Britain, France and Germany; not half a century and less, like the flourishing institutions in America, but only a little more than a quarter of a century in its experimental forms, and not so much as that since it assumed its present practical working shape. Therefore, I am entitled to call this a *new* subject.

I shall not now argue against old theories, or even quote

them. I will only say that the same instinct or necessity or advantage (call it what you will) which leads to the appointment of consular chaplains abroad for those who speak our language, which has founded in London and elsewhere churches for the French, the German, the Dutch, and the Welsh residents in those places, wherein every man may hear, "in his own tongue wherein he was born," of "the wonderful works of God;" that this same necessity (or what else) demands equally, nay, far more, that the same provision should also be made for the deaf and dumb residents in our large towns after they have left the schools in which they have been taught when young, and where they have become qualified to go into the world and get their own living.

What other class in the community do you leave to themselves after they have left school? If school teaching can do all that is required for them, why is it insufficient for us? The commission of the clergy shows that the schoolmaster must have a successor; that the church must carry on to the end of life what the school has awakened at the beginning.

This is plain enough now. It is mere truism. But in respect to the deaf and dumb it was a discovery. Surely they require religious comfort and opportunities of devotion as much as any class of foreigners. That will probably be admitted readily. But I am not satisfied with that admission. I say that they require them far more than any other class whatever, and my task will not be fully accomplished to-day unless I prove it. Compare them with foreigners. All foreigners have a spoken language. They have none. Language is a means (and the chief means) of impression, as well as a vehicle of expression, and men who talk together, or who read a language which they know, are adding to their stores of knowledge every hour. They can also tell their troubles, and receive comfort through the same medium. How few can talk in this strain to the deaf and dumb! Theirs is a life-long affliction of which the physical incidence is the very smallest part. The mental privation which it involves is simply terrible. You will find it extremely difficult to realize it. It cuts off from all practical knowledge of "the life that now is," and from all "saving knowledge" of the "life which is to come." Can you not conceive a yearning, sensitive soul to whom education has brought a painful consciousness of the loss and burden of being deaf and dumb, which

must forever cling to the "body of this death," for which there can be no consolation possible but that which our divine religion affords in "the peace that passeth all understanding?"

If I have at all succeeded in describing the condition I have imagined, I have proved that while all the sons of Adam require and must seek in religion their supreme consolation in "trouble, sorrow, need, sickness, or any other adversity," the deaf and dumb, as stricken more, and more heavily, require religious consolation *more* than any other branch of the human family.

And how is this to be given them? I answer, in the words of the article, (xxiv:) "In a tongue understood of the people." In their own language—signs and gestures, as expressing general ideas, and the finger-language, (the manual alphabet,) as expressing more definitely proper names, and precise statements of doctrine or of fact.*

Now, this language can only be acquired by living and residing with the deaf and dumb. Those use it best who have acquired it early in life, as teachers in the various institutions for the young, and have learned to use it with as much readiness as their own mother-tongue.

In some instances the better educated deaf-mutes themselves can and do render very good service in *keeping up* the work. But it should be well organized and well supervised by men specially called to the work, and specially set apart for its performance. They should be clergymen, undoubtedly; for how can a higher need be supplied by a lower ministration? There is no answer to that question but the old one: "*Necessitas non habet legem.*" You should have clergymen; but where are you to get them? Three, who had gained their special aptitude for this work in the manner pointed out, as teachers in institutions for the deaf and dumb, have been ordained for this special work by the Archbishop of Canterbury, (then Bishop of London,) by his successor in that see, the present Bishop, and by the Bishop of Manchester, respectively. I think I know of three, perhaps four, other clergymen, and no more, in all England, who could

* "At this point," says the official report, "the reader, in order to carry the illustrations of the previous speaker into the higher region of devotional expression, repeated, in the language of signs, the collect used during the Congress week in the daily service—that for the Nineteenth Sunday after Trinity." We are informed that this incident was frequently alluded to by those who were present as singularly striking and impressive.—ED. ANNALS.

administer consolation and the holy communion to the deaf and dumb in their own language of signs. "But what are they among so many?" So, then, if we want clergymen, but cannot get them, we must accept what we *can* get. I must own that at this point the church principles of my early manhood held out for a long time. My feeling was that the deepest need required the highest consolation, and that, according to the laws and order of the church, these could only be dispensed by those who were "duly called and sent" to "minister the word and sacraments." But when the matter was presented to me, and pressed upon me, again and again, in a manner which, expressed in words, meant this: "This work is crying out for a worker. There is no one who *can* do it here but you. Dare you refuse?" my principles yielded to the necessity, and for eleven years and a half I have regularly done my best (in addition to the duties of the week) to afford the privilege of divine worship, and to exhort and instruct, as best I might, (very often in other words than my own,) my old pupils, and other deaf and dumb neighbors in the town and neighborhood of Liverpool. It is not the best which *might be* done, but it is certainly the best which *can* be done at present, and I have at least the satisfaction of knowing that my irregularity is not only, as I think, justified by necessity, but it has the approval of my own clergyman, of the incumbent of the district in which the service is held, of the rector of the parish of Liverpool, and the bishop of the diocese. And with all this, I am a little more content to transgress the laws of the church to which I belong than I was at first.

But do I recommend this plan before all others? By no means. It certainly has the merit of economy, for it costs nothing. But "our poverty and not our will consents" to this arrangement. Where men can be found and funds can be raised, I claim for the deaf and dumb churchman, as for every other churchman, the privilege and the consolation of an ordained ministry. That movement has begun, is advancing, and will advance. Mine is but a substitute; perhaps in Liverpool the best which is attainable, because most of the people have been my own pupils, and to all of them I naturally stand in a more intimate and influential position than could ever be attained by any other living man. It may, therefore, last my time. I hope it will not survive me. I have thus shown which is the "more excellent way" I should desire to follow. But I would not

stop there. As our church is, 1st, parochial; 2d, diocesan; 3d, provincial; 4th, national, so I would have the ministry to the deaf and dumb to be a united, not a separated, independent agency. No society should be exclusively local and individual; it should be fraternal and sympathetic. It should also bear something of the filial relation which comes of wise direction, and is the correlative of efficient superintendence.

It is not strange that others who have had their attention drawn to the same subject, though under very different circumstances, should have arrived at the same conclusions as myself. But it is another instance of what so many of us know, that while we here, in England, are considering the wisdom of our theories, our friends across the Atlantic are testing them by practice. I have here the annual report of the "Church Mission to Deaf-Mutes" in the United States for the year 1874, and I find that Dr. Thomas Gallaudet and Dr. Francis Clerc, bearers of names the most illustrious in the history of deaf-mute education, and each of them the son of one deaf-mute parent, have been engaged with two clerical colleagues and six lay associates, some, if not the whole of them, licensed by bishops to act as "lay-readers," though some are deaf and dumb, in prosecuting this mission, which is conducted, under the general superintendence of the Rev. Dr. Gallaudet, in the principal cities of the United States with great acceptance and success. For this and kindred objects large funds are raised, the income for last year for the mission alone having amounted to upwards of five thousand dollars. We rejoice at their success, and wish them Godspeed in their work. If "one touch of nature makes the whole world kin," surely the kinship of a common affliction like deafness should make its subjects brothers everywhere. And it does so. Nor should *we* be so indifferent to it as we are. Indifference arises only from want of thought and knowledge. To spread such knowledge, I have always held to be a very essential part of my duty. The privilege and the responsibility of the present opportunity are great and unexampled, and I am thankful that among the services which, for thirty years, I have striven to render to this afflicted class, I have been allowed, in the hearing of this great Congress of the Church of England, to "open my mouth for the dumb."

THE NECESSITY OF A TRAINING-SCHOOL FOR TEACHERS OF DEAF-MUTES.*

BY JAMES H. LOGAN, M. A., TURTLE CREEK, PENNSYLVANIA.

WHILE normal schools have been established in order to train teachers for the work of our public schools, and the good effects resulting therefrom are very apparent, there has been, as yet, no organization of this kind for teachers of deaf-mutes, although it can scarcely be doubted that an equal necessity exists in this case. In this paper it is intended to call attention to this subject, and indicate a possible way of securing the same benefits for intending teachers of deaf-mutes.

Under existing circumstances the progress of deaf-mute education is, in a great measure, retarded by the difficulty of securing a sufficient number of experienced teachers. As a general rule, many enter the profession without any previous experience, and are called upon to deal with questions entirely new to them. This being the case, serious errors must be expected at the outset as a matter of course. The situation very much resembles that which would be presented by a company of landsmen totally unacquainted with navigation attempting to manage a ship in dangerous waters. They might, indeed, after a succession of disastrous mishaps, learn how to navigate a ship; but no one supposes that this is the proper way to gain a knowledge of navigation. The true way would be to put themselves under the training of experienced navigators, thus securing the advantage of all that has been learned by others before undertaking to handle a ship themselves. Theory is quite as essential as practice.

In entering upon the education of deaf-mutes a thorough course of preparation is equally necessary in order to secure the best results. Physicians, clergymen, lawyers, and military men are required to qualify themselves for their professions by entering upon an extended course of study. Without this, success is impossible. When this preparation is so necessary in other professions, it surely cannot be less so in that of teaching. Successfully to instruct a class of deaf-mutes requires a high

*Read at the Third Conference of Principals, Philadelphia, July 12, 1876. See the *Annals*, vol. xxi, p. 204.

degree of skill and knowledge ; indeed, scarcely less than is required in the practice of medicine. In fact, however, most persons entering upon the profession of teaching deaf-mutes lack both theory and practice. The first because the accumulated experience already gained in the instruction of this class has not yet been reduced to systematic treatises within the reach of all, but is scattered through many fragmentary papers and books in foreign tongues, and the last because residence in an institution for a considerable time is essential to a knowledge thereof. Here the hope may be expressed that some one will soon be found to undertake the task of arranging and reducing this vast mass of material, thus making it available for the use of all.

A teacher of deaf-mutes needs to know something about the peculiarities of the class he has to deal with, and how to deal with them. He needs to know the proper use, and guard against the abuse, of signs. He also naturally wishes to understand the different methods used, and the peculiar merits and demerits of each. He should, moreover, have frequent opportunities of witnessing the processes used in teaching in all their stages. Having gained a clear understanding of all this, he is prepared to enter upon the practical work of teaching with far less liability to error than would otherwise be the case.

One unfortunate result of this want of knowledge is seen in badly-trained classes. In this case valuable time is irretrievably lost. Unless rightly and most carefully trained, deaf-mutes will fall into habits of thinking detrimental to their subsequent progress. The one constant aim of all our labors is to make the mute the equal in knowledge and culture of those more fortunate than he. Nor is this all, for one of the greatest difficulties we shall have to contend against is to counteract those unhappy influences which tend to make him what might be called a confirmed deaf-mute.

It will now be explained how a suitable course of preparation may be provided for those wishing to devote themselves to the work of educating mutes. The plan explained below will, perhaps, be found to be the most practicable, and involve the least expense.

In brief, it is proposed to found a professorship of the Theory and Practice of Teaching Deaf-Mutes. This chair should be filled by some instructor of long experience in the profession,

one well versed in the different methods in use, and of whose qualifications for the place there can be no doubt. It should be his duty to expound fully the theory and practice of teaching mutes to all desirous of entering upon this kind of work. All anxious to gain this preparatory knowledge should spend at least one year under his instruction. The place best adapted for this course of instruction would be one of the existing institutions, because here the practical working of the process of teaching can be witnessed in all its stages, from the class of beginners up to the high class. A professor making it his sole business to train teachers thus will do the work much better, than any principal can do it, engrossed, as he usually is, by a multiplicity of details in the every-day management of an institution.

A good salary must, of course, be provided, that the occupant of the chair may be enabled to give his whole energy to the work. This may be secured either by an endowment made for the purpose by private effort, or by the annual contribution of a proportionate share of the expense by each institution in the United States, and perhaps Canada. If each institution were to contribute at the rate of fifty cents per pupil, the total amount realized in this country alone would exceed \$2,500.

It may also be necessary to make provision for the board and lodging of those undergoing this preparatory course of training.

Deaf-mutes, as well as those who can hear and speak, would be benefited by such a training school, for the former need it quite as much as the latter. If this plan can be successfully carried out, there will be more certainty of securing well qualified and efficient instructors at the outset. To gain so great an advantage is surely worth some trouble and expense.

Finally, it remains to be considered where this professorship should be located. As before stated, some large institution, where the process of teaching may daily be witnessed in all its stages, would be the most desirable. Conflicting claims might make the decision of this question a difficult one; but perhaps the claim of seniority will meet with the least opposition. If, therefore, the scheme here proposed be found practicable, may we not all unite in according the honor of carrying it out to the pioneer in American deaf-mute education, the Hartford Institution?

This paper, as stated in the report of the Conference, was

briefly discussed by Messrs. Fay of Ohio, Wilkinson of California, McWhorter of Louisiana, Palmer of Ontario, and Peet of New York ; but as the editor was called from the room during the discussion he is able to report the remarks of only the first and last named of these gentlemen.

Mr. FAY said it had been found practicable at the Ohio Institution to give new teachers practical normal training, without especial provision therefor. According to the system of rotation followed in that Institution, one-third of the classes are in operation during the time when any one teacher is out of school. There is thus a quiet opportunity to study the best models two or three hours each day, if the new teacher has the time to give. This opportunity, steadily improved for a year and longer, at the option of the teacher, added to the usual instruction which a principal gives to new teachers, is found to answer tolerably well all the uses of a normal course.

Dr. PEET said that while there is always much to be said in favor of normal schools, the practical difficulty in connection with them is the absence of adequate opportunity for carrying the principles taught into immediate effect. The suggestion of a simple means of overcoming an unexpected difficulty is often of more value to a teacher than an extended exposition of a theory. In all cases where persons had asked his advice with regard to the best means of fitting themselves for the instruction of the deaf and dumb, he had advised that they obtain permission, from the principal of such institution as they might prefer, to attend the institution daily, under the understanding that they would render such service as assistant teachers as might be required for supplementing the work of the regular teachers, and that they obtain board in the neighborhood of the institution. Judging from his own experience, there are but few persons with such faith in the prospect of obtaining regular employment as teachers of the deaf and dumb as to be willing to make use of their private means in the work of preparation. There are a greater number, however, who would be willing to teach in an institution for a year or two for the simple consideration of their board. Whether this would be the class of teachers we should desire to secure is, however, another question.

ADVICE TO PARENTS, GUARDIANS, AND TEACHERS CONCERNING THE EDUCATION OF DEAF-MUTES.

BY D. HIRSCH, ROTTERDAM, HOLLAND.

[THE parents and friends of the deaf and dumb often ask the advice of teachers as to the best method of dealing with their children at home. The following extracts from a treatise by the distinguished director of the Rotterdam school contain many excellent suggestions for such cases, and some hints which may be useful even to experienced teachers. The treatise is translated from the original Dutch by Mr. S. W. Van Buuren of Edinburgh, Scotland, and is published (1876) by J. Miller & Sons of that city.—ED. ANNALS.]

The *religious* and *moral* training of deaf-mutes is a subject of the utmost importance. Of what avail to them are all development of body and mind if they remain devoid of moral and religious consciousness? Little does the educator grapple with his mission if he does not train his scholars into pious habits and a God-fearing life. It can scarcely be asked from what principles we shall start here. All deaf-mutes have, mentally and morally, the same capability as hearing children, so that the educating principles remain the same for both. But the principles join issue in their application. Of course, during the first years of their existence, the deaf-mutes can hardly be open to moral influences through direct teaching; but, on the other hand, they can more easily, from *example*, be taught to distinguish good from evil. All children take to the example of their parents and surroundings, but none more so than young deaf-mutes. It is, therefore, not only incumbent on the parents themselves to set a good example to their children; they must likewise keep a constant watch on the conduct and habits of all the members of the household.

Whilst bearing constantly in mind the child's real requirements, one should never comply with any improper desire on its part, or encourage the demand for frivolous enjoyment. Above all, the young deaf-mute should not be favored beyond his brothers and sisters. This, alas! is too often resorted to. From a humane feeling, one wishes, as far as possible, to make up for the child's privation, and this results in over-fondness and indulgence. Thus, often, every desire of the child, however unjust, is granted with the utmost scrupulousness, just as if a refusal would endanger health and existence. Thus, again, the

child is permitted throughout to act upon its own impulse ; and should it be deemed necessary sometimes to order or forbid something or other, such order or prohibition is soon rescinded on the child's coaxing or screaming. Sometimes, even, the young deaf-mute is *bribed* into obedience, whereby it is made to submit, not to the respect due to the authority of the educator, but to merely the love of gain.

It is clear to every one how such doings must end in lasting harm. The child becomes mentally and morally invalidated, and, ultimately, incapacitated for all enjoyment of life. As it was arbitrary and self-willed in the paternal home, just so will it be, when grown up, in the sphere of its surroundings. Will the deaf-mute *there* meet with such indulgence, or will he not rather feel wretched through life ? Still, the young deaf-mute should be dealt with tenderly and lovingly, but firmly and wisely. Kind treatment in the house of parents or temporary guardians is requisite for the child's moral and religious development. From a feeling of gratitude towards parents and protectors, it has to be led up to gratitude towards God ; love towards brothers, sisters, and playfellows has to be the nucleus of a love of neighbors generally.

It should be borne in mind that the cultivation of *gratitude* requires great care with deaf-mutes. Even when not indulged at home, they, from their very condition, recommend themselves to the sympathy of all persons with whom they come into contact. They have more favor shown them than others ; and hence, if this be not counteracted, they will learn to set up imaginary claims, while they will contract the unworthy propensity for trading upon their infirmity. In a word, they grow up to be ungrateful mendicants. The deaf-mutes should therefore be made aware of their dependent condition ; they should be taught to understand that the privileges bestowed on them proceed from affection, from sympathy towards them. Thus they will learn to appreciate what is done for them, and become inspired with love and gratitude towards God and man.

There is another failing in deaf-mutes fostered by misplaced sympathy with their condition, and that is *vanity*. People do feel disposed—and rightly so—to encourage them in their hard endeavors to acquire knowledge and ability. But this inclination often results in well-meant exaggeration ; and they—the deaf-mutes—not thinking that their progress is measured by

their infirmity, begin to entertain high notions of themselves, and become conceited. This should not be lost sight of; the deaf-mutes should be made to feel that it is their endeavors to get on that people are praising; that these praises are not bestowed upon ability shown, but that, on the contrary, they have much to learn yet before they will be considered able persons.

For all that, they must be trained into self-respect. They must be taught to feel it a duty and a pride to provide for themselves as far as lies in their power, and only then accept modestly and gratefully the aid and assistance of their fellow-beings when they cannot help themselves. *They* also should become imbued with the truth that "it is more blessed to give than to receive."

There is abundant proof that *sympathy* is most forcibly aroused in man through the sense of hearing, which is precisely the sense the deaf-mutes lack; consequently they are just inclined to the direct opposite of sympathetic feeling, and to cruelty—more especially cruelty to animals. And hence arises the duty in the educator to influence young deaf-mutes through the medium of the sense of sight, so that in them also the noble feeling of sympathy may be awakened and developed.

Deaf-mute children should further be trained up to *respect other people's property*; they should be kept to strict honesty; they should be imbued with the love of truth and horror of falsehood, with the desire to do good, and to eschew evil generally. With this aim in view, the educator should always, and on the spot, express his approbation or disapprobation of the child's actions, first by facial signs, (so long as the spoken word is not yet understood,) and later on orally.

The educator should likewise give his attention to the sense of *modesty* or *propriety*. He must avoid everything that would hurt the children's modesty, and develop this feeling in them. Thus immodest signs and gestures should not be permitted; least of all, improper and so-called practical jokes.

The intimate connection between home and school education should never be lost sight of in the family circle. Never should the two, so far as the child is concerned, be permitted to contradict or counteract each other. As the school fosters respect and affection for the educators at home, so should it be at home towards the school-teachers. Where tasks or punishments have

been imposed at school, parents and guardians should not aid and abet the children's ingenuity to shirk them; nor should the child be pitied, otherwise than for the causes which have led to the imposition of the punishment. Unless these hints be followed, the children will be confirmed in their transgressions, while, in their eyes, the teacher becomes an unjust task-master. Complaints of such a nature, on the part of the child, should never be at once accepted. If the child should appear to excuse itself obstinately, let it be reproved. Should there be the possibility of a misunderstanding—well, let the child's word not at once be construed into right or wrong; the home authorities had better represent that they do not understand the matter, and promise that they will consult the head of the school. And this promise must be carried out, so that the matter may be inquired into, and the error, if committed at all, rectified.

When the boys begin to learn a trade, the home authorities enter upon new duties of co-operation. They must inspire the lads with interest in the trade selected, and promote in them a feeling of obedience and proper respect towards their employers.

The question of *punishment* is an extremely delicate one. It should be carefully watched and weighed, whether the child misbehaves itself unwittingly or consciously; and, further, to what extent its incapacity to express itself, or to understand, may be the cause of apparent misbehavior. Let it not be imagined that young deaf-mutes are devoid of a sense of justice and injustice; they will as patiently bear a punishment rightly imposed as they will smart under one undeserved—the latter to such an extent, that their confidence, once shaken, cannot easily be restored to them.

It is surely unnecessary to observe that punishment never should assume the dimensions of bodily torture nor have the appearance of personal revenge. Even discipline ought clearly to reflect the educator's love for the child. And the latter, again, must be shown that it is punished from a sense of justice, out of respect for virtue, for its own good, and much to the teacher's regret.

Punishments should always be equitable; that is to say, they should be regulated by the faults committed. The child that is teasing, immodest, ill-behaved, or impertinent renders itself unworthy of other persons' company, which it must be taught

better to appreciate. Here the remedy at hand is isolation. But total seclusion is a doubtful experiment with all children, it being always to be feared that under such treatment they will resort to a certain immoral practice which shall be nameless. It is the fear of this peculiar evil which renders it incumbent on the guardians at home to watch the children as carefully as possible, even, at times, during the hours of night. Where the evil has unfortunately set in, the parents should take counsel with the teachers, and, if need be, one should have recourse to medical advice. Idleness and isolation are the two conditions under which the unsuspecting child is mostly brought to the malpractice here referred to, and hence the danger of seclusion for all children. Apart from this, the punishment is wholly unsuited to the condition of deaf-mutes, to whom it is far more cruel than to hearing children. Think that, in the case of danger, unless they are sufficiently advanced to be able to make themselves heard, they would be totally unprotected. If, therefore, seclusion must be the punishment, let the children be placed face against the wall, but always in a room with others. Thus applied, the punishment fully attains its object without any fear of danger.

“Prevention is better than cure” should also be the motto of the educator of deaf-mutes. Constant occupation is one of the best means to prevent evil. Hence deaf-mute children should be early accustomed to such home tasks as are consonant with their age, sex, and powers; they should also be supplied with toys to prevent a feeling of weariness and *ennui*.

Persons afflicted with an impediment of speech, say stammerers, show themselves, under provocation, much more passionate than others—naturally so. The result is that deaf-mutes generally appear to be of a very irritable nature. By wild gestures they attempt to express what they cannot say but slowly and imperfectly, or not at all, and they look very angry. Under such influence they should be gently subdued, and, when calmness is restored, firmly rebuked for the unbecoming temper which they have exhibited.

Not a few deaf-mutes are conspicuous by self-conceit, credulity, and spitefulness. This is generally due to the narrowness of their minds when not yet fully educated, for the same failings are mostly noticeable in ignorant and bigoted persons. As the deaf-mutes, through precept and example, advance in their education, they will divest themselves of these infirmities.

It is often assumed that deaf-mutes, from their loss of hearing, have the sense of sight correspondingly intensified. The fact is that they practise the sense of sight more than hearing persons. Since the ear with them is not impressed by sounds, they are more inclined to occupy their minds by carefully looking at things. Hence they appear more curious, inattentive, and absent than ordinary children. In this natural habit of watching and staring they should not be discouraged, although it stands to reason they must be taught to pay proper attention, when required, and that they have to be restrained in their indiscretions. If they are denied the enjoyment of music and all kinds of gratifying sounds, they seek to console themselves by the visible in the realm of beauty—lovely colors, graceful forms, and striking symmetry. Here we not only have it pointed out to us in what direction we can gratify their fancies, but are also taught to see how they, more so than those who hear, are apt to judge by appearances, and are disposed to respect and take to persons more the better dressed or the better looking they are. It explains, on the other hand, the aversion of deaf-mutes to poorly-clad or badly-deformed persons. They are not only strongly inclined to mock the latter, but they evince in themselves a tendency to outward show which results in tawdry attire. Once alive to these failings, educators will easily counteract and conquer them by constant hints and admonitions. These, however, should be administered in a kindly spirit, for gentleness has great power, and surely it entails no sacrifice to be gentle with unfortunate children when one knows that their very failings are inherent in their infirmity.

If once deaf-mutes acquire a notion of speaking, (though still unable to read from the lips and converse fluently,) they are very often pained to see how those who hear are in a position to communicate so rapidly with each other. They often say to themselves, "Perhaps it's all about me." They watch us, and, by one chance look, by one unheeded gesture of ours, they get confirmed in their suspicion. Can we wonder at their becoming *suspicious*? Let us endeavor rather to gain their confidence than to confirm them in their suspicion by rude chaffing or vulgar teasing. Let there be no wrapping up in mystery with them, but let it be gently explained to them that they must think no evil; that every one occasionally must see something or other concealed from him, not from bad motives, but rather

from wise and kindly ones. If deaf-mutes once become suspicious they will soon lack frankness and communicativeness. This is a point of the greatest importance, and deserving of anxious consideration.

Another important point is the habit of *order* and *cleanliness*. Every day the body should be regularly washed, the head cleaned, and the teeth properly brushed. In dress, as well as in person, the children should be scrupulously clean. To promote habits of order it should be insisted upon that the young deaf-mutes keep proper places for clothes, books, toys, etc. There can be no difficulty about all this, considering, as has been already stated, that deaf-mutes bestow far more care on outward appearances than those who have the sense of hearing. While on the subject of clothes, toys, etc., we would just observe that here we have ample opportunity afforded us for cultivating carefulness and *economy*.

Each child should be provided with a savings-box to enable it to buy occasionally an article of clothing or other necessities. What is more, it should thereby be induced to offer some charitable contribution, if the thought should never spontaneously strike the deaf-mute. As we have already observed, deaf-mutes get so easily accustomed to receive charity that they must, indeed, more than others, be encouraged to bestow charity in a way that would counteract selfishness, greediness, and avarice.

To promote, however, the highest degree of happiness in deaf-mute children, we should awaken in their minds the sense of *piety*; let them with reverent attitude and folded hands join in the family prayer. Let us, with them, lift up our eyes to heaven when blessings descend upon our home; let us, with them, fold our hands in pious resignation when sickness or other adversity strikes the family, hoping only for help from on high. The children should be taken to the graves of departed friends; they should have it made clear to them that a glorious resurrection of the dead awaits us all. The tear on the educator's face will strengthen the children's religious faith far more than the most eloquent sermon preached by others.

Lastly, the children should be taken to church, for the very sight of a congregation in devout attitude, or joining in prayer, leaves undoubtedly a deep and lasting impression on their minds.

The oral instruction of deaf-mutes may be here entered upon by its two most essential points—*articulation* and *lip-reading*. Here, again, the household may render inestimable services to the school; the former must give practical application to the latter, and much depends on it. Of course, at the first stages of the instruction of deaf-mutes, the natural signs cannot be dispensed with; for all that, it cannot be sufficiently recommended to the parents and guardians to address the young deaf-mutes orally, speaking slowly and clearly. They should place themselves in such a position towards the children as will enable the latter to read from the mouth; it matters not, at first, whether they really understand the words or not. If this process be persevered in, it will soon be observed that the children not only get hold of the often recurring words, and that they understand them, but also that they will endeavor to use them themselves. Their prattle, however imperfect, will soon be as readily understood by the parent as the deficient articulation of young hearing children. The sooner a child is made to speak the more pliable will be its organs of speech, the stronger its chest and lungs, the clearer its voice. This applies equally, of course, to adult deaf-mutes. It is among hearing and speaking people that the deaf-mutes have to live; and hence it is that they should be compelled to speak by mouth, not by signs, and to watch the mouth of those by whom they are addressed. One should, therefore, often converse with them. This, and nothing else, will make them feel the want of oral communication, whence will result a delight, nay, an eagerness to make use of living speech which will ultimately form part and parcel of their nature.

Deaf-mute children should be constantly taken out to places of harmless amusement, and everything to be observed should be shaped into matter for conversation. This will not only promote their progress in speaking, but it will at the same time enlarge their knowledge and conception of every-day things with which hearing children become almost intuitively acquainted—an acquisition not to be despised.

Every one will understand that the years of schooling are far more precious for deaf-mutes than for hearing children, since the latter, upon entering the school, know already a good deal of which the former are altogether ignorant. Thus it is that at the first stages of the instruction of deaf-mutes progress is nat-

usually slow, and almost imperceptible to the casual observer. Irregular attendance, here as elsewhere, is a considerable bar to progress. In doing their home tasks, the children will occasionally ask for help. In this matter, parents and guardians are liable to afford either too much or too little assistance. This renders a consultation with the head of the school obviously necessary. As a general rule, it will be wise to give the child an opportunity for doing its work carefully. Where assistance is really required it should be given; where, on the other hand, indulgence may be coveted, assistance ought to be firmly refused.

As regards *physical education*, it is a well-known fact that regard for the body exercises a wholesome influence on the mental faculties. Wholesome and solid food should be dealt out to deaf-mutes in judicious allowance.

There are some unpardonable faults against which it is scarcely necessary to warn any sensible person. Such are, for example, eating too many sweetmeats, smoking cigars or tobacco, above all, the acquisition of a taste for spirituous liquors so often brought about by allowing children to partake of them.

Since the eye with deaf-mutes takes the place of hearing, it naturally becomes the main channel for their spiritual life. Therefore parents should closely *watch the eyes* of their deaf-mute children, which should be kept healthy, practised, and generally in good condition. Over-exertion, especially during twilight; sudden transition from light to darkness; staring at the sun or other blinding luminaries; to be for some time in a cloud of smoke; continuous work with small, sharp, and glittering objects—these, among other things, will prove hurtful to the eyes.

Where disease of the eye sets in, immediate recourse should be had to medical advice. Imagine the misfortune of a child who, through want of proper care, lacking already the sense of hearing, should be deprived of sight!

It has been remarked before that deaf-mutes should not be punished with absolute seclusion, since that might endanger their morality as well as their safety. But there is also to be taken into consideration the casualty of fire, of being run over in the street, etc. Therefore it is that deaf-mute children should never, never be left alone—neither by day nor night, neither at home nor in the street. They should always be in the presence of some responsible hearing person.

There is one point with which people are apt to deal lightly, and that is *sleep and sleeping accommodations*. Whenever possible; the latter should be roomy and airy. Naturally enough, many people are sympathetically disposed to allow such unfortunate children a long period of night rest. It should be observed, however, that the younger children require more rest than the older ones, and that lie-a-beds grow lazy and enfeebled. Here, as elsewhere, everything in reason.

Special reference should here be made with regard to *good manners and civility*; for, again, the very condition of deaf-mutes is a peculiar one in this respect. Many deaf-mutes have a slouching gait; others breathe loudly, or smack their lips at meals, or distort the face by grimaces; others, again, will keep on groaning under exertion, or thump their things down, or slam doors and windows. Further, deaf-mutes are by far too much given to designating persons whose names they cannot tell, by some deformity or other. This, however unintentional, should be corrected in deaf-mutes; their attention should be called to such vulgar and rude habits until they are got rid of.

Deaf-mutes should be taught to be polite, not to interrupt the speakers, to be quiet in the presence of their betters, to be open without being forward, to be affable and obliging without being cringing, and so forth. More than their favored fellows do they stand in need of such qualities to recommend themselves to society.

It would be superfluous, as regards parents, to say to them, "Let your *home* be to your children 'home, sweet home;'" but the right-minded among the temporary guardians of deaf-mutes will likewise provide the utmost comforts of a temporary home. They should make the objects of their care share in all the vicissitudes of family life. Right pleasant and cheerful should the temporary home be made to these deaf-mute wards, who should be cheered and encouraged by all those little recreations, presents, and agreeable surprises which a parent's heart delights in preparing for the beloved little ones. Undoubtedly all these solitudes must weigh somewhat heavily on the responsibility of the educators; but what is too weighty for charity? And charity or sympathy must surely be the principle by which the educator is to be guided. And is not the heavy responsibility amply requited by the intense gratification experienced in the consciousness that we do good to our

bereaved fellow-creatures? And do not our mental powers grow with the difficulties and obstacles thrown in our way by nature?

If, now, we cast a glance at the *avocations* of deaf-mutes, we are convinced by experience that the girls are able to attain to such a degree of skill in female handicraft, and the boys to become so proficient in the various arts and trades, that they may become perfectly competent to provide abundantly for themselves.

But to accomplish this desirable object much patience is required on the part of employers of both sexes. More than the ordinary apprentice does the deaf-mute lad in the workshop require the watchful eye and the guiding hand of a humane and sympathetic master; of the employer who values the time to be spent by the deaf-mute in apprenticeship, who is aware of how everything now will ultimately affect the youth's place in society. The honest master will constantly keep his apprentice to honest and careful work; he will endeavor to teach him his trade thoroughly, and in all its details; he will initiate him in all that may afterwards enable the apprentice to exercise his worldly calling, not merely as a journeyman, but even as an employer of labor.

A master of this description, moreover, will cheerfully aid in extending the fruitful results of the school, by keeping up among his apprentices the sense of order and decency. He will never, for a moment, permit his other workmen to make the poor deaf-mute an object of rude banter; he will guard the unwary deaf apprentice against the effect of bad examples; he will strengthen the young man's moral sense by the pious tone of his home.

A blessing upon you, teachers, who are fully aware of the grand duties which you have taken upon yourselves; upon you, educators, who find your joy and pride in the faithful and conscientious performance of these duties, so far as in you lies; a blessing, indeed, upon you—if you are not only instructors, but also fatherly counsellors of the bereaved!

A blessing upon all who carry the silent but blessed consciousness in their soul that they are performing a genuine work of noble philanthropy towards those unfortunate beings—unfortunate through no fault of their own—whose constant and lasting happiness, here and beyond the grave, they are endeavoring to establish. Be theirs the thanks of their fellows, and blessings from above!

THE LATE CHARLES T. SMITH.

BY THEOPHILUS D'ESTRELLA, OAKLAND, CALIFORNIA.

[THE last number of the *Annals* (page 59) contained a brief notice of the death of Mr. Charles T. Smith, a remarkable graduate of the California Institution, where he was a teacher at the time of his death. The following sketch of his life, which we take from the *Berkeleyan*, was written by a deaf-mute friend who was his fellow-pupil in the Institution, and his fellow-student in the University of California.—ED. ANNALS.]

Charles Thomas Smith is numbered with the dead. He was born among the rough, rugged mountains of Shasta county, California, July 16th, 1855. At an early age he lost his parents, and was taken care of by his uncle. He moved to Georgetown, El Dorado county, which has since been his home. Before he was five he learned to lisp the names and deeds of our patriotic fathers. Very early he went to school. At the age of five he delivered an oration on the Fourth of July. When he was seven and a half, he lost his hearing from a long and severe attack of scarlet-fever. In 1863 he entered the Institution for the Deaf and Dumb and the Blind. Naturally indolent, he nevertheless acquired knowledge with such ease and rapidity that he soon pushed above all his classmates through three classes in two years. He could write historical and biographical sketches with astonishing accuracy. He was early familiar with most of the best American and English historians and novelists, and was also noted as a varied, indefatigable reader, whose memory was almost miraculously tenacious of words, things, figures, and dates.

His diction, versatility of genius, easy and ready flow of language, and conciseness and clearness of style, were already such as veteran journalists and historians might envy. He was a living dictionary and encyclopædia. In all the exhibitions given to the public, his wide and varied range of acquirements enabled him to answer, with comprehensiveness and accuracy, any question put to him. As a member of a debating club he occupied the undisputed post of a model debater; and the club always respecting his utilitarian knowledge, he was generally permitted to settle all parliamentary questions. He was expert in athletic games, in which he was the leader. He was also a good walker, and once walked from Oakland to the Institution in fifty-five minutes.

In 1871, when Dr. Carr gave the advanced pupils of the Institution a course of twelve lectures on chemistry, with brilliant experiments, Smith was seized with such enthusiasm about it that he at once turned his mind to the study of that science.

In 1873 he entered the University of California as a special student in chemistry. He made such rapid progress in that branch for two years that he surpassed most, if not all, of the seniors. He delivered two lectures, with experiments, in the Institution. Everybody was sure of his future greatness as a chemist. He more than once remarked that the dry, difficult books of chemistry were like a fascinating novel to him. He left the University to take a metallurgical course as an assayer in the city. He finished it in three months, and went to Virginia City for employment. But his love of companionship with the mutes, with whom he had so long been associated, induced him to adopt the profession of a teacher in the Institution. He taught over a year, and proved himself a successful and efficient teacher. On the fourth instant he felt some pain in his head—that was an old trouble he had complained of for several years. He grew worse and worse until he died. Nothing could save him. He died Saturday morning, November 18, of necrosis of the skull. His body was taken home for burial.

Smith's fellow-students will remember his marked features—the commanding height, massive head, and ample forehead, the firm, compressed lips, broad chest, measured gait, and freckled face. Those who talked personally with him know his great force of expression, his bold, manly, and independent thought, his decision of character, and his quick and keen perception. He wanted imagination, but he had a strong common sense. It is hard to understand why he should die in the prime of his manhood and the full vigor of his mental powers, while his genius was yet immatured. With disciplined powers, and the command of tools and knowledge of his material which he had so long and fully prepared for his future work, he would have written books on history and chemistry. He once said that he intended to undertake the work of writing a history of Spain on the same scale as Prescott's immortal History of Mexico and Peru. But he is now gone. He died in the Christian faith, and as a member of the Baptist church, with which he was united last May. When a boy, he was so remarkably quick-tempered that he made himself a most disagreeable fel-

low in the school. But, older and older as he grew, he gradually gained the mastery of himself, and at last won the esteem and love of his friends and pupils, who still miss him sorely. Some of his faults may be, no doubt, detected in his character ; but the more judiciously it is examined, the more will it appear sound in the noble heart, free from all taints of ingratitude, of envy, of falsehood, and of malice. He was born a genius, and died a genius. He is lost as teacher to the Institution, and as the would-be historian to the world of civilization.

Behold a star of magnitude and lustre leaving the zenith, and shooting down to the realm of death, beyond whose barrier his immortal genius shall find exercise to its full content and satisfaction.

THE EPHPHATHA SUNDAY-SCHOOL.*

BY E. M. GALLAUDET, PH. D., LL. D., WASHINGTON.

IN a pleasant suburb of the city of Washington, on the second Sabbath afternoon of each month, a Sunday-school concert is held, of a character altogether unique. No signal bell is struck at the opening, for there is never a hum of busy tongues to be hushed. No voice is raised in prayer. No organ note calls to the joyous praise of God in singing ; for those who have "come before His presence with thanksgiving" have no power to show themselves "glad in Him with psalms." Silence reigns throughout all the exercises, not from choice, but from necessity ; for the scholars in this school dwell at all times in stillness scarcely less profound than that of death itself.

The Institution for the Deaf and Dumb in Washington consists of two departments : one a college with forty-eight students, varying in age from sixteen to thirty years, and a faculty of seven instructors ; the other a primary school with forty pupils from seven to eighteen years of age, and four teachers.

The officers and members of these quite separate departments are united in an organization which has taken the name of the Ephphatha Sunday-School, meeting every Sabbath morning for Bible study, in classes arranged as those of an ordinary Sunday-school, and pursuing the International Series of lessons.

For the February concert of the Sunday-School the subject

* From the *Sunday-School Times*, March 17, 1877.

for consideration was "Youth." The exercises began with the recitation of the following verses in the language of signs by one of the younger pupils:

"Dear Saviour, ever at my side,
How loving Thou must be,
To leave Thy home in heaven to guard
A little child like me.

"Thy beautiful and shining face
I see not, though so near;
The sweetness of Thy soft, low voice
I am too deaf to hear."

In the rendering of this hymn the absence of music was at least partially compensated for by the poetry of motion, which is often an element of great beauty in sign recitations.

Texts of Scripture followed, given letter by letter on the flexible fingers of the girls and boys of the primary department. Of these passages a few may be given as examples:

"It is good for a man that he bear the yoke in his *youth*."

"For Thou art my hope, O Lord God; Thou art my trust from my *youth*."

"I will remember my covenant with Thee in the days of my *youth*."

"I write unto you, *young* men, because ye have overcome the wicked one."

"Let no man despise thy *youth*."

"Wherewithal shall a *young* man cleanse his way? By taking heed thereto according to Thy word."

"Remember now thy Creator in the days of thy *youth*."

"My Father, Thou art the guide of my *youth*."

Rising in their places, with hands lifted high above them that their speaking fingers might be seen by all in the room, the voiceless children gave forth their sacred messages as silently and yet as plainly as "day unto day uttereth speech, and night unto night showeth knowledge."

The graceful movement of hands and fingers in this exercise suggests the waving of leaves and flowers in the breeze, a form of expression full of meaning no doubt to Him who "clothes the grass of the field;" and not without some significance to mortals who do not yet catch the full import of the voices of nature. So to strangers who have not learned to read from finger-tips the utterance of thought by the manual alphabet is far from being expressionless.

In place of the recitation of a Scripture text, one of the elder girls rendered in signs the hymn beginning—

"Jesus, take me for Thine own;
To Thy will my spirit frame."

Short addresses, pertinent to the subject for the day, were made by students of the College.

The hymn,

“Hark! the voice of Jesus calling,
Who will go and work to day?”

and the old Sunday-school song,

“Around the throne of God in heaven
Thousands of children stand,”

were recited by students at appropriate points in the exercises; a few words of earnest exhortation were added by two of the teachers, and the concert was closed with prayer by the president of the College, who is also the duly-elected superintendent of the Sunday-School; all these exercises being, of course, in the language of signs.

The Ephphatha Sunday-School is not backward in works of charity, a collection being taken in it each month. For two years the funds so gathered were devoted to the mission work of the American Sunday-School Union in the West. Contributions have also been made to the Home for Aged and Infirm Deaf-Mutes established in New York city. At present, however, the School is providing for the support and education of an orphan girl in Smyrna, in one of the mission houses carried on by the Women's Board of Missions. The child has received the name of Sophia Gallaudet, the early pupil and now venerable widow of the Rev. Thomas H. Gallaudet, the father of deaf-mute instruction in America, and it is the purpose of little Sophie's teachers in Smyrna to prepare her for the work of instructing deaf-mutes in her native country.

The Ephphatha Sunday-School has its annual picnic or excursion like other schools. On one occasion Mount Vernon was visited. Two years ago the entire school journeyed by canal to the Little Falls of the Potomac; and last summer the scholars, through the liberality of the board of directors of the Institution, enjoyed the great pleasure of a visit to the Centennial Exhibition. Many former members of the school are now teachers in State or city institutions for the education of the deaf and dumb; others have returned to distant homes to engage in various employments, and there is reason to believe that the good seed sown in their hearts while they were members of the Ephphatha Sunday-School will yield an abundant harvest.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

The Census of Massachusetts: 1875. Prepared under the direction of CARROLL D. WRIGHT, Chief of the Bureau of Statistics of Labor. Vol. I. *Population and Social Statistics.* Boston: Albert J. Wright, State Printer. 1875. 8vo., pp. 863.

The census of Massachusetts for 1875 was taken by a new method, and with more care than any previous census, and the results in general are more accurate than in former years. With respect to the deaf and dumb, however, they are still far from satisfactory.

The total number of the deaf and dumb ascertained by this census is 654, which is 103 more than in 1865, and 116 more than the number found by the United States Census of 1870. The tables give the number of the "deaf" as 7,241, and of the "dumb" as 129; no doubt, as Mr. Wright remarks in the introduction to the volume, many of these should be classified among the deaf and dumb.

In the case of semi-mutes there was probably a question in the minds of the persons who filled out the returns whether they should be included among the "deaf" or among the "deaf and dumb," and it was answered by placing them sometimes in the one category and sometimes in the other, thus destroying to a considerable degree the value of the census. The proper classification of the deaf, the semi-deaf, the semi-mute, and the deaf-mute is a difficult matter even for experts, and we cannot expect ever to obtain accurate returns on these points from the census. A much nearer approach to accuracy than at present, however, might be made if the report distinguished not only between the deaf, the dumb, and the deaf and dumb, but also, in the case of the deaf, between a slight and a considerable degree of deafness—the ability to hear and understand connected words spoken in a loud tone of voice being made the test—and between deafness resulting from old age and deafness from other causes. Unless this further classification is made the attempt to discriminate between the deaf, the dumb, and the deaf and dumb seems to diminish rather than increase the value of the returns.

Mr. Wright promises, in the coming Eighth Annual Report

of the Bureau of Statistics of Labor "a full presentation of the causes of deafness, blindness, etc., together with full particulars as to the degree of infirmity, length of time afflicted, age at which afflicted, and hereditary and congenital influences." A careful collation of these particulars will go far to correct the errors of the Census Report, and will be very useful in many respects. The extent of pauperism among the afflicted classes, moreover, will be given; and we hope, though it is not promised, that the statistics of education and illiteracy will also be included.

Memoir of Dr. Samuel Gridley Howe. By JULIA WARD HOWE. With other memorial tributes. (Appendix to the Forty-Fifth Annual Report of the Perkins Institution and Massachusetts Asylum for the Blind.) Boston: Albert J. Wright, State Printer. 1877. 8vo, pp. 90.

The trustees of the Massachusetts Institution for the Blind are right in believing that the eminent and efficient services which Dr. Howe, during his life, promptly and gratuitously rendered to the public charities of that Commonwealth, justify them in placing on record these fitting tributes to his character and memory. Besides the biographical sketch prepared by his widow, are included the addresses and poems of the memorial services held February 8, 1876, various letters and resolutions, and a fine likeness of the philanthropist as he appeared in his later years.

Mrs. Howe's loving memoir was prepared especially for the benefit of the blind, and has, we believe, been printed in raised type for their use. It gives with sufficient detail the history of his eventful life and remarkable and varied achievements, including the period of his education, his championship of Grecian independence, his imprisonment in a Prussian dungeon when on a mission of aid to the Poles, his exertions on behalf of the blind, the deaf, and the feeble-minded, his devotion to the anti-slavery cause, his services to the Cretans, and his interest in Santo Domingo. The range of his sympathies were so wide and varied that his labors for the education of the blind and the deaf, important and beneficent as they were, occupy but a comparatively small portion of the biography. The part that has the most interest for us—the wonderful story of the manner in which Laura Bridgman's mind was awakened and devel-

oped—has already been told in the *Annals*,* in Dr. Howe's own graphic language.

The following lines from Dr. Holmes' poem, not included in the extract previously published in the *Annals*,† may fitly close this notice :

“Where'er he moved, his shadowy form
The sightless orbs would seek,
And smiles of welcome light and warm
The lips that could not speak.

“No labored line, no sculptor's art,
Such hallowed memory needs ;
His tablet is the human heart,
His record loving deeds.”

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The Fourth Annual Report of the Church Mission to Deaf-Mutes. New York: J. H. Duyckinck, Printer. 1876. 8vo, pp. 40.

The past year, notwithstanding the commercial embarrassments which have diminished the incomes of most missionary enterprises, has been a successful one for this commendable charity. Over \$8,000 have been received from various sources, and with the exception of \$1,500, paid over to the building fund, have been disbursed in the legitimate expenses of the work, including some debts of the previous year that remained unpaid.

The Report gives particulars of religious services for deaf-mutes held in numerous cities throughout the United States during the year. The Rev. Dr. Gallaudet and his assistants have been indefatigable in these efforts, and have supplemented their religious work by wise and helpful guidance in other directions.

A special report gives the details of the Philadelphia Mission under the immediate direction of the Rev. H. W. Syle. Mr. Syle's work seems to have been conducted with sound discretion, and to have been blessed with results more than usually successful. Mr. Mann, too, has done good service in the West.

The building fund of the Home for Aged and Infirm Deaf-Mutes has now reached the sum of \$4,864, a large part of which has been contributed or collected by deaf-mutes themselves. The pupils of the New York Institution alone, aided by a circular from Dr. Peet, which is published in the Report, have given or obtained from their friends nearly \$1,300, and we

* Vol. xx, p. 100.

† Vol. xxi, p. 79.

notice the contribution of smaller amounts from several other institutions for the deaf and dumb. We take this opportunity again to call the attention of the officers of our institutions to the importance of cultivating in their pupils the habit of giving; and we can certainly commend this charity as a worthy and especially appropriate object for the direction of their contributions.

Mr. Carlin, chairman of the building committee, recommends in his report the immediate purchase of "some healthy, substantially built farm-house, with a few acres for kitchen gardening, at a convenient distance from New York city." Whether this recommendation has been adopted we are not informed. We should suppose, however, it would be wiser not to buy a permanent home until the fund, by further donations and by the accumulation of interest, shall be made considerably larger than it is at present.

Deaf not Dumb. A Lecture delivered Oct. 12, 1876, before the Gloucester Literary and Scientific Institution. By B. St. J. ACKERS, (Barrister at Law, Esquire,) of Prinknash Park, Painswick, President of the above Association. Published by request. London: Longman's, Green, Reader & Dyer. 8vo, pp. 29.

Mr. Ackers has related in a letter to the editor of the *Annals** the touching circumstances which gave him and his wife a deep personal interest in deaf-mutes, and led them to undertake a critical examination of the various methods of instruction followed in Europe and America with a view to ascertain which was the best. The conclusions reached, as the readers of that letter will remember, were decidedly in favor of the German, or articulation, method; and we find the opinions there expressed set forth here with perhaps even more certainty of conviction.

The freedom from prejudice in favor of one system of instruction or the other with which Mr. Ackers' investigation was begun, and the thoroughness and earnestness with which it was conducted, lead us to attach much value to the judgments formed; but giving due weight to this consideration, and with the highest respect for the sincerity of his motives, we cannot escape the conviction that, having once made up his mind on

* Vol. xix, p. 79.

the question, Mr. Ackers, however unintentionally, presents some of the arguments in behalf of his opinions in a stronger light than is warranted by the facts of the case. For instance, speaking of the evil results of the marriage of deaf-mutes with one another, he says :

“The best way to prevent such marriages is, I believe, by teaching and training the deaf on the German system, so as to make them as much like their hearing fellow-creatures as possible. Those who are taught under the French system, except the very few who become teachers of other deaf-mutes, are sent out into the world—often a very rough, unsympathetic world—where no one knows their special and favorite language of signs; sent out from their own happy homes, for such the institutions become, where every one readily understands and returns answer in the language of signs. If the deaf are unable to mix comfortably with hearing persons they will naturally shrink from them; be drawn to others like themselves; marry those similarly afflicted, and so—alas! too often—hand down and increase the evil.”

The above paragraph does injustice to the French system in its implication that the language of signs is the only language the pupils acquire during their residence in the institution, whereas it is the written language of their country that they are taught, the sign-language being merely an instrument for the attainment of this end; and it claims too much for the German system in its assumption that the pupils thus trained are better “able to mix comfortably with hearing persons” than those taught by the French method. As a general rule, the graduate of the one school, with pencil and paper in hand, mingles as freely and happily in the society of intelligent hearing persons as the average graduate of the other, with his imperfect articulation and lip-reading. President Gallaudet has shown, in his thoughtful article on “Deaf-Mutism,”* that the educated deaf-mute who desires it, by whichever system he has been trained, may, if he possesses the requisite courage and discretion, win for himself a place in the society of his hearing fellow-men, where he shall both receive and confer benefits. There are such cases within the knowledge of us all; but the great majority of the deaf, so far as circumstances permit, prefer to seek the companionship of persons afflicted in the same way as themselves. This is no less true of those educated by means

* *Annals*, vol. xx, p. 230.

of articulation than of those taught by signs. There is a young man now in Washington in the employment of the Government who was a pupil of the Clarke Institution for eight years and a half. His articulation and lip-reading, as well as his general attainments, are exceedingly creditable to the teachers of that Institution, and his circumstances are such that he could easily obtain admission to the best society of Washington; but we observe that he mingles in general society less than some of the graduates of other schools who are in the city, and that he seems to seek and find his most congenial fellowship among the students of the Deaf-Mute College. If we turn our eyes to Germany, where the articulation method bears almost undisputed sway, we discover the same manifestations of "clannishness" that President Gallaudet has deprecated in the deaf-mutes of this country, and which Mr. Ackers attributes to our adoption of the French system of instruction. Almost every large German town has its deaf-mute society; great deaf-mute "congresses" are held from time to time; and deaf-mute periodicals furnish their "weekly or monthly dish of deaf-mute gossip, deaf-mute news, deaf-mute stories, and deaf-mute poetry, with now and then a deaf-mute scandal, proceedings of a deaf-mute convention, deaf-mute weddings, deaf-mute funerals, and even deaf-mute births." In their intercourse with one another the German graduates persist in using the rude language of signs which has grown up among them, and they complain bitterly that, through the neglect of their teachers to cultivate and improve it, this language is far inferior in its development to that possessed by the deaf of other countries. As for the marriage of the deaf with the deaf, we should judge from the number of betrothals and weddings of this kind which we find announced in their periodicals that the proportion of such unions is quite as large in Germany as in any country of Europe or in America. As a prominent German teacher* has said, "the heart of the deaf-mute will generally incline more to the deaf-mute than to the hearing person."

Again, Mr. Ackers affirms that articulation "enables the pupils to think, read, write, and speak, with comparative ease, in the language of their country." How, then, does he explain the fact that congenital deaf-mutes taught in articulating schools

* Herr Danger, of Brunswick, in the *Organ der Taubstummen- und Blindenanstalten in Deutschland*, vol. xx, p. 116.

make precisely such mistakes in the use of the language of their country as those educated on the French system? That this is the case German teachers do not deny; any one seeking further evidence of it in this country may find it in the uncorrected compositions of the pupils and graduates of the Clarke Institution, which the officers of that Institution with commendable candor publish in their annual reports. It is not, as Mr. Ackers intimates and many persons believe, the "inverted order of the sign-language" that is responsible for the grammatical errors of deaf-mutes, but it is the lack of sufficient training in written or spoken language. True, the excessive use of signs is an injury, because it leads to the neglect of speech and writing; but this, though a great danger, is not an unavoidable concomitant of the manual system, and its evils are not wholly escaped under any system of instruction.

Mr. Ackers says that pupils taught on the German system much more frequently than others "rise" in after life. The instances in which deaf-mutes, by whatever method they have been taught, "become master men, with others employed under them," are very rare; but we have a strong impression, derived from the German periodicals and our own observation, that the proportion of deaf-mutes who, if not the masters of other men, are their own masters, occupying independent positions, is much greater in this country than in Germany. Mr. Ackers cites but a single case in support of his assertion, and that is one which we believe in Germany is regarded, as it would be here, as quite exceptional. It is that of "a fancy-leather merchant in Vienna, who employed seventy men under him; whose premises the Emperor and Empress of Austria visited before the great Vienna Exhibition; who could not only speak the language of his country fluently, but also a little English; who had visited England and other countries; was a practical horticulturist, and altogether an agreeable, intelligent, wealthy man—wealthy through his own talents and industry." This man, by the way, having, like many of his hearing fellow-citizens, in the period of financial depression that followed the Vienna Exhibition met with reverses of fortune, has recently come to America, and is now honorably employed in Philadelphia as the foreman of a manufactory similar to that which was formerly his own.

We have a high regard for the results of articulation teaching

in many cases; we recognize its superiority to the manual system in some respects; and we fully sympathize with Mr. Ackers' wish to see schools of this kind planted side by side, and working in harmonious relations, with those of the other method in all the countries of the world. If we have ventured to criticise some portions of his argument, it is because we believe the interests of the class for whose education he pleads will be best promoted by keeping strictly within the limits of candor and justice in weighing the merits of the two systems of instruction. We doubt not that this is what Mr. Ackers means to do; but we think he sometimes unconsciously allows his zeal as an advocate to overshadow his impartiality as a judge.

Of Visible Speech, which, under the direction of Miss E. L. Barton, an American lady of culture and experience, has been tested for two years in the case of his little daughter, Mr. Ackers expresses the opinion that it is valuable to teachers in showing them, in outline, the positions of the vocal organs in the formation of the various sounds, and to the deaf who are somewhat advanced in enabling them to correct faults of pronunciation; but its utility in the instruction of very young children he doubts, for the reason, or one of the reasons, that he objects to the sign-language, viz., that it involves "a double brain-process" on their part; "they have to think in phonetics before they can get the pronunciation of ordinary writing; true, there is no inverted order as in signs, but there is the double process, and education is sufficiently hard for the deaf in any case without extra work of this kind."

Besides discussing the systems of instruction, Mr. Ackers gives an interesting historical sketch of deaf-mute education, and offers some valuable suggestions upon the causes and prevention of deafness, a part of which we hope to reprint in a future number of the *Annals*.

INVENTIONS IN AID OF THE DEAF.

BY THE EDITOR.

WHEN we learned two or three years ago from our ingenious friend, Professor A. Graham Bell, that he was devoting his attention to the investigation of the phenomena of sound in connection with electricity, though we certainly did not anticipate the wonderful invention of the "Telephone," which is now making his name famous throughout the civilized world, we hoped something would come of his investigations which would be of benefit to the partly, if not the wholly, deaf. Professor Bell himself had strong expectations of such a result, and we are glad to learn—from a recent letter of his to our colleague, Professor Porter, who, having been engaged in acoustical experiments, wrote him on the subject—that he still entertains this hope. We are permitted to make the following extracts from Professor Bell's letter:

"I have no doubt that many forms of apparatus might be made with stretched membranes that would prove of use in assisting the hearing of partially deaf persons. I have often wondered why artificial membranes of a large size have not been attached to hearing tubes in some way or other.

"I have a pet idea on the subject that I hope yet to see realized. It is to construct a sound "telescope" or "microscope" for the use of the partially deaf. Sound-"lenses" have ere now been successfully made of india-rubber and other substances, containing carbonic-acid gas or some other gas of greater density than the air, and I feel sure that such "lenses" can be utilized in some way for deaf persons.

"Why should not such lenses be combined to produce a greater effect? Why should not the analogies of the telescope and microscope be found in the domains of sound? Faint noises might be magnified in intensity, and distant sounds be brought to a focus upon the membrane of the ear as the vibrations of light are concentrated by means of lenses upon the retina of the eye.

"Perhaps the remark of the Irishman upon looking through a telescope for the first time was not unfounded after all, when he exclaimed, 'Why! it brings the church so near that *I can hear the organ playing!*'

"In all seriousness, I am of the opinion that sound-lenses

may be made of use by deaf persons. I have experimented in this direction, and I find that the toy balloons made for children are exquisitely sensitive to sounds of all kinds; in fact, they condense the waves of sound just in the same manner as glass spheres act upon light. I have thought that apparatus might be constructed that would even be of service to totally deaf persons. Some instrument could easily be made that a deaf-mute could conceal about his person, and that would vibrate in a sensible degree when a loud sound was made.

“Such an instrument would prove of use to the deaf-mute in danger. We are rarely in danger except when some loud sound is made. If we are going to be run over, the driver shouts out. If an engine overtakes us on the track, the bell rings or the whistle blows; and such sounds would surely be loud enough to set in vibration the instrument concealed on the person of the deaf-mute, so as to attract his attention and save his life.

“A student of mine, Mr. Edward B. Crane, has followed out my idea still further, and constructed an instrument with a stretched membrane like that used in my Telephone. This membrane, when it vibrates, makes and breaks the primary circuit of a small induction coil in such a way that a loud shout causes an electric shock to traverse the arm of the deaf-mute, most effectually arousing his attention. In the model which I have seen the shock was very gentle—enough to arouse the attention and not strong enough to be painful.”

Believing that our readers would share our curiosity concerning Mr. Crane's invention, we requested this gentleman, who is now engaged as instructor of articulation in the Pennsylvania Institution for the Deaf and Dumb, to send the *Annals* an article on the subject. Mr. Crane, while declining for reasons honorable to himself to comply fully with this request, allows us to quote from his letter of reply the following description of the instrument:

“As at present designed, the instrument consists of three parts, compacted so as to form a cylindrical body of about three inches in diameter and three-quarters of an inch in length. A single cell of the ‘chloride of ammonium’ battery furnishes the electricity without endangering clothing by the presence of strong acids, or suffering deterioration except while actually in use. This is to be sealed, with the exception of a small pin-hole left for the escape of gases, (none of which are noxious,) thus bringing evaporation to its smallest limit, and re-

moving the necessity of the constant addition of water. A jar thus prepared will, I believe, last nearly or quite two years without renewing, and this, when needed, will involve merely the expenditure of a few cents.

“Next to this cell comes an induction coil, of comparatively large diameter, but with a short core. A stretched membrane placed so as to receive the sound waves from the air acts as a current breaker, and completes the instrument. A minute disc of platinum fastened to the centre of the membrane forms one pole of the battery, while an adjustable platinum point opposite it forms the other; thus, as each successive sound-wave strikes the membrane and causes it to vibrate, a shock of electricity may be communicated to the person carrying it; the adjustment of the platinum point being regulated to the intensity of the sound it is desired to catch.

“Various methods of connecting the instrument with the person have been suggested to me, the most practical seeming to be by means of a bracelet or belt of metal made in halves, separated by rubber or other non-conducting material, each half to act as one end of the induction coil.

“Experiment has proved to me that a small cell made of a homœopathic vial, a piece of zinc wire, and a portion of the stem of a clay pipe hollowed out to serve as a porous cup, will furnish sufficient electricity for the purpose, and, taken in conjunction with an induction coil made on an ordinary spool, will give a shock sufficiently powerful to attract the attention of any person.

“This instrument is not necessarily expensive, and it would seem to be sufficiently simple to allow of its operation by any one of ordinary mental capacity. I have proved to myself that it may be made so sensitive as to indicate the use of the voice, but this requires more delicate manipulation than it would ever receive at the hands of any but the most highly-educated deaf-mutes.”

Mr. Crane adds that his invention is still a matter of thought and experiment with him, and that it cannot be considered as perfect in its details. We shall await with interest the further investigations and discoveries of these gentlemen, and hope that others will be stimulated to labor in the same field. Perhaps the time will yet come when we shall not only be able to say, with Mr. Ackers, “deaf not dumb,” but also “neither deaf nor dumb!”

INSTITUTION ITEMS.

BY THE EDITOR.

New York Institution.—The publication of an eight-page three-column monthly paper, called the *Educator*, has been begun. It is edited by the principal and printed by the pupils. The aim and scope of the paper, aside from the practice it gives in type-setting, are presented as follows in the first number:

“1st. That the paper, having at its very doors a large class of readers who need instruction as well as entertainment, should be, as the title selected for it imports, an *educator*.

“2d. That the language employed should be clear, simple, and idiomatic, so that it should be a safe model of style as well as a good vehicle of ideas.

“3d. That the subjects selected should be treated in such a way as to leave a distinct, agreeable, and useful impression upon the mind.

“4th. That, though the paper is printed by deaf-mutes and has regard for them as readers, it should not have special reference to them as a class, but should tend to make them feel their relations not so much to each other as to the world by which they are surrounded, and of which *education* is designed to make them feel that they are a part.

“5th. That, with this end in view, the writers should contemplate young hearing persons as composing a large and valued portion of their readers, and that the paper should be made so attractive and useful that parents would be glad to introduce it into their families and to encourage its perusal by their children.”

One excellent feature is a carefully-prepared record of current events in the outside world. The two numbers which have reached us are very creditable to the Institution from a literary as well as typographical point of view. The reading matter is almost wholly original, and is contributed by persons more or less directly connected with the Institution—the prose mostly by the teachers and the poetry by Mrs. Peet and Mrs. Clarke.

The pupils received as a Christmas present from the directors a first-class stereopticon, which, under the management of Mr. Clarke, contributes much to their entertainment and instruction.

Ohio Institution.—The pupils took a prominent part in the farewell reception held by Governor and Mrs. Hayes in the State capitol before leaving their home in Columbus for the White House in Washington. One of the girls addressed

them in pantomime, Mr. Fay interpreting, and the Governor in his reply expressed the deep interest he and Mrs. Hayes have always felt in the welfare of the Institution—an interest which has frequently been manifested in various ways outside of the Governor's official relations.

Indiana Institution.—As some reference has been made in previous numbers of the *Annals* to the progress of Mr. MacIntire's suit against John E. Fawcner for libel, we are happy to put it on record that the suit has been brought to a close by the unqualified retraction of the infamous charges. Fawcner also, besides the costs of the suit, pays Mr. MacIntire \$2,000, which partly reimburses him for the large expense incurred in the original investigation. Mr. MacIntire has never lost for a moment the implicit confidence of his friends, and this legal vindication is only a confirmation of that long since pronounced by the general public.

Mr. Valentine, having removed to Chicago, has brought suit against Fawcner in the United States court, where there is less opportunity of delaying justice than in the State courts.

North Carolina Institution.—Mr. Nichols has been succeeded in the office of principal by Mr. Hezekiah A. Gudger. Mr. Nichols was a capable and efficient officer, and his retirement was due solely to the political changes in the State government—an influence from which our institutions for the deaf and dumb ought to be wholly free. Mr. Gudger we hear spoken of as a gentleman of intelligence and ability, but he labors under the great disadvantage of having had no previous connection with an institution of this kind.

Georgia Institution.—In the last number of the *Annals* (p. 58) it was mentioned that since July last this Institution has had no "chief executive officer," being divided into departments, each of which had its own head, who was responsible only to the board of trustees. For many years past, though the Institution has had a nominal principal, he has possessed no power to remedy the shortcomings of any department except the intellectual. We are glad to announce that last month a change was made for the better, and that Mr. Connor is now principal in fact as well as in name. The recent legislature, a committee of which visited the Institution and was not favorably impressed

with its hydra-headed system of government, passed an act appointing an entirely new board of trustees, with one exception, and providing a form of government. The new board has reorganized the Institution on a plan fully in accordance with the views of the profession as expressed in the report of a committee presented at the Fourth Convention, in Dr. Gillett's able paper read at the Seventh Convention, and frequently in the *Annals*. The principal is now responsible to the board for the entire management of the Institution.

Iowa Institution.—The principal building of the Institution—a costly and imposing, but not wholly satisfactory structure—was destroyed by fire on the night of February 25. The origin of the fire is not certainly known, but it is supposed to have been from a jet of gas in a room in the fourth story. The room was used as a wash-room, the walls were wainscoted with wood, and a movable gas-burner with a joint in it projected from the wall in such a way that it could be turned and its flame brought in contact with the wainscoting—an arrangement which we suppose will not be repeated in the Iowa Institution of the future.

The fire was discovered about midnight by the night-engineer, and within an hour the whole building was in flames. As soon as it was perceived, an attempt was made to extinguish it with the aid of the fire-plugs in the vicinity, but it had probably already burnt through the ceiling to the roof, and its progress could not be arrested. The distance from the town rendered help from engines impracticable. Through the exertions of the officers and employés of the Institution the pupils were all brought safely out of the building, and a large part of the furniture was saved. The loss is estimated at about \$100,000. The outside walls remain standing, and have been propped up in the hope that they will be available for future use. About half the pupils are accommodated for the present in the shops and a temporary frame building; the older classes, the members of which are often called home to work during the summer, are dismissed until the autumn, when a new wing provided for by the legislature at its last session will be completed.

Texas Institution.—Several changes have recently been made in the corps of teachers. Those now engaged are Dr. J. L. Carter, late principal of the Mississippi Institution, a gen-

tleman whom we are glad not to have lost from the profession ; Mr. J. R. Dobyns, late a teacher in the Missouri Institution ; Miss M. M. Bradford, of Louisiana ; Mr. Alfred Kearney, a graduate of the New York Institution ; and Miss C. E. Martin, an advanced pupil of the Texas Institution. Mrs. J. I. McCulloch acts as directing matron without salary.

Kansas Institution.—We are happy to announce that this institution no longer bears the name of *Asylum*, its title having been changed to *Institution* by a recent act of the legislature. The same act also makes the title of the chief executive officer *Superintendent*, instead of *Principal and Steward* as heretofore.

West Virginia Institution.—The *West Virginia Tablet* now comes to us twice a month from this Institution. It contains four pages of three columns each, and is neatly printed and carefully edited. Contributions from the pupils form quite a prominent feature, nearly the whole of the inside pages being thus filled.

Colorado Institute.—The *Index*, having been suspended since last July on account of the failure of the printing-press to do its work, has been revived in an enlarged form by the aid of a new press.

A bill has recently passed the legislature establishing a school for the blind in connection with this Institution. The union of the two classes for the present was urged on the ground of economy.

Western Pennsylvania Institution.—The new Institution already has forty-seven pupils, and further applications are continually received. Besides Mr. Teegarden, Miss Annie B. Boyer and Miss Jennie Jenkins, both graduates of the normal department of the Pittsburgh High School, are engaged as teachers. Mrs. Eliza P. Logan, of Allegheny City, has been selected as matron.

New Brunswick Institution.—Miss Lewis, a hearing and speaking lady, has recently been added to the corps of teachers.

MISCELLANEOUS.

BY THE EDITOR.

English Training-Schools for Teachers.—Mr. Van Praagh, director of the London “Association for the Oral Instruction of the Deaf and Dumb,” reminds us that in our notice in the last number of the *Annals* (p. 61) of the proposed training-school for teachers we should, in justice to that Association, have inserted the word “second,” inasmuch as the Association has “a training-college for teachers, where ladies and gentlemen receive a sound, practical, and theoretical knowledge of the oral or German system of teaching.”

Mr. Kinsey, who is to have charge of the proposed new school, calls our attention to a passage in Dr. Buxton’s paper in the same number of the *Annals*, (p. 33,) which might convey an erroneous impression. Dr. Buxton, referring to this school, spoke of its projector, Mr. Ackers, as a gentleman possessing “ample means to give effect to his benevolent schemes and purposes.” While it is true that Mr. Ackers, in his desire to benefit the deaf, has spared neither time, trouble, nor money, he earnestly desires that the public may not suppose that he can carry out such schemes unaided. In fact, it is to the public, and the public alone, that he and Mr. Kinsey both look for support in their intended purpose. Dr. Buxton, upon having this pointed out to him, altered the paragraph for publication in England, but neglected to do so in the copy sent the *Annals*.

Industrial Education.—The last report of the Ulster (Ireland) Institution for the Deaf and Dumb contains the following remarks on the subject of teaching trades to pupils while in school:

“Your committee are most anxious that all your pupils should go to some useful occupation on leaving school, and they gladly contribute a small apprentice fee, where needed, to secure this; but they have not professed to teach trades to the deaf and dumb in the Institution since 1853. Attempts to do so have proved a failure everywhere. The literary training is as much as can be accomplished during a short educational term, and the health of the pupils will not bear more.* Besides, it would be impossible to find work in an institution for the different trades pupils might choose. In the early years of the society’s history, when it was attempted to teach tailoring and shoemak-

ing, it was found that pupils who had been employed at these trades often went, on leaving school, to learn to be carpenters, cabinet-makers, etc., and so the time spent here at a trade was absolutely lost. Our present method was only adopted after careful consideration, and has certainly been found to be much the better course. Our friends must bear in mind that, in the case of ordinary children who have all their faculties, it is never attempted to teach them a trade during their school career, and it would certainly be most unreasonable to aim at this in the case of deaf-mutes, who have so much more to learn, and who, in very many cases, are not physically robust."

We can assure our Irish cousins that the teaching of trades in the institutions has not "proved a failure" in this country. It is true that the pupils do not generally become thoroughly skilled and accomplished workmen while in school, and that after leaving the institution they often choose other trades than those they have been taught; but in any case they have acquired a certain degree of skill in the use of tools, they stand a better chance of being received into work-shops for further instruction, and they arrive at independent self-support much sooner than they otherwise would. The experience of our institutions has shown, moreover, that it is possible to conduct the education of the shop in due subordination to that of the school-room, and that under proper conditions the industrial training given is a benefit rather than an injury to the health of the pupils.

Second Ordination of a Semi-Mute.—Mr. Austin W. Mann, formerly a teacher in the Michigan Institution, was ordained in Grace Church, Cleveland, Ohio, Jan. 25, 1877, by Bishop Bedell, to the office of deacon in the Protestant Episcopal Church. A sermon was preached by the Rev. J. W. Brown, of Cleveland, Ohio, and a large number of other clergymen took part in the exercises, all of which were interpreted in the sign-language by the Rev. Dr. Gallaudet, of New York. Mr. Mann will continue to labor among the deaf-mutes of the West under the direction of the Church Mission.

A Heathen Deaf-Mute Preacher.—The last January number of the *Mute Journal of Nebraska* has an original article signed "S.," which tells a strange story of the conversion to Christianity of an uneducated deaf-mute in Africa, and of his subsequent labors as a preacher of the Methodist Church. We think the editor of the *Journal* would not have published such a narra-

tive if it had not been written in good faith and by some person whom he knew to be trustworthy ; but whatever foundation of fact there may be for it, nobody who is familiar with the uneducated deaf and dumb, their intellectual development, and their means of communication with others, will accept the story as true in its present form. It is told as follows :

“Rev. William Taylor is a missionary of the Methodist Church. He is not stationed at any one place, but journeys through the foreign lands where missionaries are located, and acts as an evangelist among them. Some time ago, while he was conducting a powerful revival on the West Coast of Africa, a young man who was deaf and dumb became interested in the meetings. They have no sign-language, and so very little means by which to communicate with him, but the same Holy Spirit who was working upon other hearts could also reach his. He somehow learned from the preaching, which he could neither hear nor understand, that he was a sinner.

“One evening they heard strange, loud noises down in the bushes which grew on the bank of a stream near by, and which they thought must come from some wild animals. Some of them went to see, and, to their surprise, found it to be this young man, who was under very deep conviction of sin, and was thus crying and groaning, as well as he knew how, calling on God to forgive him. They tried to bring him away, or at least to quiet him, but they could not. Like the blind man of Jericho, he only cried the louder. There he remained until very late at night, the strange sounds of distress which he made being easily heard all over the village. Suddenly they ceased, and at the early meeting in the morning he appeared ; his face, which the day before was the picture of distress, was radiant with joy, and instead of cries of agony he was evidently full of peace. At the first opportunity he arose, and by means of signs and gestures such as he could use naturally, he told the story of his conviction of sin and his present sense of forgiveness in Christ in so plain a way that every one in the house could understand him, and all were moved to tears by its simple pathos. Only God who speaks to the heart could have thus revealed Christ to him, for the missionaries could not speak any language or use hardly any signs intelligible to him. But he could now so tell the story of the love of Christ by his beaming face and wonderful signs, and by picturing it with his whole throbbing person, that he could interest every one. They were satisfied of his real conversion, baptized him, and received him into the church, and named him at his own request William Taylor.

Not long after, he asked for a private interview with Mr. Taylor, and surprised him by making known to him his desire to be ordained and allowed to be a preacher of the gospel, though he could not speak a word, nor had he any system of

signs. Who could refuse? For it was plain he could, in his way, so tell the "old, old story" as to win men to Christ. God had plainly made him one of his agents, and who could dare to decide against the will of the Almighty? They therefore formally ordained him as a preacher of the Methodist Church, and sent him out. There he is still at work, and with success. He cannot read; he cannot speak. He has not learned from man, but he has the true love of God in his heart. He knows what he has experienced; that Christ can come to a dark, heathen heart, take away its sin, and pour in light and joy, and give a hope of heaven. This he tells, over and over, as he goes from place to place. He never fails to interest. He is his own proof of what he tells, and he is leading a great many to Christ."

Deaf Articulators.—A correspondent of the *New York Tribune* describes an incident of one of the meetings of the American Association of Science as follows:

"It often happens, as a matter of course, that the scientific gentlemen who read their communications are wanting in eloquence. More frequently still does it happen that after reading their first few sentences the demand of 'Louder!' comes from their hearers. It generally has the needed effect. But when Prof. R. J. Farquharson began to read his really interesting paper on Recent Mound Explorations at Davenport, Iowa, no such remonstrances had any effect. People who sat within six or eight feet of the speaker soon discovered that they were not hearers. From all parts of the room came up the cry, 'Louder! Louder!' Still the reading went on in a dreary monotone, without the slightest change in its pitch or force. Then members went up to the speaker and remonstrated; he waited till they had finished, and then went on in precisely the same tone as before. To observations from the chair he was as indifferent as to remarks less polite, but more forcible, from the body of the house. At last the fact dawned upon what cannot properly be called his audience, that Prof. Farquharson heard even less than they did. He was thoroughly deaf:

"Deaf to noun, and adverb, and particle,
Deaf to even the definite article.

"There was nothing to be done under the circumstances but to let the reading proceed to the end. The real importance of the paper was such that Prof. Putnam read it before the Section again the next morning—this time so that it could be heard—and it justified the belief that it was of general interest."

The London correspondent of the *New York Times* is quoted in the *Deaf-Mutes' Journal* as saying of the actor Buckstone, who has entirely lost his hearing:

"He will still act, and the company will therefore enjoy the

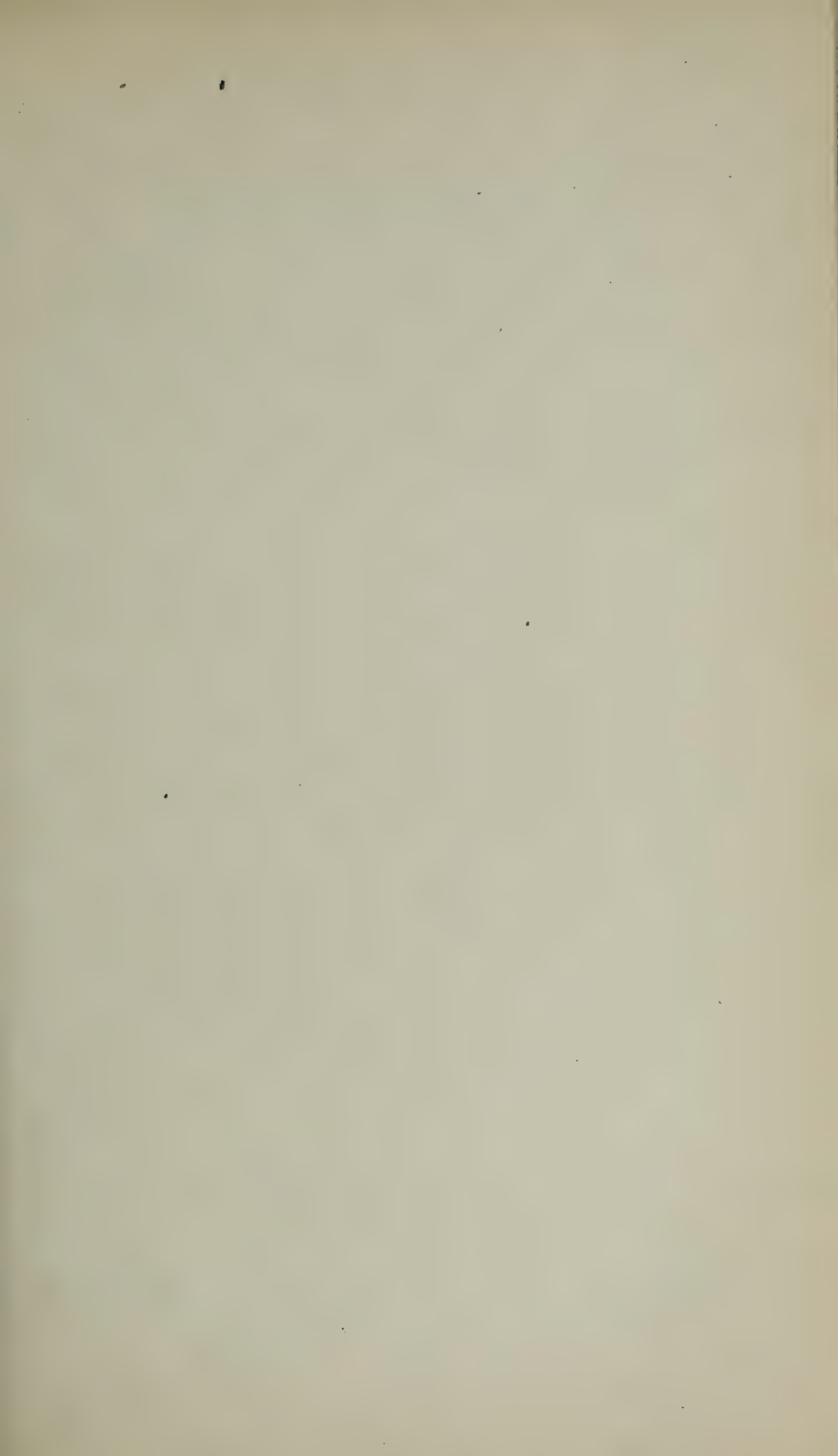
prestige of his name. It is in the nature of things that his acting should have ceased to be what it once was, but the wonder is that, being stone-deaf and unable to hear the cues, he should contrive to get through a piece at all."

Mr. Arnold's Pupil.—The members of the Philadelphia Conference of Principals will remember that the Rev. Thomas Arnold, of Northampton, England, in the interesting address he delivered before the Conference, spoke of a deaf-mute whom he had taught by means of articulation, and who was then nearly prepared for admission to one of the universities. We learn from the *London News* of March 8 that this lad, whose name is Farrar, passed the recent Cambridge local examinations with honors.

The Centennial Exhibition.—The institutions for the deaf and dumb of the United States and Canada were creditably represented in the Exhibition by the collection of reports, text-books, pictures, etc., contributed by the institutions through the committee appointed for the purpose by the Executive Committee of the Convention. The greater part of the material of this collection is to be kept together in Washington; the reports in the Congressional Library, and the pictures at the National Deaf-Mute College. Some of the institutions also had a prominent part in the educational exhibitions made by their respective States.

We found no contributions from any foreign institutions except those of Switzerland and Sweden; from the former there were reports and other publications, and from the Stockholm Institution various articles of cabinet-work and clothing made by the pupils. Of course the institutions of other countries may have been represented in ways that escaped our notice.

In the art-building, the works of two deaf-mute artists—the "Almeh," painted by Mr. H. H. Moore, of New York, and the marble statues "The Forced Prayer" and "The Rosebud," by Signor Guarnerio, of Milan, Italy—deservedly attracted a large share of the attention and admiration of the public. There were also, we believe, some pictures by French deaf-mute artists, but we were not able to identify them.





Heliotype Printing Co.

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I am your affectionate mother
S. Gallaudet.

March. 21st 1877.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXII., No. 3.

JULY, 1877.

THE NATURAL METHOD OF TEACHING LANGUAGE
AS PRACTISED BY DR. SAUVEUR.

BY THE EDITOR.

THE method of teaching foreign languages adopted by Professors Heness and Sauveur has been referred to in the *Annals*, especially in an article by Mr. B. D. Pettengill, of Philadelphia, (vol. xxi, p. 3,) as affording a suitable model for teachers of the deaf and dumb in their efforts to impart a knowledge of the English language. It may interest the readers of the *Annals* to have some further description of this method, with which the writer had an opportunity to become familiar last summer in attending Dr. Sauveur's *Ecole Normale*, at Plymouth, N. H.*

The essential features of the system are that it employs only the foreign tongue in the class-room, and that it teaches connected language, not individual words, from the very outset. Dr. Sauveur begins to talk to his pupils in French, and French only, the first time he comes before them; and throughout the entire course not a word of English is spoken. But how, it may be asked, does he make the class understand what he is saying, if he does not use their language and they do not understand his? At first, in the same way that the mother brings her little child to comprehend the loving words it is incessantly

* The school is to be held this year at Amherst College, Amherst, Mass., beginning July 10, and continuing six weeks.

hearing from her lips; by significant gestures, signs, tones of voice, and expressions of countenance. As the pupil advances, however, there is little occasion for more gesture or panto-mime than naturally accompanies any animated conversation; the language already acquired serves sufficiently to explain the new words continually introduced.

During the early part of the course the use of the grammar and dictionary is rigidly prohibited. There is no learning of single words, no searching of the vocabulary, no memorizing of rules, no conjugating of verbs. Instead of this dull routine work, which ordinarily makes the study of a foreign language so distasteful to the beginner, there is simply an uninterrupted conversation between teacher and pupils.

This conversation, however, is something very different from the absurd questions and answers we find in such text-books as the Ollendorffian, which were justly ridiculed in the entertaining paper read by Mr. Wilkinson at the Eighth Convention. "Have you the large, red copy-book of my brother?" "No; I have not the large, red copy-book of your brother, but I have the blue shoestring of your sister!" Nor has it anything to do with the lifeless and stupid "phrases which are only phrases" in which the great majority of conversation books and language lessons abound. On the contrary, the discourse is always upon interesting subjects, and the pupil is so absorbed in them that he actually forgets he is learning a foreign language. His mind is wholly intent upon the *ideas* which are the subject of conversation, not upon the words and forms of speech in which they are expressed. Yet, unconsciously to himself, he is all the time learning those words and forms of speech far more rapidly and thoroughly than he could by making them directly the object of his study; for "it is a principle of our nature that ideas take a stronger hold of our minds than their arbitrary signs," and that the latter are most easily acquired and most surely retained when associated with definite ideas.

But if the pupil forgets that he is studying, the instructor does not allow himself to forget that he is teaching a foreign language, at least not in the early stages of the course. Neither his topics nor his words are chosen at random, but are carefully selected with reference both to what has preceded and what is to follow. One greatly mistakes Dr. Sauveur's system who supposes that it is "without any pre-arranged plan, system, or

order." From beginning to end there is an unbroken chain of ideas and of language; the unknown is always evolved from the known; the same words are introduced again and again in different forms of speech; the same forms of speech are repeated with different words; even the digressions, or what appear to the pupils to be such, are really important links in the chain. No doubt the foreign language might be imparted—a much longer period of instruction, however, being required—by proceeding in an entirely "hap-hazard" manner; but this would involve a great waste of time, the earlier lessons would be devoid of interest, and the immediate results would be so barren as to discourage both teacher and pupil from continuing the experiment long enough to make it successful.

The instruction at first is on the method of object teaching. The teacher, showing the class some of the objects in the room, names and describes them; then, as soon as the pupils comprehend what he says, he asks them questions which can be answered in the words he himself has just been using. Thus within a few minutes the pupil finds himself, to his surprise, really speaking in the new language. Of course, it makes no great difference what particular objects are chosen for the first lesson. Professors Heness and Sauveur in their books take the fingers of the human hand. Our readers will receive a better idea of the method from a translation of the first chapter of Dr. Sauveur's *Causeries avec mes Elèves* than from any description we could give.

"THE FINGERS.

"Here is the finger. Look. Here is the forefinger, here is the middle finger, here is the ring-finger, here is the little finger, and here is the thumb. Do you see the finger, madame?—Yes, you see the finger, and I see the finger. Do you see the finger, monsieur?—Yes, I see the finger.—Do you see the forefinger, madame?—Yes, I see the forefinger.—And you, monsieur? You see the forefinger, and I also. And you, my little boy?—And I also.—And you, mademoiselle?—And I also.—You all see the forefinger, and the thumb, and the middle finger. Do you see the little finger also, monsieur?—Yes.—Let us count the fingers: one, two, three, four, five, six, seven, eight, nine, ten. We have ten fingers. I have ten fingers; you have ten fingers, mademoiselle. How many fingers have you, madame?—I have ten fingers.—And you, monsieur?—And I also.—And George?—And George also.—Do you see the ten fingers?—Yes.—Let us count the fingers together.—That is right.

"The thumb is the first finger, the forefinger is the second,

the middle finger is the third, the ring-finger is the fourth, and the little finger is the fifth. Which is the third finger? Which is the fifth?

"The thumb is near the forefinger, the little finger is near the ring-finger. Where is the thumb, madame?—The thumb is near the forefinger.—And the middle finger?—The middle finger is near the forefinger and near the ring-finger.—That is very well.

"There is a table and a chair. Do you see the table?—Yes.—How many tables do you see?—One.—Where is the chair?—The chair is near the table.—And the table?—Near the chair.—And where am I?—Near the table and near the chair.—The forefinger is between the thumb and the middle finger; the ring-finger is between the middle finger and the little finger.

"There is an arm-chair. Where is the arm-chair?—The arm-chair is near the chair.—And the chair?—The chair is between the table and the arm-chair.—That is right; you understand. In French, arm-chair (*fauteuil*) is masculine; chair (*chaise*) is feminine, and table (*table*) also. It is strange, is it not? We have ten fingers in France; you also in America. But you have three genders, the masculine, the feminine, and the neuter. We have the masculine and feminine; not the neuter.

"All the fingers except the thumb have three phalanges; the thumb has only two phalanges. Here they are. Between the two phalanges there is a joint.

"The nail is at the end of the finger. How many nails have we, madame?—Answer. It is easy; we have ten fingers, consequently we have ten nails.

"Let us continue. The thumb is thick, strong, and short. The middle finger is thick, strong, and long. The ring-finger is not strong; it is weak. Weak is the opposite of strong, and long the opposite of short. Do you understand, mesdames?—Yes, monsieur.—Is the thumb long?—No.—Is it strong or weak?—It is strong.—And the ring-finger?—It is weak.—Is monsieur strong or weak?—He is strong.—And you, too, my little friend?—Yes.

"The forefinger is shorter than the middle finger; the middle finger is longer than the forefinger, and longer than the ring-finger. The middle finger is the longest of all the fingers, the thumb is the strongest, and the ring-finger is the weakest. It is a poor finger, is it not?—Yes.—Is the little finger stronger than the thumb?—No.—On the contrary, mesdames, it is less strong. Less is the opposite of more. Is the thumb more or less long than the forefinger?—It is less long.—My young friend, is mademoiselle more or less strong than monsieur?—She is less strong.—And you?—And I also.—And I?—I do not know.—*Forte* (strong) is the feminine of *fort*. Be attentive to my pronunciation. Monsieur is very strong. He is strong in the highest degree. Madame is less strong than monsieur.

Less expresses inferiority; more marks superiority. Are you fatigued, mesdames?—Yes, very much fatigued.—That is right, you use the superlative, and you understand. Let us rest five minutes.—Ten, sir.—I am very willing.

“I can bend, stretch out, move the fingers. See: I bend the forefinger; I stretch out the forefinger; I move the five fingers. Bend your fingers, my young friend. What are you doing?—I am bending my fingers.—Stretch them out; move them. That is right. Can you bend the chair?—No.—Can you move the table?—Yes.—Can you count the fingers?—Yes, I can count them.—Count them. Let us count them together. Imitate my pronunciation. Let us count again. That is right. The lesson is finished. Adieu, mesdames.”

The above is an exact reproduction of one of Dr. Sauveur's lessons to a class of beginners, except that in actual practice there is more repetition than in the printed page, in order that the words and forms may be firmly fixed in the learner's memory.

The teacher proceeds in the same way for several lessons, the succeeding topics in the *Causeries avec mes Elèves* being “The Hands,” “The Arms,” “The Shoulders,” “The Hair,” “The Class-Room,” etc. But he is not long compelled to confine himself to material objects; soon he is conversing freely with his pupils on literature, history, science, art, and religion. We give as a specimen a part of the nineteenth lesson of the *Causeries*, choosing this extract in particular because in the course of it the author ingeniously introduces an argument for the method of instruction pursued.

“MONTAIGNE.

“Do you know Montaigne?—No, monsieur.—And Shakespeare?—Oh, yes indeed!—Had he a library?—How can one doubt it, he who knew everything!—That is right, but he did not learn everything from books. Did he read Montaigne?—I do not know.—He did read him; his copy of Montaigne's Essays is in the British Museum with his signature.—Do we know the other books of the great poet?—No, mademoiselle; we know only this one book of Shakespeare.—Are you sure of it, monsieur?—I trust to Mr. Emerson. It is a good authority, is it not?—Excellent.

“Read his beautiful study entitled ‘Montaigne, or the Skeptic.’—In which volume, monsieur?—In ‘Representative Men.’ Are you not acquainted with it?—No, I have heard it spoken of.—Then you are not acquainted with all of Emerson?—Certainly not.—And you have read the whole of Dickens's works?—Yes.—Alas! you do not put your hand on the great books, on those which enlighten, which elevate, which inspire, which lead one to think. You will never read Emerson enough. Will you

listen to some good advice?—Yes, very willingly.—Read immediately that beautiful, that grand chapter, ‘Books,’ in the volume ‘Society and Solitude.’

“But I was speaking of Montaigne.—When did he live?—In the sixteenth century.—Three centuries ago.—Yes, and three centuries ago he studied a foreign language, an ancient language even, without dictionary or grammar, as you are studying French.—Is it possible?—Yes, madam; have we advanced much since Montaigne in teaching?—I do not know.—What! do you not see our position?—No.—Montaigne is in advance; we are in the background.—How did he learn Latin?—Listen, he began when he was quite young.—Who was his teacher?—A German.—Did he speak French well?—Fortunately not; he did not know a word of it.—What did he do?—He spoke Latin.—Did he explain the lessons to the little boy?—Impossible, since he did not have French at his command.—Had he a grammar?—Neither grammar nor dictionary, Montaigne tells us in chapter xxv of the ‘Essay.’—What did the little boy do?—He did just as you are doing. He listened to his teacher; he answered his teacher; and like you, he was curious and asked questions.—Did he speak French with his father and mother?—Not a word. French was prohibited in the castle of Montaigne, as English is prohibited here.—Did the family speak Latin?—Yes, as well as they could. All were forbidden to speak French in the presence of the little boy. Father, mother, servants, waiting-maids were to speak Latin or use gestures.—Did this instruction succeed?—Listen to Montaigne himself: ‘I learned Latin without a book, without a grammar or rules, and I spoke it as well as my teacher.’—It is wonderful, monsieur.—Pardon! It is natural. You have children, madam?—Yes, I have two. How old are they?—They are five and a half years old.—You mean one is five and a half. And the other?—Is five and a half too.—Ah! I understand. They are twins, (*jumeaux*).—Yes, monsieur, two good little girls.—In that case they are *jumelles*, (feminine.) Do they speak English?—As well as I do.—And better than I?—Yes.—Yet I know the grammar better than they.—No matter, they speak much better than you do.—Is it wonderful?—No, it is natural.—It was the same for Montaigne, and here we are of the same mind, I hope. It is sufficient to explain ourselves to agree.”

The volume from which we have quoted is designed for students of maturity and culture. With equal skill and adaptation Dr. Sauveur has prepared others, no less charming, for youth at school and for children at home.* Of the last-named an

* Dr. Sauveur's published works (Henry Holt & Co., New York) are “Introduction to the Teaching of Living Languages,” “*Causeries avec mes Elèves*,” “*Petites Causeries*,” “*Causeries avec les Enfants*,” “*Entretiens sur la Grammaire*,” “*Fables de La Fontaine, avec notes et commentaires*.”

American lady has made a translation, or rather paraphrase,† which we can cordially recommend as a suitable reading book to be placed in the hands of the pupils of our institutions for the deaf and dumb.

Various minor aids and devices are employed more or less by Dr. Sauveur in the early part of the course—for instance, the use of pictures; but as these expedients are mostly such as are familiar to all teachers of the deaf and dumb we will not describe them here. Two, however, may be mentioned, which, though by no means essential, have been found serviceable, especially with young children. One is, in a class of beginners to have the presence of one pupil sufficiently advanced to understand the teacher's questions at once, and respond to them in the proper form, thus affording a model for the imitation of the others. This saves time somewhat, and makes the first two or three lessons easier for both instructor and pupil.

Another useful expedient in the case of youthful learners is the occasional introduction of suitable games. It is a great delight to the children, and there are many games which in the hands of a skilful teacher may be made the means of evolving a wonderful amount of language.

In the school at Plymouth the whole time was devoted to the acquisition of French. We met at nine o'clock every morning, and for an hour and a half had the pleasure of hearing Dr. Sauveur, who is a gentleman of rare intelligence, enthusiasm, and culture, discourse upon the noblest themes in the noblest manner. At the end of this exercise, the school divided up into sections of ten or a dozen members each, under the direction of the most advanced students, and passed one hour in conversation upon the topics which had just been presented. Two afternoons of every week Dr. Sauveur gave eloquent and instructive lectures upon the master-pieces of French literature and kindred subjects. In the various boarding-houses, by general consent, French was the only language permitted at the table. Many of the students also received private lessons. We thus lived during the seven weeks that the term continued in a thoroughly French atmosphere, so far as language was concerned, and the results, as might have been expected, were very satisfactory. At the beginning of the course not half-a-dozen persons in the

† "Chats with the Little Ones." Boston: Estes & Lauriat.

class could speak French, though most of them had taught the grammar in schools or colleges for years; at the end of the course all spoke with more or less fluency.

The fact that the majority of the Plymouth pupils had some acquaintance with the language at the outset enabled Dr. Sauvœur to pass rapidly over the elementary lessons, and rendered the test of the method less severe than if the class had been composed of beginners; but a very severe test was applied in the case of half-a-dozen little children, residents of the village, who had no knowledge whatever of any tongue but their own. For four weeks they were taught half-an-hour daily in the presence of the school, the instruction being given, after the first two or three lessons, by members of the class. These children were at a considerable disadvantage as compared with pupils pursuing the method in an ordinary school. They were seriously embarrassed and distracted by the presence of a large and attentive audience, who could not refrain from laughing at their mistakes and applauding their successes; their teachers, being changed from day to day, were always strangers to them; and, what was worst of all, each teacher, instead of continuing the work of his predecessor, pursued an independent course of his own, thus breaking the links in the chain as soon as they began to be formed. Yet, in spite of these and other disadvantages, the progress of the children was so rapid as to call forth continual expressions of wonder and admiration from those who witnessed it, and to convince the most skeptical of the soundness of the method. In the ten hours which comprised all the instruction they received, they acquired a vocabulary of between two and three hundred words, (half as many as some people are said to go comfortably through life with,) including all the parts of speech; and they used these words with readiness and accuracy in a great variety of combinations. Some of us, moreover, thought we could see in their faces that change which is so noticeable in deaf-mute children within a few months after they come to the Institution; the intellectual development they had received seemed to be recorded upon their countenances.

We do not expect any such brilliant results as we witnessed at Plymouth to follow the application of this method to the education of the deaf and dumb. We know too well the sad disadvantage under which the deaf-mute labors at the starting-

point, and the serious hindrance which the lack of hearing imposes upon the acquisition of language from the beginning to the end of the course. But we do believe that just in proportion as the instructor follows the plan by which nature teaches hearing children to speak, subject to such wise guidance and skilful adaptation as is indicated in Dr. Sauveur's practice, will the pupil learn to use language, whether written or spoken, with facility and with accuracy. The text-books recently published in this country put it more fully in the power of the teacher to adopt this course than was the case a few years ago, and we rejoice to see that it is growing in favor among the instructors in our institutions. We entreat them to pursue the methods of nature faithfully and intelligently; on the one hand refusing to yield a blind adherence to routine and precedent, and on the other respecting the dictates of experience and common-sense.

THE TEACHING OF ARTICULATION IN SPAIN.

BY DON CARLOS NEBRÉDA Y LOPEZ, MADRID, SPAIN.

[It is a curious fact that at the present time we know less of the actual condition of deaf-mute education in Spain, where its most brilliant successes were obtained in the early days of the art, than with respect to any other portion of Europe. There is a general impression, however, that in the country of Ponce and Bonet little, if anything, is now done for the instruction of deaf-mutes. No doubt this department of education, with civilization in general, has suffered in the civil wars and other misfortunes of Spain; but that it has not entirely died out is proved by the representation of its work found by the Hon. J. D. Philbrick at the Vienna Exposition, and by the treatise* from which the following extracts are taken. Its author, who bears various titles of distinction, is the director of the "National College for the Deaf and Dumb and the Blind" at Madrid. For the translation, which was made by Don Manuel Fenelosa for the Second Convention of Articulation Teachers, held at Worcester, Mass., in 1874, we are indebted to Professor A. Graham Bell, and for a copy of the original work to the Hon. J. D. Philbrick.—ED. ANNALS.]

Of all the means at man's command to express his thoughts, speech is without doubt the most efficacious, and that which most suitably helps to all their manifestations, being, as it is, the universal medium of which man avails himself. Speech is

* *Tratado teórico-práctico para la enseñanza de la pronunciación de los sordo-mudos.* Madrid: Imprenta del Colegio Nacional de Sordo-Mudos y de Ciegos. 1870. Large 4to, pp. 38.

the material expression, the incarnation of thought; and the union of this with that is as much a law as that of cause and effect. Speech, as the product of articulate sounds, is a most powerful auxiliary for the acquisition and combination of ideas, as well as for the development of the intellectual faculties. It has the privilege of awakening, sustaining, and directing the attention between him who utters it and him who listens, and its different properties not only contribute to develop in man his attention, imagination, and memory, but also help comparison, and consequently judgment.

It is indeed true that, to the deaf-mute, articulate speech does not convey all these cardinal advantages; he is not affected by it, and it does not attract his attention; he is not conscious of what he utters, except in a mechanical way, and is not able to comprehend what is spoken to him, except by the movement of the lips. In spite, however, of all these drawbacks, speech is of the greatest importance to him, when viewed both as a gymnastic exercise highly favorable to his health and as a precious medium of communication.

The teaching of these unfortunate beings to pronounce had its origin contemporaneously with the method for their instruction, for which happy discovery we are indebted to the genius of Ponce de Leon, who, having first realized its great advantages, instructed some of his pupils in the art of speech, not merely in Spanish, but also in Latin and Greek, as we learn from the writings of his epoch, with results truly marvellous.

Among those who wrote in praise of his great achievements we name Father Ambrosio Morales and Francisco Vallés, who also were eye-witnesses of his success. Father Feijoó, in his "Teatro Critico," mentions the deed or bond for founding a chapel executed in the town of Oña by Ponce de Leon, in which mention is made, among the means at his command for the endowment of the same, of the material aid that enabled him to teach deaf-mutes how to speak.

Juan Pablo Bonet, the successor of Ponce de Leon in the instruction of deaf-mutes, wrote a book with the title "*Reduccion de las letras y Arte de hacer hablar á los mudos*," (Adaptation of the alphabet and Art of teaching deaf-mutes how to speak.) in which, among other things, he explains his method for instructing them in pronunciation. This work of Bonet—the first of which there is any mention upon this important

topic, and which no doubt was written while the labors of Ponce were fresh in his mind—has been the starting point or foundation of all that has been since accomplished on this subject.

The greater part of the teachers, both national and foreign, who, since that time, have devoted themselves to the instruction of deaf-mutes, recognized quickly the utility of instructing their pupils to pronounce, and accordingly always made it one of the most important branches in their schools. Much has been accomplished in various nations towards affording instruction to this class. Spain, which has always given such marked attention and where such brilliant results have been obtained in its practical workings, numbers among the teachers who have written upon it since the time of Bonet, Ramirez de Carrion, the Abbe Don Lorenzo Hervás y Panduro, Jacobo Rodriguez Pereira, Don Tiburcio Hernandez, who was the director of our National College, and, lastly, Don Francisco Fernandez Villabril, the first professor in this College, who died in 1864.

All these teachers have labored to illustrate, both theoretically and practically, the possibility of speech, and the utility and great advantages that the deaf-mutes could receive from being able to articulate, and they have laid down rules and made use of other auxiliaries to make them understand the proper positions of the tongue, throat, and other vocal organs, in order to pronounce the letters.

Bonet proposes a leather tongue, so flexible that all the different positions of this organ may be demonstrated, and also a looking-glass, so that they may be studied and copied thoroughly, both by teacher and scholar.

Hernandez recommends the employment of drawings or cuts representing the face, with all the positions of the mouth and tongue. Hervás advises the use of pictures of the head, with clear and well-delineated postures of the vocal organs at the moment of pronouncing the different letters and syllables. The leather tongue, in many cases, can be made very useful by visibly demonstrating to the pupil its position in pronouncing; respecting the use of the mirror, as recommended by Bonet, much of the teacher's as well as the pupil's time is lost in studying and imitating, while the drawings or cuts of Hernandez can only be useful in exceptional cases. The result of these auxiliary means could only be applied with profit for individual instruction suitable to that period. In the Exposition of Ara-

gon for the year 1868, the National College put forth a series of photographic drawings of the face, representing its appearance when pronouncing the letters; but these efforts, besides being rather confusing, had no definite system, and resembled, more than anything else, an incomplete imitation or repetition of the drawings proposed by Hervás.

Being desirous of facilitating in every possible way the proper instruction on this subject, and of indicating the proper time at which it can be imparted collectively in order to obtain the greatest results in its application—departing somewhat from the labors of others, but modifying some and amplifying others that met our approbation—we now propose for the representation of each letter a face drawn in the act of utterance, and in which, by means of “dotted lines,” is indicated the direction of the breath or air. Groups of letters, bearing similarity of pronunciation or organic origin, may be formed, and at the bottom of each face the capitals and small letters, in printed and manuscript styles, as well as the signs of the manual alphabet, will be represented. Far be it from me to assume that by this I have overcome every difficulty appertaining to this matter, and that the suggestions here pointed out are not susceptible of improvement; on the contrary, we are convinced that there is much yet to be learned and overcome, even after summing up all the auxiliaries at present known, including my own; all we claim is having advanced a step in the explorations of this important subject. The number of drawings accompanying this treatise is 19, and as the similarity of a number of letters is obvious, we group in one B, V, and W; in another, soft C and Z; in another, guttural C, K, and Q; in another, G and J; in another, I and Y; in another, L and Ll, and in another, N and Ñ. These drawings enable the pupil to copy, without any other help, the exact position of the mouth and appearance of the face at the moment of pronouncing each letter, and although the dotted lines that show the direction of the air are not of themselves enough to teach him the true sounds of the letters, particularly the vowels and many consonants, it is still of much advantage to the professor that the pupil can learn by himself these preliminaries, viz., position of the mouth, appearance of the face, printed and manuscript characters, and manual alphabet, all of which saves much of the professor’s time and insures rapidity of instruction, particularly when one of the most

advanced of the scholars is made to confront the class and articulate the sounds of various letters.

The system of teaching deaf-mutes to pronounce has met with much opposition from those who, without absolutely denying its possibility, have supposed its success illusive, and the small results insufficient to compensate for the great amount of labor and time employed. But this supposition is not correct. Even if the deaf-mute cannot be made to judge of the effect of the voice by means of speech, or by means of listening, he is able, in some measure, to make use of its benefits (provided his organs are in a normally healthy state) by seeing and copying the position and motion of the lips, throat, and tongue of the person who speaks to him. This being true, if to the exact position of these organs is added the real direction of the breath, speech is certainly obtained, and pronunciation becomes a fact to him, it being of little consequence that he does not hear what he utters; the object is gained when he can feel or appreciate truly the distinct sensations as he articulates the letters and words that constitute our language, and with which, as with us, he associates his ideas. I cannot but recognize the great obstacles that such instruction entails, and that the results are not equally beneficial to all who put themselves under it; but these very obstacles, far from being insurmountable, can be conquered with perseverance and a good method for a guide, as what has already been accomplished eloquently demonstrates.*

In general all deaf-mutes are susceptible of being educated in this branch; there are some who attain a very clear pronunciation, not a few of whom can be found in our National College; others who only attain a very guttural or hoarse pronunciation, though quite intelligible; and others whose pronunciation is so confused that satisfactory results cannot be obtained from them; but these last are always found to be exceptional cases, and even they receive such benefit from the time employed with them, that, although the gift of speech cannot be acquired by them, the exercises to which they submit become, in their eyes, of undeniable importance.

Articulation constitutes a real gymnasium of the lungs, inso-

* The "obstacles" to the teaching of articulation in Spain are far less than in this country and England, inasmuch as each letter of the Spanish language represents one sound, and one only.—ED. ANNALS.

much that it is the means of avoiding deformities of the chest, pulmonary sickness, and consumption; for it is a well-known fact that as inactivity is prejudicial to the development of any organ, the constant use of it must be favorable to its healthful state. Articulation strengthens the organs of speech, gives them more aptitude for performing with facility and energy their functions, and puts them in the most favorable condition for resisting the morbid influences and the numerous agents that destroy their fibres; this beneficent influence extends to all the organs that help the formation of the voice, and most particularly to the lungs.

The use of the voice, and, above all, of articulate speech, multiplies and strengthens the respiratory motions of the lungs necessary to emit the breath, making this breathing and these lung motions the means of diffusing through the whole body the blood highly charged with the elements of strength and vigor.

If the advantages of articulation are of so much importance from the above point of view, none the less so are they to the deaf-mutes as a medium of communication. It is undeniable that the deaf-mutes can never possess the power of speech in so great a degree of perfection as one endowed with the sense of hearing; yet, in the imperfect manner in which he uses it, it serves very well for his relations with other men, and gives him a new medium of communication, so much the more precious since it is more universal.

While we endow the deaf-mute with speech to the degree in which he is able to possess it with his imperfect organs and his inability to hear, and enable him to speak his thoughts, we cannot endow his organs of hearing with their proper functions; our speech is not a fact to him since he cannot hear it, but still he understands it by means of reading the motions of our vocal organs, thereby making his sight fulfil the functions of the ear.

This is not difficult for him to do, since, as Hervás truly remarks, the mind of the deaf-mute appears ever on the alert to the sense of sight, and on this account he observes most delicately and attentively everything he sees.

Words are understood by deaf-mutes through their exterior forms, by the positions that the mouth takes in pronouncing them; these positions are modified, in whole or in part, according as the sounds are similar or dissimilar, from which it results that to every distinct sound there is a distinct position

which represents the corresponding letter, and by the union of which syllables and words are formed. The movement of the vocal organs, by means of observation and study, becomes to the deaf-mute perfectly comprehensible, as he distinguishes easily the various words as they are pronounced; and although there are some words which by the slightness of their differences are difficult of appreciation, he often guesses their meaning by that of those that precede and follow. From this we infer that reading from the lips is of the utmost importance to the deaf-mute: in the first place, facility in pronouncing, after being accustomed to read from external forms as above described, enables him to advance as rapidly as his efforts are persevering in copying and rehearsing the positions of the vocal organs; in the second place, being able to participate in familiar conversation, he will increase and advance in the knowledge of social habits. It is to be remarked, however, that pronunciation is to be regarded more as a means of communication than as a means of instruction.

The deaf-mute can be instructed without the necessity of his speaking, and although it is an undoubted fact that his education is sooner accomplished when he is master of the labial alphabet, still he does not appreciate the importance of speech, and does not use it in communicating with his fellow-pupils while at school, as he finds it easier and more convenient to employ the language of signs, not realizing until he leaves the institution its importance and worth as a more general medium of communication. The greater or less degree of facility in articulating in the deaf depends not only upon the degree of acuteness of their hearing, but also upon the flexibility of their vocal organs. These organs are not differently formed from those of other men. In case, however, of inherited or acquired disease, or in case of an excessive rigidity consequent upon a long and protracted inaction, some one of these organs may be found unable to respond to the action for the emission of sounds, and all efforts will prove useless for the acquiring of pronunciation. With this single exception, all deaf-mutes are susceptible of being educated in this particular, and their proficiency is found in exact proportion to the flexibility of their vocal organs and the keenness of their sense of hearing. When deafness, either complete or only partial, overtakes deaf-mutes after having had some instruction in speech, the most satisfac-

tory results are obtained in teaching them pronunciation ; but if the deafness is congenital the results will not be so satisfactory, though in some cases this does not prevent them acquiring a sufficiently comprehensible pronunciation, provided the vocal organs are in a good state of flexibility.

The pronunciation of deaf-mutes is generally very guttural, and the more defective their sense of hearing the less clear is their voice. The tone of their voice is also uneven and different from that of those who have the sense of hearing, for, as they have no idea of voice, they cannot graduate or give it the proper intonation. Their pronunciation is also very fatiguing, as on account of the paralyzed state in which their vocal organs have lain for so long a time there is a great rigidity, that calls for great efforts to overcome. More than this, as the deaf-mute cannot perceive whether he speaks or not, but by means of the sensation caused by the strong current of air emitted in speaking, and from the impression that the movement of the vocal organs produces in his sense of touch, he aims at making this last as well marked as possible in order that he may be able to judge of the effect of his own speech and of the tone of his own voice. The defect can be corrected when the deaf-mute succeeds in speaking without fatigue. To obtain this result, it is necessary to accustom him to pronounce in different degrees of pitch, and as he reads the teacher should keep moving away, so as to let the pupil perceive the distance at which his voice is capable of being heard, and to learn how much strength he must use to be understood. Finally, these defects are not in themselves of great importance, as the object of pronunciation is no other than to put the deaf-mute in a condition to make himself understood by means of words, and this can be obtained even when his speech does not unite all the conditions of clearness and promptness that it should have. But there should be no organic impediment of the voice ; it should be healthy in order to articulate well, otherwise the voice will be very confused and the result will be failure.

Respecting the most opportune age at which the instruction in pronunciation should commence, experience counsels that it should be given as early as possible, so that the vocal organs may not acquire the rigidity and torpitude that is inevitable when they are left long in such prejudicial inaction ; and not only should this instruction be given in the pupils' earlier years,

but also, overstepping all general rules, they should be made to scream often, in order that their organs may obtain the greatest flexibility and facilitate the emission of a clear and sonorous voice, so that afterward they can easily subject themselves to the rules laid down for pronouncing.

Respecting the voice, it is of the utmost importance that the teacher should create in his scholar the facility to scream at will any kind of a cry, as, when this is acquired, the foundation is laid for pronouncing the vowels, and there only remains afterward the work of teaching him the true sound of each one. To this end, and before teaching him the pronunciation of the letters, he should be made to scream. With many scholars it is a most laborious work to be made to repeat an articulated sound, and to obtain it sometimes we are obliged to have recourse to the sounds of weeping, those of joy, etc., as it often happens that the sounds which they produce naturally in the fullness of their sorrow or joy cannot be obtained from them when wanted, as the result of fixed rules by which they are expected to reproduce them; so that when the teacher hears one of his pupils articulate any clear sound, he should improve the opportunity, and make him repeat it again and again, and if necessary, the teacher should scream himself when his scholar appears to have forgotten the sound, until it is so fixed in his mind that he can reproduce it when called upon to do so; when this is acquired, he should be taught its pronunciation and corresponding sign in writing, as well as the corresponding letters that produce said sound by the manual alphabet. The pupil should not at first be fatigued by too many repeated exercises, or by the length given at any one time to them, should he be unable to imitate the sounds desired; on the contrary, he should be allowed to rest from these efforts often, in order that his task when resumed may find him fresh and interested; and it is of an importance not to be lost sight of, that the patience of the teacher is what in the end must overcome the difficulties that lie in the way of the pupil's acquiring pronunciation; among these difficulties may be mentioned the pupil's want of interest in his earlier attempts at the study when he perceives a wrong method to be pursued by the teacher.

There are some deaf-mutes with feeble and discordant voices, others who lack the necessary perspicuity to master the perfect imitation of articulated sounds, and not a few that from having

begun their instruction too late in life, or from their complete want of hearing, find their vocal organs are unable to acquire the necessary flexibility. In all these cases, we repeat, the patience and constancy of the teacher, his ability to improve the first spontaneous cry that in his moments of grief or joy the deaf-mute may utter, his tact in not fatiguing his pupil or rendering his studies odious, are the principal and most reliable means for obtaining satisfactory results.

“CONSANGUINEOUS MARRIAGES AS A CAUSE OF DEAF-MUTISM.”

BY MGR. D. DE HAERNE, D. D. BRUSSELS, BELGIUM.

To the Editor of the Annals:

SIR: I read with great interest the very able and valuable paper bearing the above title which was read at the Third Conference of Principals of American Institutions for the Deaf and Dumb.* The subject is one to which I have given much attention, and which I treated at some length in my work “*De l'Enseignement Spécial des Sourds-Muets*,” etc., (pp. 301–318.) For the information of those who have not read that book I may say that, while expressing therein a decided opinion as to the evils of consanguineous marriages, I avoided some of the inaccuracies which you have discovered in the writings of others.

I quoted in my treatise the assertion questioned by you as to the proportion of deaf-mutes in Berlin being very much larger among Jews and Protestants—especially Jews—than among Catholics. The assertion was founded upon the statement of Dr. R. Liebrich, of Berlin, a respectable authority, and, being himself a Jew by birth, not likely to be misinformed as to the excess of deaf-mutes among the Jews nor to make statements prejudicial to that race. He does not hesitate to ascribe this excess—one deaf-mute to 673 hearing persons—to the influence of consanguineous marriages.†

* See the *Annals*, vol. xxi, p. 204.

† More recent investigations made by Dr. Liebrich show that the proportion of cases of the disease of the eyes called *Retinitis pigmentosa* is much greater among the deaf-mutes than among the hearing inhabitants of Berlin, and that it is greater among the Jewish than among the Christian deaf-mutes; a fact which he also attributes to the greater number of consanguineous marriages among the Jews. See the Berlin *Organ für Taubstummenlehrer* for September, 1876.

You say that the Berlin statistics, even if correct, are offset to some extent by those of Nassau, "where the proportion of deaf-mutes among the Catholics is greater than among the Protestants." I heard of these Nassau statistics some time ago, and I at once inquired as to their truth of competent and impartial persons, chiefly at the Camberg Institution for the Deaf and Dumb, the only one existing in Nassau. The officers of that Institution are aware of no official statistics issued by the government on this subject; but I was favored with the numbers of the Protestant and Catholic pupils in the Institution for 1874, 1875, and 1876, brought in relation with the population (Protestant and Catholic) of the Duchy. The average number of Protestant pupils during the three years mentioned was 35, and that of the Catholics was 22; which gives a proportion of 62 Catholics to 100 Protestants in the Institution. Now, the Protestant population of the Duchy in 1852 was 224,858, and the Catholic population was 193,959; which gives a proportion of 85 Catholics to 100 Protestant inhabitants. The proportion of Protestant pupils in the Institution is therefore 23 per cent. greater than that of the Protestant inhabitants in the Duchy, which would indicate just the reverse of the assertion made as to there being more deaf-mutes among the Catholics than Protestants. But as I cannot give other figures than those of the Institution at Camberg, I think we must follow your wise advice as to making further inquiries in the institutions and elsewhere. With regard to Nassau, it should be remarked that there are many pupils in the Camberg Institution from the Grand Duchy of Luxembourg, who are all Catholics. These are ordinarily coupled with those of Nassau in the statistics; but probably the general population of Luxembourg, which is Catholic, was not considered in making up the percentage of deaf-mutes in Nassau; hence the mistake in question. We see from this that, among the inquiries to be made, one of the first must be the attentive examination of statistics, which are often inaccurate with regard to deaf-mutes as in all other respects.

You allege the example of the patriarchs to show that the intermarriage of kindred does not necessarily produce deaf-mutism or other infirmities. You are quite right in opposing those who pretend that this *must* be an effect of such marriages; but that is not at all my opinion; I only assert there is in these

unions a sufficient danger of infirm offspring to render them, as a rule, unwise, except in cases in which the constitution of both parties is evidently strong enough to avert such evil, *which may be, and generally is, quite hidden, and unknown even to relatives.*

Now, as to the ancient patriarchs, they certainly belonged to a very robust race, as is proved by the high age they attained; which fact I consider as having been providentially arranged for the propagation and maintenance of the faith among the people of God. This extraordinary strength of the primitive Hebrew race explains sufficiently, I think, the absence of deaf-mutism among them; and it is moreover to be observed that this infirmity is very seldom mentioned in the Old Testament in general, and, consequently, perhaps not in cases of the marriage of near kin.

All circumstances are to be considered and balanced in each case to see if, and to what degree, consanguineous marriages may be a cause of deaf-mute offspring. For instance, poverty, which often renders parents neglectful of their children, may be, and frequently is, a cause of deafness occurring a short time after the birth of the children, thus nullifying the contrary influence of a strong constitution. I incline to believe with many very respectable authors, that deaf-mutism occurs less amongst Catholics than amongst people of other creeds, both being placed in the same social condition, because marriages within *canonical degrees* are generally forbidden (although in certain circumstances dispensation may be obtained) among Catholics. But it may happen that other causes act in the opposite direction, and thus counteract the influence of this canonical prohibition. One of these causes is poverty.

A very striking phenomenon of this kind is to be noticed in comparing the deaf-mute population of Ireland at two different epochs, which gives, as generally in statistical processes, a result the more probable inasmuch as the numbers from which they are borrowed are very large. In Ireland, in 1842, we find (*Encyclopædia Britannica*) one deaf-mute in 1,714 inhabitants, and in England at the same time one deaf-mute in 1,585 inhabitants, which gives 7 per cent. more deaf-mutes in England than in Ireland. In the year 1862, twenty years later, we find (*London International Congress*, vol. ii, p. 153) in Ireland one deaf-mute in 1,176 inhabitants and in England one deaf-mute in

1,642 inhabitants, showing 28 per cent. more deaf and dumb in Ireland than in England.

We may admit probably that at the first-named period the canonical prohibition of consanguineous marriages in Catholic Ireland produced some effect in diminishing the number of deaf-mutes as compared with those of England, while at the second period the extreme poverty of Ireland, consequent upon the potato plague, typhus, and other hardships, counteracted this effect and produced a contrary result.

Mr. Edward Seguin, in his work on Idiocy, lays special stress on the influence of races in regard to idiocy and other infirmities, like deafness. He says that the crossing of races, which contributes to the elimination of some vices of the blood, (as may be the case in the United States, where there are proportionally less deaf and dumb than in Europe,*) produces a favorable effect in several circumstances on the health of the population, and he cites as an example the population of Bruges, Belgium, as being particularly remarkable for its beauty, which several other writers admit with respect to the women; but he is wrong as to the small number of idiots and deaf-mutes existing there, who in fact are as numerous in that town as in other parts of Belgium. In Belgium as a whole, however, the deaf and dumb are fewer than in any other country of Europe.† The influence of the crossing of races in past ages, especially in the Middle Ages, owing to the crowds of northern tribes passing, mingling, and partly settling there on their way to England, has long since been nullified by other influences, and, we may say with probability, by poverty, resulting in former times from the closing of the celebrated mediæval harbor of Bruges, and other social and political circumstances which concurred to produce the ruin of that town. This may be alleged in confirmation of my statement concerning the influence of poverty on deaf-mutism.

I think, also, that the influence of race and poverty as well as of consanguineous marriage is to be considered in the case of American negroes, both slaves and freedmen, proceeding from numerous colored races, crossed under slavery, according to the details I expounded, from the Statistics of the American Census of 1860, in my above-cited treatise, pp. 314–318, and in

* See my above-mentioned work, p. 314.

† The same, p. 312.

the subjoined *note*, pp, 318–319,* which details, however, are not to be accepted as strict arguments, but as probable deductions from statistics, according to the method followed in all proceedings of this kind. Accordingly it appears, as you suppose, that the black race, or, rather, crossed colored races, are not so much subject to congenital deafness as the white, which circumstance gives a particular interest to the statistical studies of deaf-mutism in the United States.

It is to be remarked, as to the American statistics quoted in my above-mentioned work, that they rest on the greatest number possible of States, and on the whole population of slaves, freedmen, and whites in each State. Now, in all statistical deductions, the larger the figures are the more the proportions drawn from them approach to accuracy, and the less falsifications are to be feared, collusion or conniving being more difficult, and all errors being diminished in proportion to the mass.

According to the Census of 1860, I found in the United States the following figures for the deaf and dumb :

For the white race, 1 deaf-mute to 1,892 inhabitants.

For the negroes in general, 1 to 4,893 inhabitants.

For the negroes in the Southern States alone, 1 to 6,872 inhabitants.

For the negroes in the border States, 1 to 3,470 inhabitants.

It appears from these statistics that the deaf and dumb were much more numerous amongst the white race than amongst the colored; more numerous among the colored people in the border States, where many colored freedmen were to be found as well as slaves, than in the Southern States, among the negroes, who were almost all slaves, well fed, materially well cared for, according to the interest of their masters, who rarely allowed them to intermarry with near kin for fear of weaker progeny than in other unions, like those so frequently contracted between whites and blacks. These negroes, procreated at the command and for the service of the slaveholders, consequently were not subject to poverty like the “poor whites” in the South; while the freedmen, being less well off than the slaves, were more exposed to infirmities like deaf-mutism, and more

* This note proves that the American statistics quoted therein were not, as in the Census of 1840, systematically falsified, at least as to the blind negroes, whose number is in the same proportion to the blind whites as the general colored population is to the free population.

over, being abhorred by the white population, were frequently obliged to marry their relatives, as they were not numerous enough to make a better choice.

These discrepancies between the different groups of the American population are certainly very great, but notably inferior to those we find in the different cantons of Switzerland, as I demonstrated in my book above mentioned and as I shall briefly show hereafter. Now, dear sir, I confess I dare not go on, being a stranger on the American ground, and I seem to walk, as Horace says, *per ignes suppositos cineri doloso*, on fire put under deceitful ashes. Therefore I do not insist on my American statistical statements, and leave them entirely to the judgment of your readers, asking that they would give further consideration to that question, which you only touched upon in your paper and which is so full of interest, not only for America, but for the whole world, in a social point of view.

As in the complicated question I consider in this letter I rather distrusted my own judgment, I took the advice of a very learned Belgian writer, who for a long time has specially studied the subject and has made very numerous and profound investigations on consanguineous marriages, viz., Dr. Lefebvre, Professor of Medicine at the Louvain University and one of our most renowned physicians, a member of the Belgian Academy, and President of the Belgian Scientific Society, whose name is known in all Belgium and abroad. This learned gentleman communicated to me a very interesting, clear, impartial, and comprehensive dissertation on the question of marriages with near kin, in regard to deaf-mutism occurring in Belgium, which I will translate from the French for the readers of the *Annals* if you think it worthy of their perusal.*

Dr. Lefebvre examined a very great quantity of documents on the question of consanguineous marriages; but hitherto he could only analyze a third part of them, leaving the rest for a more extensive study in the future. He had to take notice, as he says, for each marriage among kindred, of the following considerations:

The *figure* of the population of the commune, rural or urban;

The *number* of consanguineous marriages in the commune during the last ten years;

* Since this article was written, Dr. Lefebvre has published a brief pamphlet on the subject: *Les Mariages Consanguins*, Louvain, 1877, 8vo, pp. 12.

The *degree of consanguinity* of the intermarried ;

Their *age* at the time of their union, their actual age, or their age at their death ;

The *consanguineous unions* among their ancestors ;

The *number of children* issued from each marriage ;

The *children who died*, and at what age ; the children still alive ;

The *condition of health* of the children, whether good or subject to infirmities in general or in an hereditary point of view ;

Comparative inquiries with respect to the other deaf-mutes, blind, etc., in the commune, issued from mixed or crossed marriages.

This is the comprehensive plan the author adopted in his conscientious study of consanguineous marriages. For that purpose he considered the results of 1,235 such unions, which figure appears to me high enough to afford ground for a rational conclusion. Dr. Lefebvre added to the cases of deaf-mutism those of *imbecility* (notable weakness of the intellectual faculties from birth) and of *idiocy*, (congenital obliteration of these faculties,) on account of their analogy with deaf-mutism.*

In the following figures Dr. Lefebvre shows the results of consanguineous marriages :

I. Marriages between kindred in the first and second degrees, (uncle and niece, or aunt and nephew.)

Number of such marriages considered.....	15
“ children born from them.....	58
“ deaf and dumb.....	1
“ imbeciles and idiots.....	5

Two remarks are to be made previous to further considerations, viz :

1. The number of the children cannot show the degree of fecundity of these unions, nor of the following, for at the time of the investigation many of the persons considered were still in the period of fecundity.

The number of deaf-mutes and imbeciles is always a *minimum*, for the children brought under consideration are the living as well as the dead, and a fourth, perhaps, of these children died in their early infancy, at an age when it was still impossible to know whether they could hear, and particularly what intellectual faculties they possessed.

* I took the same view in my above-mentioned work, p. 318.

II. Marriages between kindred in the second degree, (first cousins.)

Number of marriages.....	460
“ children.....	1,959
“ deaf and dumb.....	9
“ imbeciles and idiots.....	36

III. Marriages between kindred in the third degree, (second cousins.)

Number of marriages.....	760
“ children.....	2,757
“ deaf and dumb.....	0
“ imbeciles and idiots.....	24

If we start from these figures to establish proportions, we find the following results:

I. Marriages between uncle and niece, or aunt and nephew.

In 1,000 marriages, deaf and dumb.....	67
“ 1,000 children, (approximately,) deaf and dumb.....	17
“ 1,000 marriages, (approximately,) imbeciles.....	333
“ 1,000 children, (approximately,) imbeciles.....	86

(*Note.*) It is to be remarked that the figures cited here by the author for the first group (15 marriages and 58 children) are too low to form a proportion of great importance. It is not so, however, with the two following groups.

II. Marriages between first cousins.

In 1,000 marriages, deaf and dumb.....	19
“ 1,000 children, (approximately,) deaf and dumb.....	5
“ 1,000 marriages, imbeciles.....	78
“ 1,000 children, imbeciles.....	19

III. Marriages between relatives issued from first cousins.

In 1,000 marriages, deaf and dumb.....	0
“ 1,000 children.....	0
“ 1,000 marriages, imbeciles.....	31
“ 1,000 children, imbeciles.....	9

What are the conclusions to be drawn from these figures* provisionally, as the author says, until he shall have completed his study on the matter, as he proposes to do?

* Although these statistics belong only to Belgium, I think, as I showed in my above-mentioned work, that for countries where there are more deaf and dumb, as in Switzerland, where they are at least three times more numerous than in Belgium, the preceding figures might be proportionally increased without fear of great mistakes. That gives a general interest to Dr. Lefebvre's statement.

It seems, says our Doctor, the following conclusions may be admitted :

1. The noxious influence of consanguinity, in regard to the progeny, is not so great as many writers have thought. Deaf-mutism, particularly, is by far less frequent than has been asserted.

2. Nevertheless the injurious influence is real, since the statistics alleged, and which are of great accuracy, furnish figures of deaf-mutes, imbeciles, and idiots, *relatively considered*. In order to give relief to these figures, it would be useful to draw up, in well-made statistics, the number of deaf and dumb, imbeciles, and idiots to 1,000 marriages and 1,000 children taken from the whole population.*

Here are some elements for that comparison. In Belgium we count (Census of 1858) 4.3 deaf and dumb to 10,000 inhabitants.† Of that number 3.65 are deaf-mute from birth.

If we take account of the consanguineous unions of the second degree, that is, between first cousins, as a point of comparison, we find 5 deaf and dumb from birth to 1,000 children ; say 50 to 10,000, instead of 3.65 on the same figure of *the whole population*. When we analyze these comparative figures, we may reason as follows :

The whole population (*comprising the offspring of consanguineous marriages*) counts 4 congenital deaf and dumb (*as a maximum*) to 10,000 inhabitants.

A population issued *from consanguineous* marriages gives 50 deaf and dumb to 10,000 inhabitants ; that is, 12 to 13 times as many ; and nevertheless the proportion would become still *more considerable* if we deducted, as we should do, from the number of deaf-mutes of the whole population those who are produced by marriages between kindred.

3. Another observation which deserves attention and with which we are struck at first sight is a fact that should completely confirm the injurious influence of consanguineous unions, namely, that the number of the deaf and dumb, imbeciles, and idiots is in direct keeping with the *degree* of consanguinity. Indeed, there are 67 deaf-mutes to 1,000 kindred marriages of the first and

* I ought to add to this remark of Mr. Lefebvre : and in as many countries as possible.

† See my above-mentioned treatise, p. 312, for the same proportion expressed in other figures, viz : one deaf-mute to 2,324 inhabitants.

second degree, and 19 only to 1,000 marriages between relatives of the second degree, while there are none (see the preceding statistics concerning Belgium) on the same number of marriages between kindred of the third degree

The proportion of imbeciles, whom we take as analogous to the deaf and dumb, diminishes likewise with the degree of consanguinity, and confirms our conclusions on deaf-mutism.

Nevertheless, says Dr. Lefebvre, I acknowledge that objections may be made against this third conclusion; first, as it has been said, the number of marriages in the first and second degrees, above analyzed, is not considerable, (15;) secondly, I just examined whether that decrease of the number of deaf-mutes and imbeciles appeared *more and more prominent* according to the decrease of consanguinity. I took up the history of 340 marriages between cousins born from second cousins, or kindred in the fourth degree, and I have to state that I found 4 deaf and dumb (that is 11 to 1,000 marriages) and 10 imbeciles and idiots, (or 29 to 1,000 marriages.*)

As to the physiological interpretation of the dangerous influence which seems to be established by these figures, is it to be sought in the similitude of the blood itself; does the blood "have horror of the blood," as has been asserted, or does that influence not rather arise from the circumstance that the morbid dispositions which exist in every human being, and which generally are of the same nature in a particular family, are aggravated and multiplied in some sort by one another† when the intermarried are of the same blood? I could not decide on this point, says Dr. Lefebvre, but he adds that this last cause intervenes without doubt, at least in part.

Such are the interesting considerations conscientiously brought forward by Dr. Lefebvre. It would be desirable that those who undertake this study of the influence of consanguineous marriages would examine the question, as he did, by establishing the numerous distinctions he adopted in his statistical researches, as above presented. An essential point would be, as you observed at Philadelphia, to examine for several coun-

* Some infirmities, as lunacy, gout, etc., jump sometimes one or two generations. Perhaps the same play of nature takes place in the last case alleged by Dr. Lefebvre. As to hereditary deaf-mutism, see my above-mentioned work, p. 302.

† As I developed in my above-mentioned work, pp. 307, 308.

tries, as Dr. Lefebvre did for Belgium, "if it could be shown that the proportion of consanguineous marriages producing deaf-mute children to the whole number of consanguineous marriages is [or is not] greater than the proportion of consanguineous marriages to all marriages; and if at the same time it could be demonstrated that in districts where the intermarriage of kindred prevails the percentage of deaf-mutism is not greater than in other districts, it would follow that deaf-mutism is not a consequence of such intermarriage;* on the other hand, until it has been established that the proportion of deaf-mutes born of consanguineous marriages exceeds the proportion of marriages of this kind, no one can say with positiveness that these unions are a true cause of deaf-mutism. The proportion of consanguineous marriages to all marriages is variously estimated."

This variety of estimate and the other difficulties alleged are a sufficient reason for following, for all countries, Dr. Lefebvre's steps in his statements on Belgium.

It is specially important to study the different alleged causes of deaf-mutism, as consanguinity, sicknesses of various kinds, races, climate, social condition, (particularly poverty,) manners, habits, vices, excesses, etc., to see to what degree consanguineous intermarriage, combined with these causes or considered alone, may exert an influence on deaf-mutism.

Switzerland, for instance, deserves particular attention in the study of this somewhat mysterious infirmity. There is in that country at least one deaf-mute to 600 inhabitants; Belgium, which is the most favored country in that respect, has only one to 2,324.† What is the cause of this enormous difference? I think there are several, which have not yet been explained. But the difference between several Swiss cantons, especially between those where Protestantism prevails and those which are principally Catholic, is much greater; for instance, for the canton of Berne, Franscini assigns one deaf-mute to 208 inhabitants, and Unterwalden has one to 2,300. Other Catholic cantons, as Uri, Zug, Luzerne, according to the *Organ* of Dr. Matthias,

* According to Dr. Lefebvre's statement deaf-mutism is more frequent in proportion to the number of consanguineous marriages in districts where such marriages prevail. What could be the cause of it other than intermarriage of kin is a question to be examined for other countries than Belgium.

† See for these countries my above-cited work, p. 312.

(1860,)* being in a healthy position, show also more favorable conditions as to deaf-mutism than some Protestant cantons, which are very low in that respect. I admit the cause stated by Dr. Matthias in the *Organ*, but I think it would be interesting to examine, as Dr. Lefebvre did for Belgium, the possible influence of consanguineous marriages, especially as it is admitted by a great many writers that such influence is real, and that it is less sensible in Catholic countries than in others on account of the ecclesiastical rules in that matter. I only ask a new, more extensive, and impartial examination of the question. It would be absurd to attribute the above-mentioned astounding difference between Berne, for instance, and Unterwalden to consanguineous marriages only; but this cause should not be overlooked in an impartial study of the matter.

Yours, very sincerely,

D. DE HAERNE.

A SKETCH OF THE LIFE OF OTTO F. KRUSE.†

BY A. L. PETTINGELL, PHILADELPHIA.

OTTO F. KRUSE, a prominent teacher of deaf-mutes, and himself a mute,‡ was born in Altona, on the Elbe, in Schleswig-Holstein, March 29, 1801, and although his parents were suffering from the effects of the war which was at that time raging between France and Denmark on the one side and England on the other, yet he received a careful bringing-up, and owed his

* The Swiss statistics, concerning deaf-mutes, as generally alleged, are proportional to those of the institutions of that country. These are almost all silent about the possible influence of consanguineous marriages on deaf-mutism. It would be well to call their attention to that important matter. The great majority of institutions in different countries admit a pernicious influence of such marriages. They must be considered as impartial on that question, because whatever might be that influence it would make no difference in the education of the pupils of those institutions.

† Translated and abridged from his autobiography: *Bilder aus dem Leben eines Taubstummen*, Altona, 1877, 12mo, pp. 186.

‡ Kruse calls himself a deaf-mute, and he is always spoken of as such in the German periodicals. It is true he almost entirely lost the power of speech, after he became deaf, from want of practice; but as he did not lose his hearing until he was six years of age, he must have previously acquired such a knowledge of language as more properly to be entitled a semi-mute.—ED. ANNALS.

future good health and strong constitution, he remarked, to the fostering care of his mother.

In his early days he loved to roam around at will and see all he could without examining closely into anything. He could not brook the restraints his parents imposed upon him, and was a constant source of care and anxiety to them. His mother was lenient and indulgent with him, perhaps too much so, and saved him many a deserved chastising at his father's hands. He was finally placed in a nursery school that he might learn to read and write, but more especially to keep him out of mischief. This, he says, was a false step. To quote his words: "All children, when practicable, should be thoroughly disciplined and taught to read and write before ever they are sent to any school; and these nursery schools are only excusable on the ground of providing for those children whose parents are incapable or unable to guide their feet in the path of knowledge." The old lady who had charge of this school was utterly unable to manage him, and he was soon removed to the district-school, in the hopes that here might be accomplished what all previous efforts had failed to do—discipline him and teach him the first rudiments of knowledge; but at this point he lost his hearing by scarlet fever, which broke out in the family and carried off one of his brothers.

He was at this time six years of age. During his recovery from the fever, of which he had a severe attack, he thought it strange he could not understand the conversation of those around him, but comforted himself with the thought that with the return of health he would regain his hearing. He still continued to speak, but his pronunciation became more and more confused, and he finally confined himself to single and detached words, and resorted to natural signs. He watched the lips of those who spoke to him, but could not get much idea of what they were saying. His friends came to use signs to a large extent, and he gradually lost the power of speech almost entirely, and in the future found nearly as much difficulty in acquiring his education as a born deaf-mute; all of which might have been avoided had his parents refused to use signs or converse with him in any other way than by talking, and insisted upon his doing the same. He counsels parents, whose children lose their hearing by any cause, to guard with jealous care the use which they already possess of language.

The tenderness and care of his parents now increased, his every wish was gratified, and he, in his turn, became more docile and submissive; he followed their wishes, and his greatest joy was to give them happiness. Half a year was spent in the search of some physician who might restore to the boy that of which he had been deprived. During this time he lost all power he ever possessed of expressing his ideas in language. His parents were at last brought to realize that their son was indeed a deaf-mute. Now arose the question, How should he be educated? Private instruction was sought, but no one was found who would undertake it. His parents finally ascertained there was a school for deaf-mutes at Kiel, and hither he was conducted, after many misgivings on the part of his parents as to whether they could bear to part with their son, now doubly dear to them on account of his affliction.

In 1808 he began his school life at the Institution at Kiel, afterwards removed to Schleswig. It then numbered twenty pupils, and was under the direction of George Pfingsten, assisted by his daughter.

Pfingsten was at one time a village-school teacher, but, like De l'Epée and Heinecke, became interested in deaf-mutes and devoted his life to their interests. Pfingsten he describes as a genius in his line; one amply able to mark out his own line of instruction without blindly following in the footsteps of others. His method was a compromise between the French and German systems. After having become somewhat accustomed to his new home, Kruse was taught to trace letters and to articulate single sounds. He was taken in charge by the daughter, who by kindness induced him to make efforts in articulation which the harsher method of Pfingsten had failed to do. In the articulation of sounds, single and detached, he had no advantage over his fellow-pupils; but when he came to pronounce words, his former power of speech helped him to some extent.

He soon made such progress that he was placed in a higher class. He began to associate ideas with words, and to think in language and not in signs, as when he first entered the school. He now began to take an interest in study, and read all books that came to his attention. His own style of composition was faulty, and he sought to improve it by comparison with that of the authors he read. His great object now was rather to increase and improve his command of language than

to obtain knowledge. As his ideas enlarged, he saw there was a wide field before him. He bitterly bemoaned his lot, but resolved to improve it by diligent study. He was much praised and wondered at. The Institution being small, the individual wants of the pupils could be better provided for, and he received many of the comforts of home life. The children were kept constantly busy and very little time was given them for recreation, and he did not find as much time for himself as he would have liked. Says he: "Work, suited to the wants and capacity of children, and with an aim in view, is well; but artificial work, merely for the sake of keeping them out of mischief, is damaging, and calculated to make mere machines of them." The children were not given any religious instruction, and but little attention was paid to their moral growth. They were taught not to steal, lie, etc., not because it was right and God commanded it, but because they would break the laws of the school if they did otherwise. He deeply regrets the moral tone of the Institution was not what it should have been, and urges upon teachers and all having young children in charge the necessity of early teaching them to do right because it is right, and not because it is a rule of school or of society; of telling them of a superior Being, and their duty towards Him.

After having been at the Institution about four years his parents became so reduced in circumstances that they were no longer able to pay the expenses of his education at the Institution, and he was removed to his home in Altona. Here, however, he received private instruction, and by constant use of language in conversing with his parents and those with whom he was brought into contact he lost none of the ground he had gained. But he was too apt and promising a pupil for the Institution to lose, and the directors proposed to take him as a half-pay pupil. As such he returned to the Institution, after an absence of nine months. He renewed his studies with increased vigor, and made rapid strides in knowledge and mental attainments. Outside of his regular class studies he read up on natural history and physics. This he did by himself, and although he experienced some difficulty in comprehending all he read, yet, he says, "It was the means of strengthening my mind, and giving me a fondness of and a desire for study, which was an incentive to continued exertion." Soon after his return, school was broken up by Napoleon's war for conquest.

The Cossacks and Swedes were quartered in the Institution, which, of course, sadly interfered with the order of school, but on the return of peace things resumed their ordinary routine.

When only fourteen years of age he was selected to assist in the instruction of backward pupils. He conceived a love for the work, and resolved to devote his life to the instruction of those afflicted like himself. It was not long before he was offered the position of assistant teacher in the Schleswig Institution, which he accepted. He would have liked to have been better fitted for the work in which he was to engage, and was not at all satisfied with his own attainments. He sought to be admitted to a course of study at the Kiel Normal College, but was refused, being a deaf-mute. He was again thrown on his own efforts, as Hensen and Pfingsten only had time to offer him suggestions, advise certain courses of reading, etc. He was on duty from 8 to 9 and from 2 to 5 in his school-room, and in addition did monitorial duty from 5 to 9 in the evening. But little time was thus left him for personal improvement. He did not hesitate in his studies and researches to encroach upon the hours of rest and sleep, and so came near breaking down his constitution. He wrote lengthy discussions and essays on leading topics, which he sent to men of literary reputation, requesting them as a favor to correct his faults of composition and style, and tell him where he lacked. The general verdict seemed to be that he had plenty of ideas, wrote in a flowing style, but his compositions lacked logic and solidity. He began the study of Latin, but after some months of study gave it up for want of time. It helped him, however, to better understand the characteristics and peculiarities of his own language.

After his own thirst for self-improvement was somewhat allayed he directed his thoughts to his method of teaching, and in what way he could best advance the interests of his pupils, awaken their thoughts and ideas. He was not content with a mere recitation of the lesson and a reproduction of others' ideas. He sought to have them express their own in language of their own, which he would carefully correct. He conversed with them in the school-room on the topics of the day, explained the uses of things they saw around them, their origin, the different processes they passed through before they took their present shape, and in this easy conversational way gave them much information, and at the same time awakened in them a desire to inquire

into things, and to take an interest in their studies. He insists that deaf-mutes should be instructed more as parents would impart knowledge to other children, remembering that they are, by their affliction, shut out, as it were, from the world, and unless they are stimulated to take more than a passing interest in things around them and in their lessons, they will become dull, stupid, and mechanical.

A teacher should take a strong interest in the pupils committed to his charge; he should feel a deep sense of his own duty and responsibility. He should seek, by all means within his reach, to arouse them from the lethargy which deaf-mutes are apt to fall into; to stir their minds into activity: to awaken an interest in them for knowledge. He should ever seek to give them a practical education; one that will fit them for that sphere in which they will move after they leave him. Teach them to distinguish between the good and the bad, the false and the true: how to adopt the best means for a certain end. Above all, he should seek to teach them their duty towards God and their fellow-man, and to elevate their moral nature. Deaf-mutes are credulous, easily deceived, prone to adopt the manners and customs of those around them as law and gospel. Therefore he should ever set them a good example, pointing out, if necessary, the defects and faults in others' characters. They should be taught to follow the right because it is right, and not from motives of policy, or because, if they did otherwise, they would transgress some law of school or incur their teacher's displeasure. A personal interest should be taken in the welfare of every pupil outside of school, and thereby their affection and confidence will be gained, and their education and discipline will be a much easier task.

Kruse adhered strictly to these rules he lays down for others, and hence became a successful teacher in the Institution where he began his labors. He gradually became dissatisfied with the mode of teaching pursued here, and proposed to the directors that some change be made. He met with no opposition in this quarter, but his views brought him into conflict with the other teachers, who looked upon him as a usurper and intruder, and who made it so unpleasant for him that he resolved to resign and go elsewhere. He left the Institution at Schleswig and started a private school at Altona, his birthplace. He succeeded in obtaining several pupils, whom he taught by na-

ture's method, and discarding books and fixed lessons, he treated them as a large family rather than as pupils. In the summer vacation he visited other schools in different portions of the country to examine into their methods of teaching. In some of the schools he found articulation used and signs entirely discarded; in others, signs were used and no attention was paid to articulation. In most of the former the teachers were content if the pupil could repeat some words, parrot-like, and read the lips to some extent; but when he came to ask them some simple questions by writing he was scarcely or perhaps not at all understood. He sought a position as teacher in the Institution at Hanover, but was refused, as they employed no deaf-mute teachers.

In the Christmas vacation of 1829 he received an invitation to visit Christian Ortiges, who was principal of a school at Bremen. While here he carefully watched the mode of teaching, which was by articulation with the assistance of signs. Ortiges also had charge of a speaking school, of which this was a branch, and so Kruse had the opportunity of watching the education of mutes and speaking children carried on under the same roof, but in different apartments. Outside of school, the children mingled together and became accustomed to each other.

And now began Kruse's literary productions. He wrote several articles in the "School Journal." One in particular, which received a good deal of attention, was entitled, "The deaf-mute in an ignorant condition." He received an appointment in the Bremen school, which he accepted, but was soon forced to resign and to return to Altona to recuperate his impaired health. But he could not remain idle, and started a paper called the "Altona Messenger," and went somewhat into politics. He confessed the democratic principles of government to be the true ones, but did not believe the people were ripe as yet for a free government; he also discussed the bad administration of municipal affairs, and finally the paper was suppressed.

He now received an invitation to renew his connection with the Schleswig Institution. He did so, and remained in its service until he retired from the profession. On his return, after an absence of nine years, he found things much changed, and for the better. Thanks to the beneficence of the government, it was furnished with all necessary material and conveniences

for instruction. The corps of teachers was new, with the exception of Hensen and one other. Still, the spirit of the Institution was conservative, and the method of instruction had not much changed. Kruse had many new ideas in regard to teaching which he only awaited an opportunity to advance. He brought them up from time to time in teachers' meetings.

At his suggestion Sunday services were instituted for the benefit of the pupils, and he was given sole charge of them. At first, strange to say, his lectures, or rather the subject of them, had to be approved by the principal before delivered, but this form was soon dispensed with. In his lectures he made use of the sign-language as the best means of conveying ideas, for he claimed if the pupils were forced to concentrate their attention upon the lips to catch the words as they fell from them, even if they succeeded, they would not derive so much benefit from the ideas. Kruse argues strongly in favor of special services for deaf-mutes in the sign-language, even after they graduate; also of the formation of societies where they can meet for moral and social improvement, and does not think it renders them clan-nish, etc., for if left alone, or with speaking persons, with whom a large majority of them can hold but little intercourse, they become morose, melancholy, and fall an easy prey to bad habits and vices.

Kruse was strongly of the opinion that composition should be taught before reading; that is, before books were placed in the hands of pupils, they should be taught how to put their own ideas into written language, and then they would more easily comprehend the ideas of others. The language used in conversation differs much from that of books and literature. He explained his views on this subject in a pamphlet entitled, "Elementary steps in language teaching." He further asserts that it should not be the aim of the teacher of deaf-mutes to cram his pupils with facts and dates, but rather to fit them to take a part in life; their powers of observation should be cultivated, their eye trained to the beautiful, their idea of right and wrong firmly fixed. He also wrote a pamphlet on this subject, under the head of "The public school from a life point of view."

One thing he made a point of special study and investigation: In what way can deaf-mutes best be given a command of language in which to express their thoughts? He wrote a book

embracing his ideas, which was rather coldly received, and severely criticised on account of the different views held on the subject. The next thing that claimed his attention was, "How can we, as teachers, best mould and discipline the character of our pupils?"

In regard to the two systems now in use in instructing mutes, the French and German, Kruse favors the latter, but would not by any means discard the sign-language, which he thinks is the natural language of deaf-mutes, and absolutely essential in the first stages of their education; he even goes so far as to say that one instructed by articulation alone would be but half educated, phlegmatic, uninterested, without soul, so to speak, in comparison with one who had used signs. Yet, on the other hand, he claims that every pupil should be taught to articulate as best he can, and so, in teaching, both the French and German systems should be used. He does not believe in making a specialty, as it were, of teaching a few semi-mutes to articulate, while the great majority are neglected in this respect. He wrote a pamphlet on "The medium between the extremes in the French and German systems." This was translated, and appeared in the *Annals*, vol. xvii, p. 197. Another subject for his pen was "Home training for deaf-mutes."

In 1852 Kruse received a commission from the Danish government to visit the different deaf and dumb institutions of Austria, France, Belgium, and Switzerland, look into their modes of instruction, etc., and see what changes for the better could be made in the Schleswig Institution. He did so, was everywhere kindly received, and all the advantages afforded him for the execution of his commission. He took copious notes on what he saw and what particularly struck him, and on his return he made a full report, which was ordered to be printed by the government and deposited in the archives of the Institution. All necessary changes, additional material, etc., which he recommended were granted by the government. In his tour Kruse came across institutions and schools where the instruction was entirely through signs; others where articulation and lip-reading were exclusively used. In the former he expressed himself as surprised at the quickness, facility, and comparative correctness with which the pupils put the ideas conveyed to them by signs into language, but he does not fail to add that he regretted not to see any attempts made to teach

them articulation and lip-reading, as he considers it ought to form part of a pupil's education, and not be regarded as an accomplishment or side issue. Strange to say, he found at Paris a private school where articulation was taught, and in charge of a *deaf-mute*, whose powers of perception were so keen that he could, by the motion of the lips, detect the slightest error in pronunciation.

Kruse's most complete and greatest literary effort was a book, which he published at his own expense and sold by subscription, giving a complete history of the instruction of the deaf and dumb from its infancy, the different systems pursued, etc. His eminent services in behalf of the deaf and dumb were acknowledged by several kings and princes. He was decorated with the silver cross of the "Dannebrogmanner" by the King of Denmark, with a gold medal by the King of Sweden, received a decoration of the fourth class of the German Order of the Red Eagles, was made Chevalier of the Order of Leopold by the King of Belgium, was also elected member of the "Central Verein," a deaf-mute society at Berlin. He was a frequent contributor to different papers and periodicals in the interests of the deaf and dumb.

In 1829 he married a speaking lady by the name of Cornils. The result of this union was two children, a son and a daughter, neither of them mutes. The son now occupies a position as teacher in the Schleswig Institution, from which his father retired after an active service of fifty-five years, during which time he proved himself, both by his work in his school-room and the numerous, widely circulated, and thoughtful productions of his pen, a devoted teacher and firm friend of the deaf-mute. May his son follow in his footsteps.

THE OHIO INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB SINCE 1853.

BY GILBERT O. FAY, M. A., COLUMBUS, OHIO.

[A HISTORY of the Ohio Institution from its establishment to the year 1853, written by the late Rev. Collins Stone, then principal of the Institution, was published in the *Annals*, vol. v, p. 221. The following sketch brings the history down to the present time. The Report of the Ohio Institution for the year 1876, from which this is taken, contains also the history of the Institution from the beginning.—ED. ANNALS.]

In 1856 a building one hundred and thirty-five feet, and two stories high, designed ultimately for shop rooms, was added to the accommodations of the family, and from that time on until the opening of the new house, in 1868, the attendance continued at one hundred and fifty.

In 1863 the necessity for enlargement had become so urgent that the General Assembly, without a dissenting vote, enacted a bill providing for the erection of the present structure. It was first occupied in the fall of 1868. It is the most extensive and commodious structure devoted to the education of deaf-mutes to be found anywhere, and can accommodate four hundred pupils, and has had over that number for three years past.

The yearly period of instruction is forty weeks. The vacation of twelve weeks pupils spend at their homes.

Deaf-mutes of ordinary health, morals, and mental capacity are admissible between the years of six and twenty-one, and may remain such a portion of ten years* as their progress and conduct may justify. The course of instruction, with children of ordinary intellect, requires ten years of study. It is divided into three departments, called Primary, Grammar, and Academic, and covering four, three, and three years, respectively.

The Primary classes, at present fifteen in number, are engaged in the acquisition of the simpler forms of language, and use reading-books especially prepared for the deaf and dumb. These classes also acquire a good knowledge of penmanship, the fundamental rules of arithmetic, and a first book in geography.

The Grammar classes, five in number, continue to study language, making use of the easy readers of the public schools.

* By an act of the legislature, passed in 1866, the trustees, at their discretion, are permitted to retain pupils for a period not exceeding ten years.

They continue the study of arithmetic and geography, and also take up histories of the United States. Penmanship is succeeded in these classes by drawing.

The Academic classes, two in number, continue the daily study and practice of composition. They add to arithmetic the study of algebra. From physical geography they pass to natural history and science, using the current elementary text-books in natural history, chemistry, physics, geology, astronomy, and botany. General history is taken up, and also some practical treatise upon civil government and political economy. Drawing, in these classes, is carried to a point of decided excellence. When called for, a section also is taught Latin enough to secure admission to the National Deaf-Mute College at Washington, D. C.

From all departments and classes daily details are made of those pupils who are likely to profit by instruction in articulation and lip-reading. About one-tenth of the whole number are thus taught, and with sufficient profit to fully justify the attention and cost. Pupils of the two higher departments are encouraged in the constant use of the library, which has been selected and is replenished, from time to time, with especial reference to their wants. A weekly paper, the Mute's Chronicle, has been published at the Institution for eight years.

The pupils of the Academic department, with some from below, have sustained for years a flourishing literary society, called the "Clonian." By its regular meetings, held on Saturday evenings, and by its occasional exhibitions, it affords voluntary occupation to the more active and ambitious minds, and also contributes to the increase of general intelligence and dignified culture.

The length of the school-day is five hours, divided into two sessions, and combined, by a system of rotation, with two and one-half hours of manual labor.

School-hours every day in the week, that of Saturday closing at noon and that of Sunday lasting forty-five minutes, and being occupied with subjects appropriate to the day.

On Sabbath morning, also, the oldest third of the school attend a religious service, lasting one hour, conducted by the superintendent, and in the afternoon the second third attend a similar service, lasting thirty minutes, conducted by the superintendent. An hour of each evening, and with the older

pupils an hour and a half, is spent in the preparation of the next day's lessons.

As to the medium of communication in the school and the household, it is, first, oral speech, where possible; second, written speech, where it is intelligible and does not unduly weary; and, thirdly, where neither oral nor written speech are feasible, the mutes' own pantomime, remembering ever that it is but a scaffolding, employed by the safe builder until the real structure—language—is completed, to be then laid aside.

The mute will, indeed, always return to it with the affection felt by every person for his own vernacular tongue; but living, as he does, surrounded by speaking persons, he will, however reluctantly, conform to their chosen medium of ideas, looking forward with earnest hope to that great unfolding, when the many tongues of earth, discordant now, will blend in one universal language.

In 1863 instruction in the trade of shoemaking, which had been suspended for some years, was resumed, the State providing a foreman and materials. Under this efficient system the instruction of mutes in useful mechanical labor has since continued.

In 1867 an enactment of the legislature required the addition to the mechanical instruction of the Institution of the arts of printing and book-binding. The quarters occupied by these trades were the building, one hundred and thirty by thirty-five, previously referred to.

To foster the operation of this enlargement of the industrial department without detriment to the literary education of the pupils, a combination of the two was established.

[Here follows a description of the system of rotation of school and shops which has been followed in the Ohio Institution for eight years past, and has more recently been adopted in the Maryland and Indiana Institutions. The plan and its advantages have been described in the *Annals*, vol. xvii, p. 165, and vol. xx, p. 269.]

The health of the Institution since its establishment has been a matter of congratulation. During forty-nine years there have been but twenty-eight deaths. The average duration of schooling has been four years and a half, and the whole number of pupils received has been one thousand five hundred and eighty-seven. Two of the twenty-eight died by drowning, and one by

railroad accident. In 1867 the prevalence of typhoid fever occasioned the closing of school in March. During the past five years, with a daily attendance of over four hundred, but two deaths have occurred.

Rev. Collins Stone was in charge of the Institution for eleven years—1852-'63. He brought to his work full acquaintance with the characteristics of deaf-mutes, and superior skill in the art of their education. His knowledge of human nature was thorough, and his experience in affairs extensive. Cautious, yet bold, fertile in resources, and prompt in execution, swayed at all times by a conscientious regard for the duties of his position and by sympathy for mutes in their misfortune, social in his temperament, of polished manners, and the soul of honor, he united in a remarkable degree the qualities desirable in his office.

Mr. George L. Weed, in charge for three years, 1863-'6, was occupied, in addition to the numerous cares incident to the control of a household of nearly two hundred persons, in the labors and influences preliminary to the enlargement undertaken in 1863, and made complete in 1868.

His successor, and the present incumbent, was Mr. Gilbert O. Fay, who for ten years has had the task of developing and determining the routine life of a household at present numbering nearly five hundred persons, in quarters entirely new.

SOPHIA GALLAUDET.

BY AMOS G. DRAPER, M. A., WASHINGTON.

ON Sunday morning, the 13th of May, 1877, she who bore the name written above died of apoplexy, at Kendall Green, near Washington. She had passed the previous evening in animated conversation with her friends, manifesting all her wonted enjoyment of society, and apparently in vigorous health. But scarcely had she withdrawn to the retirement of her own room and knelt in grateful prayer, when the fatal stroke fell upon her. All her faculties were at once obscured. She never again made a sentient movement, and ere the dews of the next morning were exhaled her spirit passed quietly away.

On the following day her remains were borne by some of her most cherished young friends to the chapel of the Deaf-Mute College. After appropriate services there, they were conveyed

to the scenes of her early life and labors at Hartford, Connecticut, attended by a numerous company of her descendants and friends from the various towns on the route. Funeral services were held at the Centre Congregational Church, of which she had been a member since her early womanhood. The pupils of the American Institution, and many citizens of Hartford who had known her in mature life, gathered about her bier with her children and relatives. Her body rests by the side of her husband's, amid the groves of Cedar Hill.

THE memory of the life which has thus vanished from earth will never willingly be allowed to die from the minds of those who were witnesses of its usefulness, honor, elevation, and beauty. Her fame is founded in the hearts of those who knew, and knowing, could but love her. In the influences which she has exerted upon great numbers of people, and in the traits bequeathed to her children, she has a monument far more enduring than any artificial record.

Yet, on account of the important relation which she sustained to the cause of deaf-mute education, and the services she rendered to the same, and not less for the rare nobility of her character, from which so many have drawn and may draw lessons of high encouragement, it is fitting that in these pages her life should be made the subject of faithful and affectionate memorial.

SOPHIA FOWLER was born near Guilford, Connecticut, March 20, 1798. Her parents belonged to the hardy, independent, pious, and active-minded race of farmers from whom have descended a great majority of the many distinguished sons and daughters of New England. Lying a short distance back from Long Island Sound, in a region of fertile hills and vales, abounding with towering elms and luxuriant wild roses, her home was equally well placed for health, for beauty, and for the business of its inmates.

It will require no small effort, even from those who are well acquainted with the affliction of deaf-mutism, to realize the depth of anguish into which the parents of this home were plunged when the knowledge was forced upon them painfully and slowly, yet inflexibly, that their girl-baby would be forever incapable of responding to their voices.

For it was a far more terrible misfortune then than now. Only in one way could it be alleviated. The parents might be comforted, and the babe grow up useful and happy, if they knew any means by which the intelligence of the little one could be evoked, and drawn into sympathy and communion with those of the faces which bent anxiously above it. But there was then no such knowledge, either among the friends of the child or in the community at large. There was not a single school for the deaf in America, and only three in the world. Even the existence of these three was scarcely known on this side the Atlantic; while of the systems on which they were based, and of the methods they employed, there seems to have been no knowledge whatever in America in the year 1800.

It will not seem strange, therefore, that as the child grew the deficiencies of her intellectual acquirements, as compared with those of her young associates, became painfully evident. In all else, in mirthfulness of spirit, in vigor of physique, she was perfectly fitted to delight in their companionship. This she could do in certain games and amusements. But if they partook of an intellectual character her pleasure vanished. Did the group, tired of play, subside to conversation upon the grass-plot; was a book introduced; did the merry jest or sparkling story pass round the happy circle—she could but sit silent, troubled, gazing in mute wonderment upon the swiftly-moving lips, the responsive glances, eager to share, but unable even to comprehend what was to her an undefined, subtle enjoyment, no less mysterious than precious.

So she passed through childhood to young womanhood, with scarcely a glimpse at the ample page of knowledge. She received no mental instruction, save through the disconnected natural signs of her friends, which could hardly treat of more than the objects of vision.

But if her mind remained largely undeveloped, not so her spirit. That could be reached in a measure, and, moreover, it was at work by itself. She early gave evidence of possessing those lovely and attractive traits which afterwards distinguished her. Unconsciously following the guidance of her own sense and the best models about her, she learned to discriminate between the false and the true, and grew up modest, kindly, conscientious, and cheerful even to gaiety. Of definite religious knowledge at this time she had little or none. It may almost be

said to have been confined to a dim impression that there was a power *above* who looked down benignantly upon good actions, and frowningly upon bad.

During these calm years, also, was laid the foundation of that superb physical condition which attended her through life. In the regular and quiet performance of household duties, in all of which she became an adept, her frame acquired the vigor, grace, and elasticity which afterwards, under the softening influences of metropolitan life, gave her a rare personal comeliness, without ever losing their sustaining qualities. Her hair was black; her eyes large, dark, and inquiring. Her features betokened a sanguine temperament, and her manner was vivacious and pleasing to a remarkable degree.

Such was Sophia Fowler in character and appearance as she stood at nineteen on the threshold of womanhood; happy in the performance of her daily home duties, scarcely ever having passed beyond the borders of her native town, unconscious of the widening paths that stretched before her, apparently destined to pursue without interruption the noiseless tenor of her sequestered way.

In conversation she has often described her feelings when first informed that the boon of education was to be no longer denied her. From these descriptions a considerable insight into her previous intellectual life might be obtained; they were such as to leave no doubt that she had been from an early period most keenly alive to the deficiencies of her mental culture.

In the spring of 1817 her father learned that some gentlemen at Hartford were about to establish a school for the deaf. Soon after, hearing that these gentlemen were at New Haven, he went there in order to meet them, taking her with him. He told her by signs of his hope that they would be able to teach her to read, to write, to cypher—to acquire, she afterwards said it seemed to her, knowledge without end. She grew radiant with the prospect of satisfying the only craving of which her nature felt a need.

It was at this interview that she first saw Thomas H. Gallaudet. He was just entering upon that enterprise with which his name will be forever identified, and his memory forever blessed, not merely by those immediately benefited, and by their friends, but by every lover of humanity who may become acquainted

with the story of his noble life and generous labors. Three years before, in 1814, at the age of twenty-seven, he was still, though displaying abundant talent, apparently without a fixed mission in life. At this time his attention and sympathy were arrested by the misfortune of a little deaf-mute daughter of a neighbor. This was Alice Cogswell. One day, as he observed her playing in his father's garden, he attempted to teach her the connection between an object and its name. His success encouraged him to further efforts. Wholly unexpected results came from those efforts. In making them his interest was so aroused, his feelings so enlisted, that there was no longer any doubt as to his mission. He resolved to devote his energies to the endeavor to place an education within the reach of the deaf-mutes of America. Having spent the interval in study and in a journey to Europe expressly to investigate the methods there pursued, he was now establishing that school at Hartford whose branches have since spread far and wide to all the borders of the nation, and made the blessings of education as free and almost as accessible to the deaf as to children endowed with all their senses.

Not long after the meeting at New Haven, Mr. Gallaudet visited the home of the Fowlers, and the same spring Sophia became a pupil in the Hartford School. Her name appears as the fifteenth in the order of those received at the opening, Alice Cogswell's being the first.

Of her progress as a pupil it is possible to judge only by her later development. Those who are familiar with the difficulties to be encountered will understand the fact that for a number of years her acquirements were confined to the common English branches. Owing to her zeal and vigor of mind, her advancement in these was rapid. In the spring of 1821, however, just at the period when a bright deaf-mute pupil may be expected to attain a fair degree of proficiency in the subjects indicated, her studies were interrupted in a manner quite unanticipated by all the parties concerned except one.

THIS interruption was occasioned by nothing less than a proposal of marriage from Mr. Gallaudet. It appears that for more than a year previous he had carefully concealed his feelings out of regard for the young woman's position as a pupil; his bearing towards her, up to this time, was in no way distin-

guished from that which he observed towards the other female pupils under his charge.

The first sensations excited in the bosom of the young lady when she perceived his wishes give assurance of this. There is nothing to show that her previous feelings for him were other than those which would naturally flow forth towards an able, kind, and sympathetic instructor. In after life she said that her first feeling, when she comprehended his meaning, was one of almost unmixed surprise.

When, to this, other and warmer feelings succeeded, they did not blind her to what she considered her lack of qualifications for such a great change of station. She pleaded her want of knowledge of the world; he averred that this would soon be remedied by travel and society. She lamented that her education was but just begun; he promised that it should be pursued, with himself for a guide and helper. Considering the character and relations of the suitor and the sought, it is not surprising that this period of hesitation did not long endure. They were married on the 29th of August, 1821, and went on a wedding journey to Saratoga.

WERE the lady unknown who was thus the means of inducing Mr. Gallaudet to alter his condition, it might be inferred that she certainly possessed uncommon attractions of person and spirit. He was then a mature man of thirty-three, an earnest Christian, of wide and varied culture, travelled, accomplished, high-minded, accustomed to move in refined society, and not likely, therefore, when he should wed, to sacrifice to caprice or passion the gratification of those faculties whose activity constituted the elevation of his life.

That he should find one who could so touch his sensibilities, in the very class which he sought to uplift, and so soon after the beginning of his labors in their behalf, must have given him peculiar delight. As it confirmed his opinions, privately and publicly expressed, concerning that class, so it redoubled his ardor to elevate them. It was at once and happily the choice of his heart, as well as the strongest sanction he could give to his belief that the members of that class needed only the light of education to enable them to share in the enjoyments of civilization, bear the common social burdens, and participate in the cheer of Christian hopes.

Saratoga in 1821 did not possess the attractions which it now has for the masses who congregate there. Its visitors then went from a genuine desire to revive wearied powers. They accordingly made up in character what they lacked in numbers.

Of Mr. and Mrs. Gallaudet's wedding journey thither there remain many delightful reminiscences. For a long time afterwards, and even at this distance, their children occasionally meet with persons who then saw the couple for the first time. Such never fail to recur to the interest and admiration which the lady excited in the minds of all beholders. They cannot speak of her appearance without enthusiasm. This, perhaps, would have been so, even were her strange history unknown, for the personal charms which had characterized her as a girl, now unfolded and softened with that rare felicity which comes with ripening womanhood, made a sight from which few could turn away unmoved. She had the ample color, the open, generous eye, the rippling hair, and the graceful proportions which are blent in every ideal of a glorious woman. Though she was not of tall stature, her beauty was of an imposing type; a quality which was due partly to her perfect health, partly to the dignity of her countenance. These attractions were heightened by the setting of an agreeable manner. The characteristics that mark a lady were hers—the self-poise, quiet responsiveness, and far-sighted consideration for the feelings of others, which place companions at their ease.

But when, observing all this, people learned that she came from a class which, less than five years before, had been deemed hopelessly ignorant and inferior, is it surprising that for a time attention and remark were centred upon her, even amid parlors filled with celebrities? To know so much, and then to see her, if silent, not uninterested; composed, but not cold; glad, but not anxious, to please and to be pleased; answering not merely to the words, but to the aspects and manners and movements of those about her—and radiant withal, moving about in their midst

“With the moon's beauty and the moon's soft pace,”—

“'twas a picture for remembrance,” such as indeed it became in the minds of those who were its witnesses.*

* It is interesting to note that one of these spectators was the late David A. Hall, Esq., of Washington. From his repeated allusions in his old age to this meeting with Mrs. Gallaudet, there is little doubt that it formed an

The society of Hartford at this period retained much of the exclusiveness of colonial days. It was certainly a great transition when the untaught deaf-mute girl of five years before presented herself for an entrance to its circles. Everything was done to render the first steps agreeable to her. She was received not merely with kindness, but with honor. As to herself, she appears to have had no other sensations than that she was in her fitting place. Here, as at Saratoga, all accounts agree that from the first she took her position, and held it, with the ease and propriety of one to whom the observances of good society were habitual and had become natural.

The home which they built soon attracted a society of its own. It drew many visitors, among them men and women famous in art and science, in letters and politics, and, indeed, in almost every walk of life. Who can tell how much of the liberal spirit always manifested by the American public and its legislators towards the deaf and dumb is owing to the spectacle thus early presented, of a beautiful woman from that class entering society and presiding over her own household with equal sweetness and tact?

BUT though, in all save the ability to join freely in general conversation, Mrs. Gallaudet was thus fitted to adorn polite society, neither she nor her friends ever thought that her sphere lay therein. That was at home, in the bosom of her family. As a wife and mother she found at once her highest usefulness and her highest delight. There speedily grew around their fireside, at first in Asylum street and afterwards in Chapel street, a lovely and interesting circle of children. How well she instilled into their young minds those principles which made the strength and beauty of her own, let the love and respect and filial devotion of their after lives attest.

For many years this was her career, uneventful in its details, except to a mother's heart. Yet there was room in it for the exercise of many noble qualities. The family purse was never a long one, and to rear and educate so many in the society in which they were placed required the largest foresight in plan-

important link in the chain of events by which, nearly forty years afterward, she and her son were drawn to the management of the Columbia Institution, Mr. Hall being a member of its first Board of Directors, and voting for the appointment of Mrs. Gallaudet and her son.

ning, as well as great skill and patience in execution. Mrs. Gallaudet bore these burdens cheerfully, even gladly, and no less successfully. Her children may have been straitened, but they were never pinched. Their appearance in society, if it did not point to the possession of wealth, was always respectable and suited to their station.

The husband and wife were very happy together during all these years. Their children grew up virtuous and vigorous. They saw their work become fruitful. While they were loved and honored for it by their own neighbors, it brought them also many grateful expressions from strangers in this and other lands.

Amid their manifold causes for thankfulness, there was but one for regret. They sometimes spoke with concern of the fact that they were not able to carry forward those plans for the wife's education to which they had looked forward so delightedly in the days of their courtship. Her care of children, and his unwearied endeavors to assist the unfortunate of every class, thwarted many plans which they had laid for their own enjoyment. In social intercourse her knowledge of English became pure and idiomatic. She there acquired, also, a great fund of general information. But her knowledge of books was still limited. She retained through life the feeling that she was a comparative stranger in the great world of letters.

It must not be inferred that therefore the mental intercourse of the husband and wife was mutually uninteresting. In the latter, the comparative lack of knowledge was accompanied by a corresponding eagerness to know. She was very appreciative. To whoever had anything to tell her she listened with such quiet but pleased attention, responsive to every word and look, that the talker himself grew more interested in his theme. Besides, there was the realm of beauty wherein she could wander, equally delighted with her husband, and that higher Christian life in which her aspirations were in nowise inferior to his. No wonder, then, that as the years went on, though he found himself sometimes compelled to notice the disparity of their intellectual acquirements, it never had the effect to lessen his love and honor for her, or his desire for her companionship.

But these happy years of home life drew to their close. Mr. Gallaudet's health was never robust, and in 1851 it had become

seriously impaired by his devoted labors. He died on the 10th of September in that year, mourned everywhere by the good and great; by none more sincerely than by those whom, under God, he had delivered out of the bondage of ignorance, and dowered with an appreciation of this life and the hope of that which is to come.

It would have gone hard with Sophia Gallaudet, now left a widow with eight children, if, fortunately, they had not all been of an age to provide in a measure for their own wants. Her husband's estate was very small. He had never been one of those who heap up treasure unto themselves; and though the public, after its fashion, had been quick to recognize his great and disinterested deeds, its services of plate and eloquent resolutions could not buy bread and meat.

Her children, however, even the youngest, who was fourteen, were able to maintain themselves. She still kept a home for those who were not married; but when, one by one, they departed to enter upon their life-work, she began to feel very lonely. These were, perhaps, the saddest moments that ever fell to her lot. It seemed as if there was no more work for her to do; as if she could only fold her hands and wait.

When, therefore, another call came to her, she was ready and joyous to meet it. In 1857, her son Edward, then a youth of twenty, was summoned to take charge of the newly-founded Columbia Institution at Washington, and she became the head of its domestic department.

How important a factor in the American system of deaf-mute instruction this institution has become, through its collegiate department, is known; the beautiful grounds and stately pile of buildings wherein it makes its home can be seen; but the world may never know what anxious thought, what strenuous labor, what lonely vigils, what funds of vitality have gone to the gathering and organization of these resources. If it does, if ever the history of this College is written, then it will be known how much is due to Sophia Gallaudet for her lightening of these burdens.

Here, again, she made the same impressions upon the hearts of men as when she was fresh and young. Members of Congress could not but bear away favorable opinions of an enterprise which promised to educate, even at intervals, such persons as they encountered in her. Her influence upon one of the most

prominent men in American history, the Hon. Thaddeus Stevens—and it is but one of many such instances—will illustrate this. In 1864 he was leader of the House, and chairman of the Committee on Appropriations, and that his judgment should be won in favor of the infant College was essential to its progress. Upon a visit to the Institution he met Mrs. Gallaudet. He seemed pleased and interested in her, returning to her side again and again with some bright saying. Little was thought of it at the time, but it was afterwards noticed that while he was ever a staunch friend of the College, he also never missed an opportunity of inquiring after her welfare—a personal interest that he retained to the last. On the day before his death he sent her his portrait, with a message, written in his own hand, expressing the hope that he “would not be forgotten by her.”

Still more important was the indirect aid which she brought to the undertaking. If she could not bear a constantly active part in the work, she stood beside the worker, sustaining him as only a strong and affectionate mother can—rejoicing in his successes, sympathizing in his defeats, and supporting him through all with her courageous spirit. Such a presence was more than a casual comfort; it was a living promise of final success.

After nine years of labor in this position its demands began to tell upon even her enduring frame, and in 1866 she surrendered it to younger hands.

WHEN Madame de Staël asked, “Who is the greatest woman in France?” Napoleon, thinking, no doubt, of his legions, bluntly replied, “She who has the greatest number of children.” There may be higher standards, yet certainly the power not merely to bear, but also to transmit sterling qualities of mind and body to descendants, is not the least of human attributes. This power Mrs. Gallaudet possessed in an uncommon degree. Though her husband was always in delicate health, they became the parents of four sons and four daughters, all of whom lived to maturity, and all but one inherited her vigorous constitution. These were, in the order of their births, Thomas, Rector of St. Ann’s Church for Deaf-Mutes, New York; Sophia, who married Captain Hunter of Georgia, and died in 1865; Peter Wallace, a prominent business man in Wall street, New York; Jane

Hall, who died in 1853, while an instructor in the Rev. J. S. C. Abbott's seminary for young ladies, in New York; William Lewis, an inventor, now living at Elizabeth, New Jersey; Catharine Fowler, wife of Dr. Bern L. Budd of New York; Alice Cogswell, wife of the Rev. H. Clay Trumbull, editor of the *Sunday-School Times*, and Edward Miner, President of the National Deaf-Mute College at Washington. The descendants of these already number thirty-three; so that Mrs. Gallaudet lived to see forty-one of her direct descendants—eight children, thirty-two grandchildren, and one great-grandchild. All but nine of these were living at her death.

It will be seen that two of her children, the oldest and the youngest, have taken up the work to which their father consecrated his life, and of the beneficence of which they had such a shining example in the life of their mother, and carried it forward in most important and original directions. It is no part of the purpose of this writing to speak of their labors, which the present witnesses and the future will fitly commemorate. They could receive no higher praise than that they are worthy of such parents.

After the mother retired from her place at Washington, she dwelt by turns in the homes of her children, spending usually her summers at the North and her winters and springs at the former place. In all, she was the recipient of every care and attention that filial love could dictate. The sunniest room and the easiest chair were always for her. But she was not idle. Never so happy as when doing something for those about her, all her later days were filled with little loving deeds of kindness and consideration.

Coming thus to Kendall Green with each returning year, she became a part of its society. Here occurred many incidents that cheered her and kept up her interest in life.

One of these was the act of the Sunday-school of the Institution in adopting a converted little girl of Smyrna, in Asia Minor, to whom was given the name of Sophia Gallaudet, the school yearly defraying the expenses of her support and education in order that she may become fitted to instruct the deaf-mutes of that country.

Another was her interview with Dom Pedro of Brazil, which occurred in the spring of 1876. Each of them advanced in years, each still retained much of the precious dew of youth.

Each seemed to enter at once with kindred spirit into the emotions of the other. They were both of imposing but kindly presence, and most courteous manners. It was like a meeting between sovereigns. Wherever in his travels the Emperor shall hear of her death, it will surely be with regret proportioned to the interest which his demeanor then betrayed.

MRS. GALLAUDET had been long known to the deaf and dumb of most sections of the country, but during these years of rest and travel her acquaintance with them was widely extended. They loved her presence and craved her sympathy. She was to them a kind of mother in Israel, entering sincerely into their joys and sorrows. She had ushered in for them the dawn of enlightenment, and accompanied them on their march for more than half a century, seeing it widen and brighten till it shone throughout the land. It was in no sentimental spirit that those of them who could gathered about her inanimate form to lay down upon it each his votive flower. They acted for thousands who would have been glad so to testify of their love and veneration.

In these years, also, she formed some friendships which are now precious memories to those who shared them. Few were so well fitted to fill the office of a faithful friend. When once she had placed her affection, it was never withdrawn. A friend might err, and she could then be just; but she would stand by her friend, through good and evil report, with most unswerving loyalty—ever ready “to warn, to comfort, and command,” but never to reproach. As she was friendly to all, many have felt her friendliness; but there are a few who have sounded its depths and constancy, and to whom it has ministered in moments of depression with a sense as grateful as cooling waters bring to the thirsty traveller of the desert.

A PROMINENT characteristic of Mrs. Gallaudet was her joyous and undoubting faith in the religion of Jesus Christ. When they came to her, she accepted the truths of revelation so readily and implicitly that it seemed as if they did but bear out and confirm the dim intuitions of her uninstructed childhood. Not only did she love and practice all the Christian virtues; not only, as one who knew her long and well has said, was she “most exactly just and perfectly truthful and sincere, exemplifying in

an eminent degree all the virtues described by the apostle when he exhorted us to think on whatsoever things are true, honest, just, pure, lovely, and of good report"—but Christ, the embodiment of all excellencies, was to her a real and present person. When threatened with blindness, in the last year of her life, and feeling its dread approach, more than once she was seen to pray to Him, with fervor, as if He stood in her chamber, that He would spare her such a grievous affliction; she was aged and deaf, she said, and if now her sight must be taken she would lose the little joy that remained to her; then, in a moment, and in a different spirit, she would tell Him that though she felt it hard to bear she wished what *He* thought best should be done, and she would strive to be resigned.

Undisturbed belief in the realities of the unseen world was a pervading influence throughout her maturity, and made her devout in spirit and word and manner. But hers was a cheerful, even joyful religion; not a particle of hypocrisy, or cant, or sourness alloyed it. It was a religion to buoy up with sweet encouragement, not to distress with gloom and perplexities.

THIS sketch of a noble life is all too incomplete. Perhaps any sketch of what was in itself so complete would be. But is there not here "all that could quiet us in a death so noble?" Are there not lessons for all in the contemplation of this lady, whose ear was closed to all the concords of sweet sounds, whose tongue was hushed to perpetual silence, taking up the burdens of her life—whether as mother, woman, wife, or friend—and carrying them forward for almost eighty years, grandly, cheerfully, and with a measure of success that few, with every advantage, can hope to equal?

Was not hers, too, a happy life? From first to last no crushing sorrow assailed her. She was happy in her health; in her home, her husband, her children; in her work and friends; nor was this changed when, at last, she clasped her hands, and bowed her head, and yielded up her spirit gently and painlessly into those happier realms where the ears of the deaf shall be unstopped and the tongue of the dumb shall sing.

INSTITUTION ITEMS.

BY THE EDITOR.

Pennsylvania Institution.—A committee of the board of directors, composed of Messrs. Wm. Welsh, S. Weir Lewis, and Abr. R. Perkins, to whom was referred the question of the propriety of providing a separate school in Philadelphia for the education of deaf children under ten years of age, have reported favorably to the plan, recommending at the same time that articulation and lip-reading be made the means of instruction in the new school. The advantages of beginning the education of the deaf at an early age, and of separating the younger pupils from the older, and the labial method from the manual, are numerous and important; some of them are forcibly presented in the report of the committee, of which we quote a portion:

“A preparatory department for deaf children between five and ten years of age should be opened as soon as provision can be made for its support. As there are deaf children who reside in this city with their parents, it should be a day-school as well as a boarding-school. It ought to be so arranged as to give deaf children the greatest facilities in acquiring speech and skill in lip-reading. The State of Pennsylvania does not pay for pupils under ten years of age, whilst in New York, by authority of law, deaf children are received at six years, and at Northampton when five years old. In each of these institutions experience has demonstrated the importance of a separate primary department. As soon as the advantages of educating younger children becomes apparent, the State of Pennsylvania and the city of Philadelphia will no doubt allow their appropriations to be used for their benefit, as is done in other States, counties, and cities. Until such legislation is obtained, a primary department would depend for support on individual contributions, on pay pupils, and on those from the State of New Jersey, which sends quite young children to this Institution.

“Thorough instruction in speaking and lip-reading is becoming increasingly important, because of the decrease in the proportion of pupils who are deaf at their birth. By a reference to our annual reports for the last three years it will be seen that 137 children who lost their hearing from fever and other causes were admitted, being two-thirds of the whole number received during that time. Most of these children had learned to speak: but this inestimable gift had been lost by some of them before their tenth year, owing to the neglect or want of skill of their parents or care-takers. The perceptive faculty is much more active and more easily educated in children between five and

ten years of age than after that period. The vocal powers lose their elasticity and power by long disuse; hence the importance of applying an early test of their ability to use the voice, to children who are born deaf, and of exercising this gift as soon as possible after hearing has been lost.

“Instruction in speaking and lip-reading having been greatly improved, systematized, and made more effective within a few years, it is an obvious duty to afford every facility in opening as widely as is possible this channel of communication between the mute and his fellow-man. This can only be done by placing the pupils who can be taught to speak in a separate establishment, where speaking and lip-reading shall be the primary objects. The use of the English language can be advantageously taught at the same time, only using natural signs when necessary.

“Pupils thus taught and trained will enter the parent institution at ten years of age so well prepared, that with four years’ additional instruction they will be fitted to acquire some self-supporting handicraft.

“Speaking and lip-reading have thus far been hindered by a strong prejudice, producing opposition or an indifference that has prevented a fair test of its value. The sign-language has been generally adopted in the instruction of the semi-mute as well as of the mute, unfortunately too often making the former utterly dumb. The employment of two excellent teachers of Visible Speech is an evidence that this natural prejudice has been measurably overcome in this Institution. About sixty pupils are now being instructed by them on Professor Bell’s system, which has many advantages over the system formerly used. The teachers, however, can only instruct the pupils half-an-hour a day for five and sometimes for six days in the week; they then return to teachers and to companions who use the sign-language in which these speaking pupils have been previously instructed. Surely this affords no test of the capability of the deaf-mute to acquire skill in speaking and lip-reading, and these pupils lose the instruction given in the class during their absence.”

Another matter referred to this committee was the question of providing a home for graduates of the Institution while acquiring trades, and of introducing into the Institution some additional kinds of handicraft, or arranging for instruction therein outside of the Institution. On this subject, also, the committee reported favorably.

Indiana Institution.—In accordance with the request of the principals of several of the leading institutions for the deaf and dumb in the United States, the National Deaf-Mute College has conferred the degree of Doctor of Philosophy upon the Rev.

Thos. MacIntire, principal of this Institution, in recognition of the eminent services he has rendered to the cause of deaf-mute education.

The semi-mute French, who was Fawkner's leading associate in the unsuccessful conspiracy against Mr. MacIntire, has recently been convicted of forgery. He endeavored to obtain \$1,500 from the State treasury by forging an auditor's warrant.

Illinois Institution.—The Institution received an award of honor from the Centennial Commission for its contribution to the Exhibition in connection with the educational department of the State. The contribution made by this Institution included plans of the buildings and grounds, photographs of the various classes in their daily school work, and examination papers of every pupil.

The last report bears testimony to the beneficent results of the Institution upon the 1,116 pupils who have been under its instruction, as follows :

“Many of these pupils have been friendless and destitute when brought to us, but, so far as our knowledge extends, none of them have left the Institution to become public charges, either in almshouses or prisons. Nor are any of them as mendicants hanging upon the verge of society as objects of private charity. Not a few have been received upon the certificates of county courts as indigent persons, without means or friends able to furnish their clothing or travelling expenses, but not one of them, after passing through our course of instruction, literary and mechanical, or industrial, has ever been returned to the county authorities as a helpless dependent.”

Louisiana Institution.—Mr. McWhorter has been compelled to retire from the position of principal, and is succeeded by Major Preston, a gentleman who is new to the profession. Mr. McWhorter is admitted by all to have been an efficient and successful officer, and during the past two years he has carried on the Institution with little pecuniary aid from the State and receiving no salary himself; now he is removed because, while keeping aloof from politics, he is not actively in sympathy with the party in power.

This tendency to bring the question of politics into the management of institutions for the deaf and dumb, which has recently manifested itself in some of the Southern States, is very

much to be regretted and condemned. While it does great injustice to the men who have devoted themselves to the interests of those institutions under trying and difficult circumstances, the chief sufferers are the pupils, who are thus deprived of skilful and faithful officers. The evil is increased when the institutions are placed in the hands of persons who have had no previous acquaintance with the instruction of deaf-mutes.

California Institution.—The plan of “segregate buildings,” so fully discussed by Mr. Wilkinson and others at the Philadelphia Conference, has been adopted, and the erection of the buildings was begun in May. The following description of the general plan is taken from the *Oakland Tribune* of March 21 :

“No two of the buildings will be erected within one hundred feet of each other. In case one of them should catch fire, the general destruction of all the buildings would not be likely to follow. The new buildings will be very conveniently arranged. On the basement floor will be a large sitting-room for the blind and for the deaf and dumb. On the first floor the main entrance leads to a vestibule, hall, matron’s room, bed-rooms, linen-room, a sitting-room for the deaf and dumb, a sitting-room for the blind, a music room, a hat-room, and a lavatory. On the second floor are dormitories, a convalescent-room, bath-room, and teacher’s room. The third floor is entirely devoted to dormitories. All the large pupils will have separate alcoves for sleeping apartments; some of the intermediate pupils will be placed in rooms accommodating four each, while the smaller children will sleep in dormitories accommodating ten each, and a servant to attend to their wants will sleep in the same apartment. In selecting sites for the buildings their sanitary condition was kept constantly in view, as well as every possible precaution against destruction by fire. There will not be a wooden partition in any of the buildings, and the roofs will be of slate. They will be erected on a solid concrete foundation, the basements will be built of stone, and the superstructure of hollow brick, with granite sills for the windows. The buildings will be so placed that every room will be penetrated by the rays of the sun, and the principal rooms will have the sunlight direct from sunrise until sunset. The Homes will be of the Italian villa style of architecture.

Nebraska Institution —An important change has been made in the organization of the board of directors. By the State constitution adopted last year the care of the several public institutions of the State, instead of being under the charge of

various boards, is devolved upon a single board, composed of the Commissioner of Public Lands and Buildings, the Secretary of State, the State Treasurer, and the Attorney-General. This is a novel experiment in the government of such institutions, and we shall be interested to learn the result of its adoption.

National College.—The exercises of Presentation Day this year were held on the 11th of April. Interesting addresses were delivered by the President of the United States and by Dr. J. C. Welling, President of Columbian University. Messrs. John E. Crane, of Maine, and Wilbur N. Sparrow, of Massachusetts, who, at the close of the term, will have completed the regular college course of four years, were presented as candidates for the degree of Bachelor of Arts, and Mr. L. D. Waite, of Ohio, whose course of study has extended over the same length of time but has been modified in some branches, was presented for the degree of Bachelor of Philosophy. The degree of Doctor of Philosophy was conferred upon the Rev. Thos. MacIntire, of Indiana, as above stated in the notice of the Indiana Institution.

MISCELLANEOUS.

BY THE EDITOR.

New Day-Schools.—Mr. J. W. Homer of Boston, who has been a pupil of Professor A. Graham Bell, and has devised a method of teaching articulation of his own, of which he gave a brief description at the Philadelphia Conference of Principals, opened a day-school in Providence, R. I., last April. The State pays \$150 a year for each of the pupils under his instruction, and the parents of the children bear the rest of the expense. The plan is adopted for one year as an experiment; if successful, as it doubtless will be, the school will be established permanently.

In Portland, Maine, Miss Ellen True, formerly a teacher in the Boston School, has a prosperous day-school, which is made a part of the common-school system of the city.

Prussian Institutions.—The institutions and schools of Prussia now number 49, and contain 2,932 pupils, who are under the instruction of 288 teachers. The large number of

deaf-mutes attending common schools, where the education they receive amounts to very little, are not included in these figures. The term of instruction permitted varies from three to eight years, the average being about six years. In one single instance (the Royal Institution of Berlin) nine years is allowed in some cases. For an account of the various ways in which the Prussian institutions are organized, see the *Annals*, vol. xx, p. 161. The increase in the number of institutions within the past two years has been nine, of pupils 682, of teachers 118! Probably no other country can show equal progress during the same period. The following table for the year 1876 is abridged from one published in the Berlin *Organ für Taubstummenlehrer* of March, 1877:

LOCATION.	NAME OF PRINCIPAL.	No. of Teachers.	No. of Pupils.
<i>East Prussia:</i>			
Königsberg.....	Gotsch.....	5	61
Angerburg.....	Radau.....	8	127
Königsberg.....	Schön.....	5	
Braunsberg.....	Hoffmann.....	2	
<i>West Prussia:</i>			
Marienburg.....	Haase.....	10	105
Schlochau.....	Eimert.....	3	46
Elbing.....	Wendt.....	2	25
Danzig.....	Heinick.....	1	30
Berent.....	Szymanskiu.....	3	30
Graudenz.....	Radomski.....	3	27
Thorn.....			20
<i>Brandenburg:</i>			
Berlin, (Royal).....	Treibel.....	11	106
Berlin, (City).....	Berndt.....	4	71
Various common schools.....			202
<i>Pomerania:</i>			
Stettin.....	Erdtmann.....	7	80
Stralsund.....	Junge.....	4	33
Cöslin.....	Oltersdorf.....	5	83
Lauenburg.....	Dehne.....	3	40
Bütow.....	Noeske.....	3	56
Woltersdorf.....	Taube.....	1	12
Berlinchen.....	Marquardt.....	1	14
<i>Posen:</i>			
Posen.....	Matuszewski.....	9	91
Schneidemühl.....	Reimer.....	10	105
Bromberg.....	Lehmann.....	3	22
<i>Silesia:</i>			
Breslau.....	Bergmann.....	14	146
Liegnitz.....	Kratz.....	7	70
Ratibor.....	Schwarz.....	14	127
<i>Saxony:</i>			
Osterburg.....	Eckolt.....	4	27
Halberstadt.....	Kehr.....	5	54

LOCATION.	NAME OF PRINCIPAL.	No. of Teachers.	No. of Pupils.
Weissenfels.....	Bethe.....	7	64
Erfurt.....	Rode.....	6	39
Halle.....	Klotz.....	10	51
<i>Schleswig-Holstein :</i>			
Schleswig.....	Engelke.....	13	122
<i>Hanover :</i>			
Hildesheim.....	Kuhlgatz.....	12	96
Stade.....	Gude.....	10	83
Osnabrück.....	Rössler.....	10	72
Emden.....	Frese.....	3	25
<i>Hesse-Nassau :</i>			
Homberg.....	Schafft.....	8	83
Camberg.....	.....	7	68
Frankfort-on-the-Main.....	Vatter.....	4	23
<i>Westphalia :</i>			
Büren.....	Dornseiffer.....	4	42
Langenhorst.....	Stahm.....	5	52
Soest.....	Ploeger.....	5	61
Petershagen.....	Boeckenkamp.....	3	45
<i>Rhine Province :</i>			
Aix-la-Chapelle.....	Linnartz.....	5	55
Cologne.....	Weissweiler.....	12	80
Brühl.....	Cüppers.....	5	64
Kempen.....	Kirfel.....	5	57
Meurs.....	Jahn.....	3	35
Neuwied.....	Günther.....	3	34

Proposed Conference of English Instructors.—A conference of principals and other workers for the deaf and dumb is to be held in London on the 24th, 25th, and 26th days of July. A committee, consisting of Mr. Patterson of Manchester, Dr. Buxton of Liverpool, the Rev. Mr. Smith of London, Mr. Neill of Newcastle, and Mr. Elliott of Margate, the last-named gentleman acting as “hon. sec. *pro tem.*,” has been appointed to make the necessary arrangements. We hope the plan will be successfully carried out, and that the secretary will be able to give the readers of the *Annals* some account of the proceedings, which we have no doubt will be interesting and profitable.

Visible Speech.—Notwithstanding the adverse criticisms that are sometimes made upon the system of Visible Speech as a means of teaching articulation to deaf-mutes, it is certainly growing in favor the more widely it becomes known, and is being more and more generally adopted in our institutions. Of the twenty-one persons who have been Professor Bell’s pupils in his school at

Boston, all but two are now engaged in teaching articulation and lip-reading in institutions or in private families, and there are several other competent teachers of the system who were trained by him before the establishment of the school, or who have been taught by Mr. Clark at Hartford.

The Paris Bulletin.—A French correspondent confirms us in the fear expressed in the last number of the *Annals* that the publication of the *Bulletin de la Société Centrale d'Education et d'Assistance* has ceased. This was the only periodical relating to deaf-mute education in France, and though it was inferior in several respects to its German and Italian contemporaries, we are very sorry to have it die. We do not know what led to its discontinuance, as no intimation of the probability of such an event is given in its last number. We hope it is not to be taken as a confirmation of the judgment of M. Maxime Du Camp with reference to the deterioration in recent years of the National Institution. We in America have always looked on that Institution with peculiar interest and affection, and we could not see it lose its long-established prestige without feelings of sincere regret.

The Baroness de Rothschild's Funeral.—In the description given in the *London Times* of the funeral of the Baroness de Mayer Rothschild the following interesting incident is mentioned:

“The Rev. A. L. Green, minister of the Central Synagogue, read the burial service, with the exception of one prayer, (Kaddish,) which proclaims the exaltation of God ‘in that world in which He is to restore the dead to everlasting life.’ This prayer is on these occasions always read by a son when any are left behind, and in other cases by an orphan in whom the deceased was interested. Yesterday it was recited aloud by an orphan boy of the Jews’ Deaf and Dumb Home in Walmer road, Notting-hill, one of the two institutions for teaching the dumb to speak which the deceased lady took the principal share in founding. The deaf boy’s utterance was very distinct, and as he spoke in the mournful cadence into which mutes taught by the oral method naturally fall, the incident impressed those present as a very touching one.”

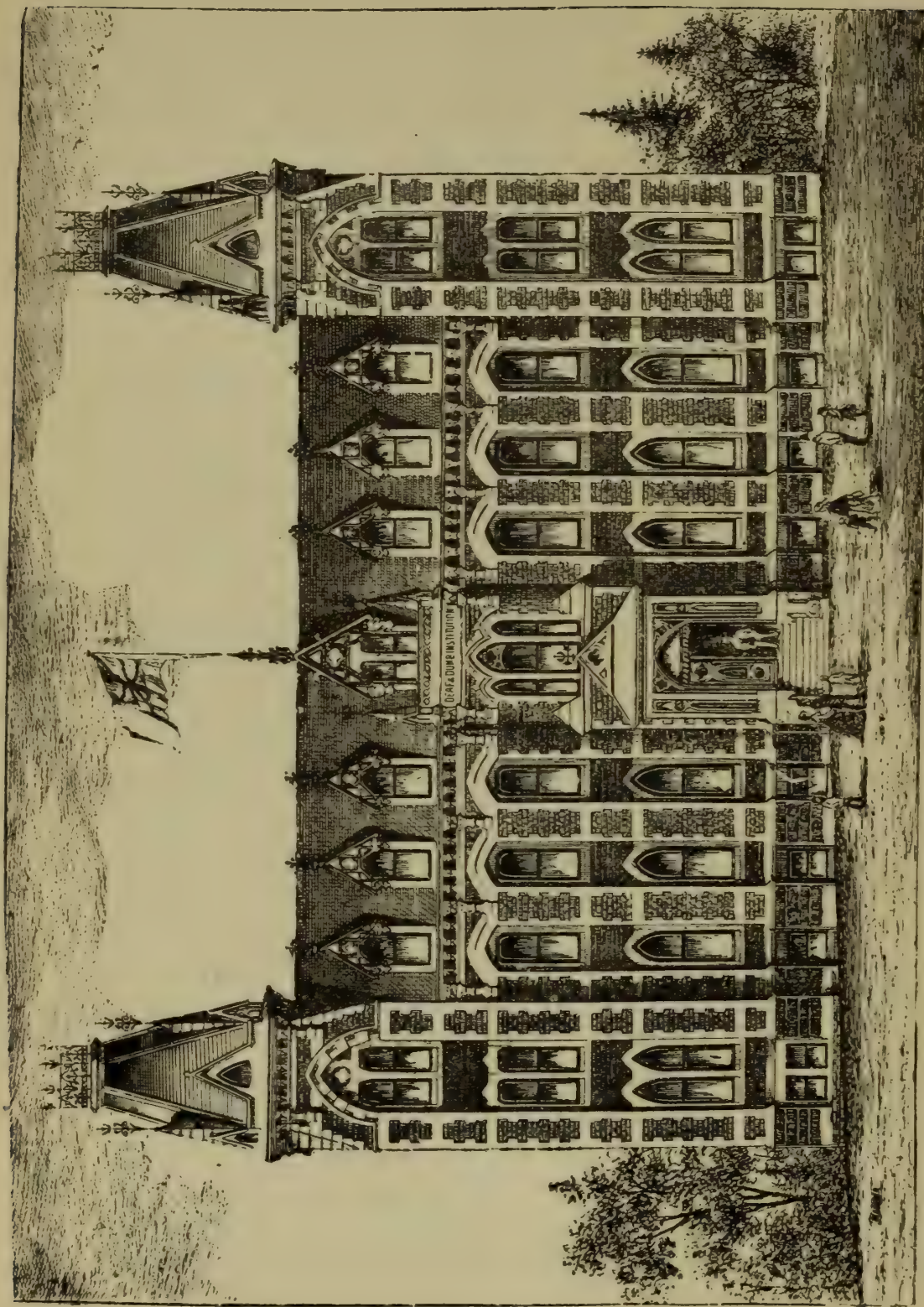
“*The Heathen Deaf-Mute Preacher.*”—The editor of the *Mute Journal* of Nebraska, from whose columns we quoted in the

last number of the *Annals* a strange narrative with the above title, at the same time questioning the authenticity of the story, says its author, "S," heard it at Philadelphia directly from the Rev. Wm. Taylor, who was himself an actor in the event described. Subsequently Mr. Taylor visited Omaha, and assured the editor of the *Journal* that the story as told by "S." was strictly true, except that the scene of the occurrence was not on the west coast of Africa, but in Kaffraria, at a missionary station called Annshaw, after the wife of one of the early missionaries. With reference to the comment of the *Annals*, the editor of the *Journal* adds: "While it is a legitimate subject for criticism, and the circumstance seems strange to those who are familiar with the condition of uneducated deaf-mutes, who can limit the power of God's Holy Spirit?" A clerical friend whom we consulted on the subject suggests that while there may be no limit to the power of the Holy Spirit, there *is* certainly a limit to the range of ideas that can be conveyed from the mind of an ignorant deaf-mute to the minds of strangers. For our part we are disposed to believe that the Rev. Wm. Taylor's power of imagination has been developed at the expense of some other qualities very desirable in a clergyman.

Obituary Resolutions.—At a meeting of the teachers and pupils of the New York Institution, held May 18, of which Dr. Peet was the chairman and Mr. Van Nostrand the secretary, resolutions were adopted relative to the death of Mrs. Sophia Gallaudet. We have not space for the resolutions in full, but we give a part of them, omitting the more formal portions:

"We recognize in her the first fruit of that system of instruction which was introduced into this country by her venerated husband, for the especial education of that class of whom she was a type. Her long and exemplary life has been a constant commentary upon and illustration of the beneficent effects of that system.

"While we mourn the loss of a friend endeared by long association and many pleasant memories, we recognize that, for her, death is only a translation from a world of silence and sadness to one where there is no sorrow, and where the 'rapture of song' will delight her emancipated ear. We tender to her sons, who are so nobly treading in the footsteps of their father, our sincere sympathies on this sad occasion, and call upon them to remember the many consolations which they may enjoy, even in this hour of their bereavement, in reflecting upon the life and character of their departed mother."



THE MACKAY INSTITUTION FOR PROTESTANT DEAF MUTES,
MONTREAL, CANADA.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXII., No. 4.

OCTOBER, 1877.

HISTORY OF THE PROTESTANT INSTITUTION FOR
DEAF-MUTES, MONTREAL, CANADA.

BY THOMAS WIDD, PRINCIPAL.

IN complying with a request for an historical sketch of the educational establishment for the Protestant deaf-mutes of Lower Canada, it may not be out of place first to take a glance at the state of deaf-mute instruction in the Dominion of Canada when the writer took up his residence at Montreal in the year 1868.

At that period there were four institutions to meet the educational requirements of some 3,500 deaf-mutes scattered over the Dominion, viz: The two Roman Catholic Institutions at Montreal; the Nova Scotia Institution at Halifax; the Upper Canada Institution at Hamilton. The former were the oldest, having been founded in the year 1848, under the patronage of the Roman Catholic Bishop of Montreal and the Seminary of St. Sulpice, (the most powerful and wealthy Roman Catholic corporation in America.) One of these Roman Catholic Institutions is for boys, and the Rev. A. Bélanger is the principal. The other is for girls, and is conducted by the nuns. The Institution at Halifax was established in August, 1856, and has ever since been most ably and successfully conducted by Principal Hutton.* The Institution in Upper Canada was begun

* For a full account of this Institution see the *Annals*, vol. xiv, page 68.

at Toronto in 1858 by Mr. J. B. McGann, who may be regarded as the pioneer of deaf-mute instruction in the western part of the Dominion. In 1868, Mr. McGann was struggling manfully to save his school from hopeless bankruptcy and ruin. The education of deaf-mutes was a new departure to the sturdy pioneers of that period in Western Canada. Some there were who admitted the importance of educating deaf-mutes, but doubted its possibility; others had no objection to the trial being made, but protested against being taxed to support "dummies" while at school. The writer could not help sympathizing with Mr. McGann when he said, "I am obliged to buy my fuel on credit, and keep a pass-book with my grocer and baker. My furniture has been twice distrained for rent and taxes." Mr. McGann's spare moments were occupied in diffusing information respecting the deaf and dumb, and in convincing the public that their education was not only possible, but absolutely necessary. This, coupled with many examination tours, had the desired effect. The government of Ontario came to Mr. McGann's assistance, and in 1870 opened the present noble Institution at Belleville, under the direction of Dr. W. J. Palmer.

It will thus be seen that provision was made for the education of deaf-mutes in the western part of the Dominion, in the Maritime Provinces, and for the *Roman Catholic* deaf-mutes in Lower Canada; but *nothing had been done for deaf-mutes of the English-speaking population, or Protestants, in Lower Canada.* Many of these were the descendants of the early settlers, the United-Empire loyalists. None of their deaf-mutes had received any instruction; except in one or two cases, where the parents possessed sufficient means to send them to Hartford or to England for instruction. The writer had not been long a resident in Canada's commercial capital before the necessity of a school for Protestant deaf-mutes was forcibly brought to his notice by the father of one of them, who appealed with sorrowful heart on behalf of his grown-up deaf-mute son, totally uneducated. Others were soon discovered, some of school age and some past the prime of manhood and womanhood, with no school in the whole Province where their parents could have them taught according to their own religious belief. The writer saw a new field of labor opened for him. His experience for some years as an assistant under the late Dr. Baker, of the Yorkshire Institution for Deaf-Mutes, and as a missionary to

adult deaf-mutes in different parts of England, amply fitted him for a career of usefulness, although surrounded by very great difficulties. A long correspondence on the subject of a school for Protestant deaf-mutes in Lower Canada took place in the *Montreal Daily Witness*. Information respecting the numbers of deaf-mutes in the Province was diligently sought for; influential Protestant gentlemen engaged in commerce, science, and education were consulted, and their aid asked for and obtained. There were no reliable returns of vital statistics published for the Province, and the public seemed to know no more about deaf-mutes and deaf-mute instruction than they did in Ontario when Mr. McGann began his uphill labors. Many doubted the writer's deaf-dumbness on account of the easy way he handled the English language and his literary productions. But it was at last ascertained, as near as could be, that there were about 3500 deaf-mutes in the Dominion, some 1300 being in Lower Canada; and, judging by the relative proportions of Protestant and Roman Catholic populations in the Province, there were probably 200 Protestant deaf-mutes, and of these about 75 were of school age, viz., between 7 and 25 years.

The information thus gathered and the knowledge on the subject of deaf-mute education possessed by the writer were published in the *Witness*. More correspondence ensued, and several applicants for education were received by the writer. Further inquiry revealed the fact that the provincial legislature of Lower Canada before confederation had voted \$80,000 for purposes of education of deaf-mutes, but this sum has not yet been paid out, and the record will probably be all that will now remain in connection with it.

During this correspondence in the public prints, which lasted more than a year, (1868 to 1869,) many of the benevolent Protestants in the city of Montreal, ever alive to the wants of suffering humanity, were quietly watching the issue, and taking notes of the facts brought to light. A few of the most prominent of them came forward and took up the subject. Mr. McGann, then principal of the Ontario Institution at Hamilton, was invited to Montreal to give an exhibition of the progress of some of his pupils, and an address on the subject of deaf-mute instruction; this took place at the close of 1868.

On the 7th of January, 1869, a public meeting of those interested in the good work took place in Montreal, and the follow-

ing prominent Protestant citizens formed themselves into a society to establish an educational institution for Protestant deaf-mutes in Lower Canada:

Ladies.—Mesdames Andrew Allan, P. Redpath, J. W. Dawson, (McGill University,) Major, Bond, Cramp, Fleet, Moffatt, Brydges, Browne, Workman.

Gentlemen.—Charles Alexander, (president,) Thomas Cramp, (vice-president,) Fred. Mackenzie, (hon. sec.-treas.,) Thos. Workman, John Dougall, (proprietor of the *Montreal Witness*,) Wm. Lunn, G. Moffatt, J. A. Matthewson, J. H. R. Moloon, Hon. J. J. C. Abbott, E. Carter, Q. C., P. D. Browne, W. H. Benyon, I. F. Barnard, John Leeming, and S. J. Lyman.

With this influential committee great and rapid progress was made, and next day, January 8, another meeting was held. It was resolved to ask for legislative aid and a charter, and to appeal for public subscriptions. Mr. Mackenzie, the secretary-treasurer, reported that he had made diligent inquiries respecting the probable number of Protestant deaf-mutes in the Province, and believed there were over 200. The committee resolved to rent a suitable house and grounds.

At this juncture, Mr. W. H. Vanvliet, mayor of Lacolle, some 40 miles south of Montreal, made an offer to the committee of their choice of three splendid sites for the proposed Institution. Any of these lots would make a very generous donation to any charitable institution; but the committee thought that to remove the Institution so far away would deprive it of the contributions from the benevolent of Montreal, its main source of support.

On the 19th January, 1869, another meeting was held, at which it was reported that the handsome sum of \$5,950 had been subscribed, and more was promised. The principal collector of this large sum was Mr. Thomas Cramp, the vice-president; the other members of the committee, being otherwise engaged, could not then assist in collecting, or the amount would doubtless have been much larger.

The work of the hon. secretary-treasurer was no sinecure. He sent out hundreds of circulars to ministers in all parts of the Province to obtain the number, age, sex, circumstances, etc., of all Protestant deaf-mutes of the Province. It may be of interest to the profession to learn how far the circulars succeeded in this mixed community, where the Protestants form only a small minority of the population.

On the 26th January, 250 circulars to Protestant ministers had brought 23 replies, reporting only 5 deaf-mute and 5 blind Protestants.

On the 10th March it was stated that 112 replies to circulars had been received, reporting 38 deaf-mutes, 8 of school age; of 34 blind returned only 5 were of school age. More circulars were sent out.

On April 30, 210 replies were received, reporting 57 deaf-mutes, 35 males and 22 females. Their ages were: Between 16 and 21 years, 8 males and 5 females, in all 13; between 21 and 30 years, 8, being 4 of each sex.

The committee now wished to know—

1. Between what ages can deaf-mutes be educated?
2. Whether both sexes should be educated together?
3. Whether the blind and deaf-mutes should be educated together?

These questions were submitted to several experts, including the writer. All recommended the education of the sexes together, but advised a separate school for the blind, and named the ages at which deaf-mutes could be educated as from 7 to 25 years.

On the 15th December, 1869, another meeting of the committee was held, which the late Rev. Collins Stone of Hartford attended by invitation. He expressed pleasure and satisfaction with his interview with the writer and his testimonials, and recommended them to make a trial with a small school under the management of the writer, with his wife as matron. He kindly offered to allow the writer and his wife to spend a few months in the Hartford Institution to acquire a knowledge of the system of instruction, if necessary. He continued to be a warm friend of the Institution up to the time of his lamented death, which took place a few months after his visit to Montreal.

On the 4th May, 1870, another meeting of the committee was held, and it was unanimously resolved that the writer should at once look for a suitable house and grounds, and open school in September. A house, with ample grounds, in a very healthy locality, just outside of the city limits. (Cote St. Antoine,) was obtained in July, at an annual rental of \$400, with option of purchase within five years for \$8,000, the extent of ground being 58,080 square feet. The house contained accommodation

for about 20 pupils, but very scant provision for teachers. The double doors of the parlor were removed, and the room was used as school-room, chapel and sitting-room for the pupils. Baths were put in and a few alterations made, in order that we might make the best of the small accommodation the house afforded.

At this meeting the committee learned that their attempt to obtain legislative aid for the school had failed, but they were not discouraged, and made another application for a grant, feeling they had the same right to aid from the State as their Roman Catholic fellow-citizens had for their Institution. The government at last made the Institution a grant of \$1,000, which has since been increased to \$1,729.

On the 15th September, 1870, the Protestant Institution for Deaf-Mutes opened its doors, for the first time, for the reception of pupils. During that month and the following October, 11 pupils, 9 boys and 2 girls, were admitted. Of these six paid full fees, (\$90,) and five were free.

On the 1st November, 1870, the Institution was formally opened to the public by the Protestant Bishop of Montreal and Metropolitan of Canada, in the presence of a large assemblage of prominent ladies and gentlemen, and another charitable institution was added to the long list for which Montreal is famous.

During the first session of the new school sixteen pupils were admitted, thirteen boys and three girls, one of the latter being a young woman deaf, dumb, and blind. She was in a most deplorable state. Her constitution was enfeebled by long confinement and neglect, and, at times, she was subject to fits of ungovernable temper; at other times she would show signs of great intellect, and some progress was made in learning the manual alphabet, with the aid of raised letters, which were procured for her benefit. After being a few weeks in the Institution she was able to communicate her wants in signs, and could go about the house unaided. Her health, however, began to fail, and her parents contemplating a removal to the West, and it being found that the Institution in its early infancy had not the necessary accommodation and staff of teachers which her case required, her parents were desired to remove her.

The numerous duties which devolved upon the principal and matron were such as to require all their time and constant care

from early morning till late at night. Eight hours a day for six days a week were spent in the school-room; three hours a day were devoted to teaching different kinds of work about the place, and to training the pupils in habits of industry. Many a night the principal had to sit at his desk attending to correspondence, and the monthly accounts and reports for the meetings of the board of directors. It was, indeed, a year of real hard work, care, and anxiety. The matron, with the aid of a single female cook and the two girls, did all the domestic work of the Institution, and took upon herself the instruction of the classes of pupils of a low grade of intellect. The principal taught two classes and the drawing-class after school-hours, besides acting as teacher of trades, steward, and supervisor. On Sundays a Sabbath-school was held, and three hours were devoted to religious instruction by means of the sign-language.

The system of instruction in this Institution is, to a very great extent, similar to that adopted by the Nova Scotia Institution at Halifax. Natural signs, writing, and the manual alphabet (both single and double-handed) are the chief instruments depended on for teaching. In so small a school great diversity of intellect prevailed, which rendered it necessary to divide the pupils into several classes, and the ingenuity of the teacher was taxed to the utmost to devise methods of reaching the dormant minds of the pupils. Some of our friends suggested that the articulation method as carried on in the excellent school at Northampton, Massachusetts, should be adopted in this Institution, but they soon saw that with such pupils it was an impossibility. The object persistently kept prominently in view during the whole session of the first year, and ever afterwards, has been to give the deaf-mute a knowledge of language (written or otherwise) by whatever methods long experience has suggested as the best and most certain, and to inculcate habits of industry, with moral and religious training.

The public interest in the success of the Institution during the first year was very great, especially towards the close of the session; visitors were numerous, almost daily, which obliged the principal to leave his classes to show them about the place and answer their questions by the slow process of writing; but the good work was perseveringly continued until the day arrived for the first public examination of the pupils, which was held in the Mechanics' Hall in Montreal on the 13th June,

1871, and was presided over by J. W. Dawson, LL. D., F. R. S., principal of the McGill University. There was a very large audience present, including many of the most prominent men of the city. As this was our first appearance before the public, and many drawbacks had attended the session just then closed, the teachers and pupils felt no small distrust as to the results of their labors. They were, however, so kindly received and assisted by the president of the Institution, (Chas. Alexander,) and the secretary-treasurer, (F. Mackenzie,) that they were encouraged to do their best on the occasion, which was attended with great success. At the close of the exhibition, Dr. Dawson asked the audience to adopt a written recognition of the services rendered by the teachers, and their thorough approval of the system of instruction adopted by the Institution. This proposal was heartily approved by the audience, and the chairman drew up the following words, read them to the audience, and presented them to the writer :

“The audience desire me to say that they are very much gratified with what they have seen, and desire to encourage you in your good work, and to express their approval of the pupils.
PRINCIPAL DAWSON.”

An examination tour through the Province was now resolved on. The secretary-treasurer, F. Mackenzie, Esq., accompanied by the principal and two of the advanced pupils, visited the largest Protestant towns in the Province, and held public meetings and examinations of the pupils at each place. At all of these places the greatest interest in the work was shown by the public. Collections to defray expenses were taken up at the close of each examination. A very enthusiastic reception was given us at Quebec city, where three of the pupils resided and took part in the examinations. A subscription was immediately taken up to provide the Institution with a printing-press and founts of type by a few friends in Quebec, and the handsome sum of \$267.53 was handed to the secretary-treasurer.

During the following session Miss Clara Bulmer was engaged as an assistant teacher, and to instruct semi-mutes in articulation, which relieved Mrs. Widd, the matron, of her duties in the school-room, and enabled her to devote all her time to her own family and the domestic cares of the Institution. A carpenter was engaged to instruct the boys in the use of carpentry tools, and the teaching of printing was undertaken by the

principal. The reports of the Institution and other matters were executed by the boys after school hours.

The first session of eight hours daily in the school-room having proved too exhaustive for the teachers and too wearisome to the pupils, the time in school was reduced to *five* hours for five days a week, and an hour a day was given to articulation with three or four promising pupils, and an hour twice a week was devoted to drawing. This change speedily showed beneficial results. The health of the pupils and teachers improved, and their intellectual progress continued to be quite as satisfactory as previously.

On the 20th January, 1873, the Governor-General of Canada, Lord Dufferin, and Lady Dufferin visited the Institution, and conversed with the pupils in the double-handed alphabet, much to their delight and surprise.

The board of managers felt the urgent need of larger and better premises for the Institution, as every year since the first public examination the number of pupils admitted into the small house used by the Institution exceeded 20, and on one occasion there were no less than 27, besides the principal, matron, assistant teacher, and two domestic servants, crowded together in the building, which could only comfortably accommodate 15 at most! Many applications for admission were refused or postponed. The difficulties of the board of managers in raising funds to meet current expenses were very great, the Institution having to depend for support on public subscriptions, the fees of paying pupils, and the \$1,000 grant made by the provincial legislature, which all together were never sufficient to keep the Institution from debt by current expenses. The salaries of the teachers (principal and matron included) did not exceed \$600 a year, and the utmost economy and frugality were practised in all expenditures. Still, the finances of the Institution continued in rather an unsatisfactory state. The managers tried from time to time to raise funds for enlarging the building, or to buy more land and build elsewhere. One lady manager, Mrs. C. J. Brydges, whose active benevolence is well known in Canada, managed with no small trouble to collect \$2,061 towards a building fund, and others of the board of managers exerted themselves in the same direction; but not much success attended their efforts on account of great financial depression at the time.

The census returns of Lower Canada were published in 1873-'4, and showed a total of 1,669 deaf-mutes—883 males and 786 females; but every attempt to find the number of those who were of Protestant parentage failed, and these returns proved of comparatively little value to the Institution. New cases of Protestant deaf-mutes continued to be reported to the principal and president of the Institution, but nothing particularly was done to induce them to enter the Institution on account of its financial condition and the want of proper accommodation.

Matters became worse in 1876, when failures in trade and financial depressions were universal. The Institution was without funds and much in debt. The prospects of a larger building and better times were to all appearance as far off as ever. The managers felt much discouraged, and to keep the Institution going the secretary-treasurer and the president advanced money from their private funds. As the dark cloud gathered over the prospects of the future of the Institution, and "while we were trying," as the worthy president of the Institution stated at the last annual meeting, "to make both ends meet, in the time of our great anxiety God raised up a friend to help us in the very way we wished—that is, to extend our efforts by means of a larger building—and put it into the heart of an old and respected fellow-citizen, Joseph Mackay, Esq., to give us a splendid piece of land, and to erect thereon at his own expense a stone building capable of accommodating 80 pupils and their teachers."

The corner-stone of this magnificent gift was laid on the 6th June, 1877, in the presence of a large number of ladies and gentlemen, on which occasion this kind and Christian friend of the deaf and dumb—who will ever keep his name in grateful remembrance—addressed the large assembly as follows:

"MR. CHAIRMAN, LADIES, AND GENTLEMEN: The Institution for which this building is being erected has had as yet a brief career of usefulness. Among its founders and friends may be numbered leading citizens of Montreal, besides ladies and gentlemen, and I think special mention should be made in this connection of our worthy chairman, Mr. Charles Alexander; our secretary, Mr. Frederick Mackenzie; Mr. Thomas Cramp, Mr. Andrew Allan, Mr. Dougall, senior, who is always doing good wherever he goes, Mr. Widd, the principal of the school, as well as the governors and managers, who have done good work. The work of the school was commenced in 1870, with

sixteen pupils; the largest number yet in attendance was twenty-five, during the session of 1874 and 1875. The total number connected with the school from its formation is forty-one; some of these have continued through several sessions, and others have remained for only a few months. Of the twenty-two in attendance last session, seven have paid full fees, five partial fees, and ten were free pupils. Of the education given, it may be sufficient for me to say that it is under the able and judicious direction of the principal and his assistants, and embraces intellectual and spiritual culture, as well as instruction in several of the useful arts of life. The pupils are prepared, when they remain a sufficient time in the Institution, to make their way in this world, and have their minds and hearts turned to the higher realities of the world to come. What a blessing to the afflicted! And thus the founders and supporters are made a blessing, as stewards of God's bounty. The government of our Province has given a small annual grant in aid of the Institution, but its support has been chiefly drawn from private benevolence. Feeling deeply the importance and value of the work done, and wishing to promote its success and extension, I resolved some time ago, as announced in a letter addressed to you, Mr. Chairman, on the 24th of November last, to erect this building, and to place it and the grounds attached to it in the hands of trustees, to be used by them and their successors for the education of the Protestant deaf and dumb of this Province. Several conversations with Mr. Widd, who spoke of the immediate necessity of larger buildings, and the difficulties in obtaining funds, led to this decision, specially when on mentioning it to a relative, the reply was 'Why not do it yourself?' I only add, that I trust and pray this building may be completed without any accident or untoward incident, and be carried to a speedy and successful completion; and for years and generations to come the Institution may, through the Divine favor, prove a source of manifold blessings to the afflicted class whose good it seeks, and may never lack generous, warm-hearted friends, and wise and godly instructors to carry on the work."

The board of managers have resolved, as a token of their gratitude to Mr. Mackay for his noble gift, to change the name of the Institution to "The Mackay Institution for Protestant Deaf-Mutes." The new Institution is expected to be ready for occupation in the fall of 1877. It is being erected on one of the most picturesque sites on the Island of Montreal, commanding a view of the St. Lawrence, the mountain, being visible from so many points, being situated on Cote St. Luc road. It was originally intended to erect a building to accommodate about 50 pupils, but after much careful thought and study Mr. Mackay decided to construct a much larger building, to accom-

moderate from 80 to 100. The style of the building is Gothic, having four façades of rock-faced courses, with trimmings and openings, water-table belts, courses, and bands of cut stone. The building will be 95 by 50, and three stories in height, having a well-elevated basement and mansard roof, ornamented. There are two towers, one at each end, and the main entrance is in the centre, with a handsome flight of stone steps, portico, etc. The basement is 10 feet high; the floor being level with the ground, will afford abundance of light and air. There are three entrances; one on the north side for baker, butcher, etc., and one for the girls and one for the boys to the play-ground, with doors opening into the hall and wide corridor, and refectory 43 by 20, with openings on three sides, with serving-room, teachers' dining-room, kitchen, scullery, laundry, larder, cook's pantry, store-rooms, lavatories, fuel cellar, and two boilers for heating the building with hot water. The ground floor will be 15 feet high, and will contain an octagonal vestibule 12 feet in diameter, opening to a hall 20 by 14, having a handsome staircase six feet in width in the centre, and two returns of four feet. On the left are two rooms, a class-room 37.7 by 25, and the boys' recreation-room 37.6 by 16. Both these rooms can be made one for meetings, etc., by sliding the doors out of the way which divide them. On the right is the office and board-room, with safe, 16.6 by 16, and teacher's room, 18 by 16, and corridor between them, with staircase and private entrance leading into the girls' recreation-room in front, 20 by 16, and in rear a class room 19 by 16. The second story will be 12 ft. 6 in. high, and will contain a library 18 by 12, two bedrooms or dormitories, each 16 by 16, and ten bedrooms, each 11 by 16; girls and boys' lavatories, hall in the centre, with corridor 8 ft. in width, and staircase at each end. The third story will be 12 ft. 6 in. high, and will contain dormitories, hospitals, and lavatories, nurse's rooms, galleries, etc. To secure thorough ventilation and warming, the ventilating and smoke flues, each 3 by 2 ft., are carried up through the centre of the building, with register at the floor and ceiling on each story. The heating apparatus will consist of two of Spence's hot-water boilers, connected so that they can be worked separate or together, with coils in all the rooms, halls, corridors, dormitories, etc. The work, which is of the most substantial character, was designed and is being carried out under the superintendence of John James Browne, a Montreal architect.

THE BRITISH CONFERENCE ON THE EDUCATION OF THE DEAF AND DUMB.

BY RICHARD ELLIOTT, M. A., MARGATE, ENGLAND.

THE Conference of Head-Masters of Institutions and of other workers for the Education of the Deaf and Dumb held its first meeting in the rooms of the National Social Science Institution, 1 Adam street, Adelphi, Strand, on Tuesday, July 24, at 11 A. M.

The proceedings commenced by the chairman of the committee of arrangements stating that that committee unanimously recommended that the following gentlemen should be elected as officers of the Conference: HUGH BIRLEY, Esq., M. P., president; Dr. D. BUXTON, vice-president; Rev. S. SMITH, treasurer; Mr. R. ELLIOTT, honorary secretary.

The appointment of the above-named officers having been confirmed, the dean of the Chapel Royal, Rev. F. GARDEN, on the invitation of the chairman, repeated the Lord's Prayer.

The chairman, in opening the meeting, adverted to the fact that the present was the third meeting of the kind that had taken place in this country, the last having been held in 1852. He believed such a meeting as the present would do much to promote the moral and physical welfare of deaf-mutes. He referred to the long acquaintance he had had with the work now under consideration and the interest he felt therein, and trusted the discussions which might take place would help forward the scientific part of the work. He referred to the State aid it was proposed to give to this branch of education, and said he had made it a subject of careful consideration, though he had not quite made up his mind on the subject, and hoped for the expression of opinions from the present meeting. While admitting the necessity of educating the young, he would not forget the moral condition of the educated.

Mr. R. ELLIOTT stated the course which had been arranged for the carrying on of the business of the Conference, and after reading a letter from Dr. GALLAUDET, president of the National Deaf-Mute College at Washington, in which he regretted his inability to be present, said that about 30 gentlemen had accepted honorary membership and 50 membership. He was glad to see that nearly all the latter were present.

Dr. BUXTON (principal of the Liverpool School) then read his

paper, giving a general statement of the objects of the Conference. In referring to the points in dispute between the systems of instruction which had come into rivalry, he deprecated any approach to animosity in the discussions, and urged that there was room enough for all. They came to speak, not from knowledge learned from books, but from the point of actual experience. He did not look upon the diversity of signs as a source of much difficulty in ministering to the adult, and called attention to the fact that those on whom the influence of the hearing mind had been brought most effectually to bear are the best of their class. He spoke strongly as to the difficulty of obtaining suitable persons to engage in the work of teaching, on account of the various drawbacks to be met with in the position of a teacher.

REV. WM. STAINER read a paper on the advantages of small numbers in day-classes over large numbers in institutions. He related the experience that had been gained in the "Board Schools" of London, and contended that they did their work more effectually on their present plan than they could under another. He had 120 children in attendance between 3 and 13 years of age, some of whom were boarded for a small sum in homes.

MR. FOULSTON, of Leeds, addressed the meeting, upholding the establishment of institutions for infants.

MR. PATTERSON (head-master of the Manchester Institution) objected to children being taken away from home or instructed at an earlier age than 7 years. He believed with deaf and dumb children it forced the intellect, and did great harm to their after progress.

MR. SLEIGHT (head-master of the Brighton School) concurred with Mr. Patterson. He drew a distinction between the deaf and the hearing child, and contended that they should take the years of a deaf child's education at a period when their faculties were most matured.

MR. SCHONTHIEL and Mr. C. RHIND agreed, in the main, with the former speakers.

After a recess, the discussion was resumed by Mr. R. ELLIOTT, (head-master of the Margate Branch of the London Asylum,) who called attention to the fact that the system of day-schools had been tried with very little success in France and Prussia. He quoted the almost universal practice in favor of institutions,

and thought that Mr. Stainer had failed to establish his case. There was no possibility of efficient classification in such small centres, and he referred to the possibility of irregular attendance and the case of country children whom such a system could not reach.

Mr. HOPPER (head-master of the Birmingham School) and Mr. HOWARD (head-master of the Yorkshire Institution) followed, contending that institutions had great advantages over schools.

Dr. BUXTON stated that his school was partly a day-school, but he did not find the mixture of the day scholars and boarders at all a happy arrangement.

Mr. A. LARGE (head-master of Donaldson's Hospital, Edinburgh) said that in his school, where the deaf and hearing mixed out of school hours, the former class were not benefited intellectually.

Mr. BARRETT (of the London Institution) said that, in 1871, but 45 deaf and dumb children between 10 and 15 years of age in London were not at school in Kent Road.

Mr. VAN ASCH said that at Rotterdam the boarding-out system was successfully adopted, but then it should be remembered that the system of instruction there (articulation) favored that plan.

Mr. STAINER said the attendance in the classes of the London day-schools was as good as that of ordinary children.

Mgr. DE HAERNE (member of the Belgian Parliament and director of the Catholic School at Boston Spa, Yorkshire) then read a paper on the means of bringing all the deaf and dumb into the institutions. He first of all considered the moral means, laying stress upon the religious feelings of the parents, which should be consulted, and the proved aptitude of the intellectual instruction received, as well as entire publicity as to everything connected with education. The material means, too, were important; a good and sufficiently rewarded staff, a due provision for education apart from the means of the parents, enough schools, and, above all, compulsory education. But the latter measure would be needless with a proper provision for education made by the government. He then entered upon a consideration of the state of deaf-mute education in various countries of Europe, showing that in Belgium, where complete provision was made by the State, the highest percentage of inmates was found in the schools, and contrasted it with our own country, where only half are at school who should be there.

Mr. BARRETT gave statistics from the census of 1871, showing that at that time there were over 500 children who should have been at special schools in England alone, for whom no provision was made.

Mr. SLEIGHT detailed the agencies which were at work, and which succeeded in bringing the children into schools, and said every deserving case which presented itself was benefited.

Mr. FOULSTON said he had never known boards of guardians to refuse the cost of education.

Rev. Dr. AIKMAN, of Glasgow, said that in Scotland, although they had a compulsory law, there was no provision made for the deaf and dumb. This defect they hoped to remedy.

Mr. MELVILLE (Llandaff) said the great defect was in the want of knowledge on the part of the public of the real condition of the deaf and dumb, and this often led boards of guardians to refuse to pay the cost of pauper education.

Rev. S. SMITH (chaplain and secretary of the Royal Association in Aid of the Deaf and Dumb, London) had always used the expediency argument with boards of guardians, telling them it would pay them better to educate their deaf and dumb children.

Mr. R. ELLIOTT said that, notwithstanding the exertions of the benevolent persons spoken of, we had still large numbers uneducated. He thought the first consideration should be the children. It should not be left to the circumstances or feelings of the parents whether the child were educated or not. The power of educating him should exist irrespective of these.

Rev. Mr. WALSH (Catholic Institution, Dublin) described the complete agency that they were able to bring to the work in Ireland, by which, from the census, they knew of every child deaf and dumb in the whole country. He urged the education of public opinion on the subject.

SECOND DAY.

HUGH BIRLEY, Esq., M. P., took the chair at 11 A. M.

B. ST. JOHN ACKERS, Esq., (barrister-at-law,) read the first paper, on the German system of educating the deaf and dumb.

Mr. ACKERS, after detailing the sad circumstance—the deafness of his own daughter—which led him to take an interest in the subject, said he had travelled in many countries to test the systems and their results. He met and answered the vari-

ous objections which had been urged against the system, and maintained that the German better answered the necessary purposes of life, with the great proportion of the deaf, than other systems; having, too, an important bearing on the health of pupils from the use it made of their vocal organs. He insisted, also, on its importance to the poor, deprecated the association of the deaf and dumb by marriage, and desired that rather than form them, as he accused the French system of doing, into a body apart from the speaking world, they should be absorbed into general society.

Mr. R. ELLIOTT (Margate) read a paper on the same subject. He defined the German system as being the one which taught mainly by reading the lips of a speaker. Both systems used "natural" signs; but what were "natural" signs? for they must be, to some extent, conventional before they could be available. He considered lip-reading as an instrument of instruction, and insisted that, as a great part of the words of language showed no visible peculiarities, therefore it was necessarily imperfect, and could not make up for the want of the voice. If children's faculties were to wait for development until reached by so tedious and unnatural a process they were much to be pitied. He thoroughly believed in the capability of many of the deaf to articulate plainly. His own experience of 20 years had taught him this. He then considered the investigations into the present subject which had been made by various "experts," mostly official. He laid particular stress upon an exhaustive inquiry in the European institutions made by Dr. Gallaudet, of Washington, which, as well as the others, was decidedly opposed to the principle of the German system. He looked forward to a blending of the favorable points of the opposing systems.

Rev. S. SMITH then read a paper on "The Combined System" of teaching. After recognizing fully the weight which attached to the testimony of Mr. Ackers, and the motives which actuated his researches, he thought that gentleman had not sufficiently looked at the requirements of the adult portion of the deaf and dumb. He also noticed the indefiniteness of lip-reading as compared with dactylology, and quoted from Mgr. De Haerne, that the suppression of signs was "contrary to nature, and most inhuman," and also a decided testimony in their favor from Herr Kruse, long a teacher in a German school. The

slow progress in the early education was noticed. He spoke in favor of dactylology, and of combining articulation and lip-reading with that art. His main point in favor of the retention of signs was their suitability for the ministrations of religion, and for the purpose of addressing bodies of deaf people.

Miss HULL (Kensington) then read a paper, in which she detailed her experience as a self-taught teacher, who had begun her work on the lines of the combined system, which she had now entirely discarded in favor of the exclusively German or oral method. She gave as the result of her experience that as an instrument of instruction lip-reading was, except in the two first years of school, more efficient.

After a recess, the discussion on the papers read was opened by—

Mr. HOPPER, who from the course of a very long experience, in which he had taught many persons to articulate, still found the method to fail of complete success. He himself had visited many continental schools in which the highest results of the system were shown, but the results by no means confirmed the success which had been claimed for the system. He desired also to notice an inconsistency, as he thought it, in Mr. Ackers' pamphlet, in which, after claiming that any one could teach by the system, he yet thought it necessary to have a school for training special teachers.

An address by the Rev. T. ARNOLD (Northampton) in favor of the German method, by which he had trained a youth to pass the ordinary Cambridge local examination, was read.

Mr. SLEIGHT (Brighton) had passed pupils, taught under the sign system, in the Society of Arts examinations. He also had visited the best continental articulating schools under favorable circumstances, but could not say the results they showed were at all convincing. He thought it was in vain to expect that four senses could ever do the work of five.

Mr. VAN ASCH (London) wished to correct some of the extravagant expectations which had been claimed for the German system of teaching, and said that professional advocates were not so loud in asserting its nearness to perfection as non-professionals were. He himself did not discard any method which aided in progress to the end he had in view.

Mgr. DE HAERNE spoke in favor of the combined system; those, however, who were incapable of articulation, he taught

by signs. Signs were allowed to be more effectual for religious service. But of late years the two systems had been coming nearer and nearer. He advocated signs for the benefit of the blind and deaf and dumb, of whom there were at least 300 in Europe.

Rev. G. A. W. DOWNING, (chaplain of the Association for the Deaf and Dumb in Manchester,) in answer to the remark that the French system promoted intermarriage among the deaf and dumb and therefore perpetuated deafness, said that statistics he had collected showed that in only 4 per cent. were the deaf and dumb the product of such marriages. His own pastoral experience did not confirm the fact, as stated, that consumption was more rife among the deaf and dumb than the hearing. He noticed the fact that deaf and dumb people had risen to eminence when taught by signs, and instanced a deaf and dumb barrister.

Mr. CHARLES RHIND, (now a missionary to the deaf and dumb of London,) as a late master of several schools, had successfully taught articulation along with the sign system of teaching.

Mr. LARGE detailed his experience in Donaldson's Hospital, where articulation was successfully taught; but it appearing that it was not made use of in after life, it was discontinued.

Mr. NEILL (head-mater of the Northern Counties School) had been engaged many years ago with Mr. Anderson of Glasgow and Mr. Charles Baker of Doncaster, and they had very successfully taught articulation, but their pupils had given it up after leaving school.

Mr. G. F. HEALEY, a deaf gentleman of Liverpool, maintained that the intermarriage of the deaf and dumb did no harm.

Mr. THOMPSON (head-master of the Glasgow Institution) had had for the past three months a class in his institution taught orally, with encouraging results. He believed that 25 per cent. of the deaf and dumb might be taught successfully by that method, but they must be kept separate from those taught in the ordinary way.

Rev. Mr. WALSH, of Dublin, agreed with the views maintained in Mr. Elliott's able paper. He asked how religious instruction was to be given in the early periods of instruction without signs. If the deaf and dumb were educated to the extent of understanding those in the outside world, then they should be transferred to the hearing and speaking school. He thought

on a technical question the experience of experts should be taken, and although we had searched Germany for a better way he did not hear that those who followed that system ever came here to see what we could do.

Mr. B. H. PAYNE (a semi-mute, principal of the Swansea Institution) thought the wishes and experience of the deaf and dumb themselves should be taken on the point. They were, as he was, in favor of the sign-language, which he spoke of in glowing terms.

The Conference then closed for the day.

THIRD DAY.

The discussion on the German system was resumed, under the presidency of Dr. BUXTON, by—

Mr. A. KINSEY, who detailed the results of his investigation and study of the system in Germany, made with the view of qualifying himself to take charge of a college for training teachers of the deaf on that system. He went, unprejudiced in favor of any system, as he knew none, but had, from actual practice and a study of the literature, come to a conclusion very strongly in favor of the German system.

Rev. WM. STAINER addressed the meeting in favor of the combined system.

Mr. J. HOWARD (head-master of the Yorkshire Institution) had, as the result of a visit from Signor Balestro, carried on a similar experiment in his school to that mentioned by Mr. Thompson at Glasgow, and with favorable results.

Rev. Mr. STURDEE (a missionary of the Royal Association in Aid of the Deaf and Dumb, London) spoke of the results of the German system, as shown by the pupils of the "oral" school, after instruction. He said they seemed to lose their speech, and returned to dactylology and signs; and the testimony of his experience and that of their parents was that they were not understood.

Mr. SCHONTHEIL (of the Jews' Deaf and Dumb Home, Notting Hill) did not desire that the hands should be fastened by any system, but claimed entire freedom to employ the best means, and utilize the good there was in every system. He believed children were best taught in special schools where they spent their whole time. He then detailed the system of instruction he followed in his school.

Mr. A. PATTERSON disclaimed, on behalf of the present teachers, the responsibility of the number of uneducated deaf and dumb in the country. They took in all who were brought to them.

Mr. BARBER read extracts from Braidwood's writings, showing that the early system adopted here differed but slightly from that now introduced from Germany.

Mr. R. ELLIOTT said he was at a loss to see what difference there was in principle between his own views and practice in the large institution over which he had the honor to preside and that of those representative German teachers they had heard that day. Their defects were due to want of time—to the short period allowed for education. But, considering all disadvantages, he thought the present institutions did a great deal.

Miss HULL briefly replied, claiming an earnest desire for the spiritual welfare of her pupils, which she did not think suffered under the German system.

Mr. ACKERS made a lengthy reply to the various criticisms on his paper and the German system. Mr. Elliott had asked him how the guttural and nasal and other non-apparent sounds were to be understood by deaf people. There was an answer to that, but that he should leave to professional people, merely saying that he had found in every country people were able to read from his lips, which were certainly as difficult as those of any one to read from. He disclaimed any idea of hostility to existing schools. He also said that religious services were found to be not impossible by the oral method, and took the testimony of Dr. Gallaudet that those educated under the French system could not, in nine cases out of ten, write their language with grammatical accuracy. He also said it was difficult to say who were the authorities who should be considered as authoritative of the German school. In reference to Mr. Hopper's objection, he would have found a sufficient answer a little further on in the same pamphlet. He thought Mr. Large's statement showed the weakness of the combined method. He thought there was scope enough for the two systems in the country.

The Conference then took a recess.

On reassembling, Dr. Buxton said he desired the fullest extension, as he believed there was the widest field for the increased instruction of the deaf and dumb. He was no opponent to any

system ; he was the friend of all. The system that had produced a gentleman like his friend Mr. Healey could not be called a failure. He thought the exponents of both systems might congratulate themselves on the great advance they had made in the knowledge of the subject during the last few years. Many exaggerated statements were made, but were now corrected. He called attention to the fact that many pupils of a past generation of teachers in this country could speak intelligibly. He looked to the Conference to show the public that as the general education of the country was improved so ought also to be the education of the deaf and dumb.

Mr. PATTERSON then read a paper on "Some Defects of British Institutions."

He said that the organization of our school-rooms was open to improvement, and that class-rooms for each class were a better arrangement. He advocated more classification, and laid a great deal of our defects to the stinted remuneration of the staff of teachers. The institutions suffered, too, from the divided interests of the master and matron, and the undue share of power which committees are apt to give to the domestic rather than the educational interests of the school.

Mr. R. ELLIOTT then read a paper on "The State and Deaf-Mute Education." He called attention to the philanthropic and educational legislation of the past few years, and contrasted it with the utter neglect which had been shown to the wants of the, intellectually, most destitute class of all, the deaf and dumb, showing the entire forgetfulness which had been shown for their needs. He felt so convinced that this would not last long that he feared they might shortly have to devise a means of shelter from the undue warmth of legislative zeal to supply long neglected deficiencies. But one-half the children are under instruction who should be, and this was in unhappy contrast to the state of other countries where the State did not neglect its responsibilities to this class of persons. In America, out of a smaller total, there were double the number under instruction. He instanced other countries far in advance of our own in this respect. Although he welcomed the action of the London School Board, he could only look upon the provision they had made as inadequate to meet the real necessities of the case. He hoped the government would work in harmony with existing agencies and supply their deficiencies, trusting Mr. Wheel-

house's well-meant bill would be received with favor by Parliament. With regard to inspection, we might trust to the sense of fairness of the government not to appoint one as examiner who knew nothing of the work he examined. Then he could not conceive any teacher objecting to a test which is now universal in its application to work done. With a sufficient provision made, most of the difficulties we had to encounter would vanish.

A discussion on the two papers followed, in which Mgr. De Haerne, Rev. Mr. Sturdee, Messrs. Large, Rhind, Rev. Mr. Downing, Mr. Bessant, Mr. Sleight, Rev. Mr. Walsh, Rev. S. Smith, and the chairman took part, all agreeing unanimously in the view of the necessity and justice of State aid for deaf and dumb education.

A permanent committee for the purposes of any future Conference and an editing committee for the report of proceedings were appointed.

Mr. ACKERS proposed a vote of thanks to Mr. ELLIOTT, to whom, as honorary secretary, the Conference owed its organization and inception.

Votes of thanks were also accorded to the readers of the papers, to the president and vice-president for the able manner in which they had presided, and also to the National Social Science Association, for their kind co-operation and agency in furtherance of the objects of the Conference.

FISHER AMES SPOFFORD.

BY ROBERT PATTERSON, B. A., COLUMBUS, OHIO.

THERE is probably not material enough at our disposal for a complete biographical sketch of Mr. Spofford, yet we feel it is fitting that his memory should be preserved in the pages of the *Annals*, as he was no common teacher of the deaf and dumb. He was, indeed, a genius in his way; he well understood the art of training beginners, and as the elder Dr. Peet once said to a relative of his, "He could take the mute in the rough, as it were, and fetch him out to the light with wonderful facility."

Fisher Ames Spofford was born at Bucksport, Maine, in June, 1808, of an English family which could trace its ancestry back five centuries. A few months before reaching the third year of his age he fell a victim to a disease of the brain, from which he

rallied, but with the seal of silence set on his organs of speech and hearing. He was admitted to the American Asylum as a pupil in October, 1819. He was then a small white-headed boy, bright and full of life. He soon developed such aptness to learn that his progress excited the admiration of the principal, the Rev. Dr. Thomas H. Gallaudet, who engaged him as a teacher in 1828. This position he relinquished in 1833, and turned his attention to art. He went to Boston, and took lessons in portrait painting at Harding's rooms. Having attained proficiency, he adopted it as a profession for several years. When the invention of M. Daguerre began to turn the tide of the trade, he laid aside his brush.

In 1844, Mr. Spofford received the appointment of teacher in the New York Institution. Here he achieved such remarkable success that upon Mr. J. Addison Cary's appointment as superintendent of the Ohio Institution, in 1851, he was offered a situation there, which he accepted. Dr. Peet, speaking in his Annual Report of Mr. Spofford's retirement, complimented him in the following words: "Mr. Cary took with him Mr. F. A. Spofford, a deaf-mute of remarkable talent, as an instructor, whose zeal, fidelity, and tact during several years of service in our Institution had repeatedly elicited the commendation of the president of the board."

Mr. Spofford taught in the Ohio Institution for seventeen years with, as Superintendent Fay said, "rare efficiency." We might here note down a few reminiscences to illustrate his influence over his pupils. It was his habit to come into the classroom with a sunny face, go to the closet to change his coat for a gown, and encase his feet in a pair of slippers. He would look around into our faces, and if his keen eye detected a cloud hanging over any of our countenances he would come up to us, take our hand in his, and press our head against him, inquiring kindly if we were sick, or what ailed us. Deprived, as we were, of the many little attentions which were lavished upon us at home, we could never feel his caresses without experiencing a sensation of delight. He constantly impressed upon us his desire that we should regard him as a father, and go to him in our troubles. How it would provoke his temper if we reported that we had received ill-treatment from the "big outsiders," and how tenderly he would himself take us to the hospital when we were sick, and see that we were properly cared for.

His heart was always in his work. Industrious and energetic, he would not overlook indolence on our part. If we proved refractory, we were apt to feel the rod. However, we were chary of giving him occasion to call it into requisition. Giving us short lessons, he made us feel it our business to get them thoroughly. It was a rule with him not to let us advance until he was satisfied that we had comprehended the meaning of every word. Skilful in the use of signs and strong in resources, his valuable experience enabled him to penetrate to the recesses of our imprisoned intellect and lead it forth to light and to liberty. Every step we gained seemed a sufficient reward for his exertion. Severe and strict, he always kept his eagle eye upon us, as if watching the steam-gauge of our mind. The moment symptoms of restlessness and lassitude were apparent, the brow grew smoother, and the eye relaxed its steady watchfulness and sparkled with the play of thought. Some of our peculiarities were then imitated with a finesse which tended to convulse us with laughter, and make us feel fresh and ready to go on with our work in a few minutes. It was his delight to entertain us, first, with short humorous stories, which he would request us to repeat. Perched on his high oaken chair, with his elbow on the writing-board attached to the arm of the chair, resting his chin on his thumb, with the forefinger on his Roman nose, he would eagerly watch us go through the story. When we gave evidence of having taken in the fine points, his enthusiasm would bring him to his feet to pat us on the back. When our mental powers had attained sufficient vigor for the comprehension of Oriental stories, he applied, as it were, the match which was to give to our imagination its fire, its life. With graceful motions of his supple limbs, with wonderfully varying expressions of countenance, he would transport us to scenes of surpassing beauty and magnificence, lead us to glittering palaces and through jewelled apartments, usher us into the presence of majestic princes, clad in regal richness of dress, and let us into the secrets of the genii. As a lecturer in the chapel, he had the faculty of riveting our attention, from the beginning to the end, with his dignified signs, lucid expositions, and apt illustrations. He not only put his thoughts and feelings into graceful signs, but he also acted them—he breathed them.

Mr. Spofford's use of signs was extraordinary. There was a

dignity, a grace, and a force about it peculiarly his own. He imitated no one. He created models rather than followed them. Dr. Harvey P. Peet, whose own signs were generally admired and praised, remarked, "Spofford is the best natural sign-maker I ever met with." In his younger years, Mr. Spofford gave evidence of being a natural actor of no mean power. He often used his talents for the amusement of his friends, and thus acquired the sobriquet of "the mute Garrick."

Mr. Spofford had a good command of the idiomatic forms of the English language and extraordinary clearness of perception. He, however, lacked the power of expressing his thoughts in a comprehensive style, which might have enabled him to publish the principles which established his reputation as a teacher, and which, we believe, would have been of no little interest and value to the profession.

In person, Mr. Spofford was above the medium height, rather slender than otherwise. He was erect and dignified in his carriage, notwithstanding a certain unsteadiness of gait. His arms and fingers were long, and impressed the beholder with the extreme suppleness and natural grace of their movements. His hair—dark, long, and thin—was habitually brushed over the ears. The striking features of his face were his Roman nose and his rather small but lustrous gray eyes.

Mr. Spofford was proud, independent, and, at times, impulsive and impetuous, but he was polite, honorable, and kind-hearted. He was of a reserved and retiring disposition, but when he made one of a party he was the soul and life of it. He had a great love of fun and mirth, and, with little effort, rendered them contagious.

In 1868, Mr. Spofford came into the possession of an independent legacy from a deceased brother, whereupon he withdrew from the work of teaching. He went among his relatives in New England and New York, to spend the remnant of his life in social enjoyments and in the gratification of his love for drawing and painting. Shortly afterwards, however, a gradual breaking down of his robust constitution began, and all medical aid failed to check it. As a last resort, he went to Clifton Springs, N. Y. For some time hopes were entertained of his recovery, until early last spring, when he was seized with a severe cold, which proved fatal. His two sisters, and his guardian, Richard P. Buck, Esq., of Brooklyn, hastened to his

bedside. Mr. Spofford was in the full possession of his faculties to the last moment of existence, and knowing the time of his departure was near, he said: "It is all well with me; Christ is very precious to my soul now."

Thursday morning, March 29, 1877, the spirit of Fisher Ames Spofford, which had fought the battle of life courageously against the prison bars of deafness, winged its flight to realms above, where, we believe, the joys of melody and knowledge shall increase throughout the cycles of eternity.

THE STEREOPTICON AS AN AID IN THE INSTRUCTION OF THE DEAF AND DUMB.

BY F. D. CLARKE, M. A., NEW YORK.

DURING the past school year the directors of the New York Institution have bought an excellent Stereopticon as part of their illustrative apparatus. The instrument was placed in charge of two of the teachers, and about fifty lectures illustrated by it were delivered to the pupils. The interest shown by all who have heard of it leads to the opinion that an account of the instrument, the reasons for its adoption, and the mode of using it, may be interesting to the readers of the *Annals*.

Within a few years past the beautiful art of photographing on glass has been brought to a high state of perfection; and by its aid the magic lantern, which had been so long regarded as a mere toy for the amusement of children, has been raised to the character of a scientific instrument, calculated to be of vast service in the instruction of youth and the entertainment of the family circle, or as a beautiful and refining exhibition to any intelligent audience.

In the education of youth the value of pictorial representations is known and appreciated as the most efficient mode of fixing ideas in the mind, and one skilled in the use of the stereopticon is able to illustrate many subjects which it would be impossible to explain otherwise, and can convey many lessons of vital importance in a most forcible manner. Often, too, the fascinating character of the exhibition gives a charm to what might without it be considered, by even a hearing audience, a "dry lecture."

I have observed that the average deaf-mute likes to acquire facts, but unless his curiosity is excited will not take the trou-

ble to overcome the difficulties of the English language in order to get at them. On the other hand, even stupid boys show wonderful improvement in language from attempting to gratify a strong curiosity by reading.

Now, if we could arouse this interest in their ordinary studies we could work wonders, and by means of the stereopticon and its accessories, properly used, we can do this.

The beautiful stereoscopic views on glass, now so common, in a good instrument can be exhibited on a screen twenty-five feet square, and with a perfect stereoscopic effect, seeming to stand out from the canvas in so life-like a manner as to make it hard to convince ourselves that all we see is on one surface.

The stereopticon is, in the principle of its construction, nothing more than the magic-lantern of our childhood : but so improved and elaborated by modern inventions as to be adapted to the production of the most beautiful effects of light and shade, form and color. By its means the most delicate picture of the artist can be thrown upon the canvas in all its original glow of beauty, with often the added effect of life and motion. Besides, the most wonderful and fairy-like dissolutions and transformations are effected, so that the beholder may easily imagine himself in the palace of the enchanter.

The instrument consists of two lanterns placed side by side, so that the picture from one can be thrown exactly upon that from the other, thus combining the two : or, if desirable, the two pictures can be shown side by side, instead of combined. By an arrangement of the pipes the gas can be gradually withdrawn from one lantern, and as gradually admitted to the other, the picture formed by one fading and that by the other growing brighter, giving us what is called "the dissolving view." The novel effect of "dissolving" one picture into another—the exterior of a building into the interior, a smiling summer landscape into a snow-covered winter scene, all in so gradual a manner as always to leave a picture before the audience—produces a magical effect that never fails to please.

Again, we can combine the two pictures. Thus the picture from a photograph of a statue shown with a single lantern is apt to look hard and cold, with its bright white back-ground. By means of the second lantern we can throw a colored back-ground on the screen, and on this show our statuary. Another very effective way of showing statuary is to bring the statue

formed by one lantern into an arched hall formed by the other. When well managed, this is perhaps the most pleasing way of showing statuary : but it requires more skill than the other. Again, we might have a landscape in one lantern, and falling snow, moving figures, etc., in the other. Many other uses for what we may call the compound picture will suggest themselves.

The first requirement for a magic lantern is a strong, steady light. For a parlor, where the pictures are only five or six feet in diameter, a good coal-oil lamp will do; but for a room as large as our chapel, the oxy-hydrogen light is absolutely essential to clearness and beauty. To avoid corrosion and frequent renewal, all metal parts should be nickel-plated, and the gas-jets should be made of platinum. For institutions situated near large cities, as ours is, it would be cheaper and more convenient to buy the gases compressed in cylinders, as sold for the ordinary street calcium light, thus saving some seventy-five dollars' worth of apparatus and an endless amount of trouble.

The light is condensed by a large lens upon the slide, and then passes through a combination of lenses to the screen. There must be suitable apparatus for moving these lenses in order to focus the image and make it distinct. These object-lenses must be the best of achromatic lenses, for if they were not, every line of the picture would be bordered by a colored halo, produced by the imperfect lenses, and there would be no distinctness in the pictures.

For our uses, which include many other things besides mere picture showing, one of the two lanterns is fitted with certain accessory apparatus, such as horizontal and vertical stages, to hold articles while being experimented on, mirrors to reflect the light in any direction where it may be needed, and tanks with glass sides or bottoms to show the phenomena of fluids. Such a stereopticon and apparatus cost us \$420.

By means of it we can show any picture painted or photographed on glass, many of the more important experiments in optics, heat, etc., and can give written descriptions from slides that we prepare by writing on well-cleaned glass, using a very fine pen and very thick water-colors. When we first began our lectures, we expected to have much more trouble in preparing our written explanations than we have experienced in practice. By experiment we have found this way of writing on glass as

simple and easy as any we have tried. With a little practice, to find out just when the color is thick enough, any one can write slides for the lantern in about twice the time that he could write the same matter on paper. India ink does not work well, as there is too much gum in it. Prussian blue flows readily, and sticks to the glass well. It is, perhaps, the easiest color to work with. If the blue color, which will show on the screen, is an objection, use burnt umber, burnt sienna, or Indian red. Chinese white also works very well, but is hard to read on the glass. All of these colors are opaque, and come out on the screen jet black. The glass for the slides is cut by our boys from broken pieces too small for any other use, and costs us nothing.

Gelatin offers another means of showing writing; but as it is harder to work on than glass, and is much more expensive, we generally keep it for pictures requiring fine lines. For these it is much superior to the glass. Another method of preparing slides that we have invented, and always use when we have anything that we expect to use frequently, is to print directly on the gelatin, using size and bronze powder. This gives us a very perfect slide, as the bronze powder is perfectly opaque, and the outlines of the letters very sharp. Ordinary printers' ink is not thick enough, and the printing does not come out as black as it should. We have a lecture on the Holy Land, prepared in this way, that gives us the greatest satisfaction. Type, the same size as that usually used on the *Annals*, does very well. Much smaller type can be used if extra space between the lines is given. We hire our ordinary slides from Mr. T. H. McAllister, of this city, getting them in the afternoon and returning them next morning, and paying only a small percentage of their value for the use of them.

This stereopticon is an excellent instrument, but we have two attachments to it which add very greatly to its value. The first of these is

THE MEGASCOPE,

or, as we often call it, the opaque-object attachment. With this attachment we can throw the magnified image of any small opaque object upon the screen. Thus the human hand, a living insect, or any ordinary engraving, map, or photograph can be shown immensely magnified. This attachment does not work satisfactorily in a hall as large as our chapel. The image

is formed entirely by reflected light, and is necessarily much dimmer than that made by the stereopticon. For a smaller hall it would do very well, and for a class-room it is invaluable, but in our chapel persons halfway back cannot always make out the details. With bright metal objects, such as watches, keys, knives, or small pieces of apparatus, it does splendidly. With light-colored objects it also does very well, the human hand, for instance, coming out on the screen eight or ten feet long and very distinct. Dactylology, given through this instrument, can easily be read in any part of a large hall, and generally delights the pupils immensely. This apparatus cost us \$25; but as it uses more than twice the amount of gas that the stereopticon does, it is not as cheap to use.

THE MICROSCOPE.

This attachment completes our apparatus. With it we can convert one lantern of our stereopticon into a powerful microscope, and give our pupils enlarged representations of all the wonders which the microscope reveals. The remaining lantern is then used for the written explanations. One advantage of this attachment is that the objects for it are mostly prepared at the Institution. The price is \$75. It is much harder to manage than the stereopticon, and will at first puzzle the uninitiated; but teachers of the deaf and dumb generally possess ingenuity or choose another profession.

Having thus given an outline of our apparatus, I shall speak of the more important studies, which are, or might be, illustrated by its help, and shall endeavor to show how this method of illustration excels all others.

THE SCRIPTURES.

It is obvious that many parts of the Bible admit of the most perfect illustration in this way. The catalogues of all dealers abound in views representing scenes in Sacred History, and if the exact subject needed cannot be found, a little patience and a moderate knowledge of drawing will usually furnish a very fair picture, traced on glass or gelatin, from some of the numerous illustrated Bibles or Bible dictionaries.

For example, take the account of the creation. Throw on the screen the statement in simple language that God created the earth, and at first it was without form and void, and that you will now show a picture representing something like it. Then show the picture, and after a sufficient time give a descrip-

tion of it on the screen, and so on to the end of the lecture. An hour spent in this way will give a much more perfect idea than twice the time spent in sign-making; for in a large hall the eye soon wearies of following a lecturer, especially if he uses dactylology to any extent.

In the New York Institution, the International Sunday-School lesson leaves are used by the older pupils, and it has been our habit to explain these by words, pictures, and maps, giving at least one picture to every verse. These pictures are nearly all prepared by the teachers in charge of the apparatus. We find these lectures add very greatly to the interest taken in the lessons, and though some of the lessons did not seem very well fitted for pictorial explanation, yet an entertaining lecture was made from every one of them.

By this method we give, besides ideas, a certain amount of simple, well-chosen language, closely connected with the ideas which it expresses; and this language is received entire, not mutilated by having words dropped out, as is often the case when the manual alphabet is used, from a momentary inattention on the part of the spectator.

HISTORY.

The illustration of this branch of education is so similar to that of the Scriptures, that it is not necessary to go over the ground and explain the *modus operandi* of giving a lecture. This study would be more valuable to any class of students if illustrated by the stereopticon; but it more than doubles its value as a means of teaching language to pursue the plan of given written lectures on the screen, interspersed with illustrations.

GEOGRAPHY.

The importance of this branch of study, both for its own intrinsic value and as an illustration of the use of language, hardly needs mention. Every writer, whether for the papers or in books, takes it for granted that the reader has sufficient geographical knowledge to know the localities referred to. Most instructors rank geography next in value to reading, writing, and arithmetic; while instructors of the deaf and dumb prize it especially as a means of teaching language.

At this Institution we are constantly annoyed by the want of large wall maps, globes, and other means of illustration. The largest maps, if they represent any considerable extent of

territory, are on so small a scale that it is a severe trial to the best eyesight to distinguish anything more than the most conspicuous parts, even in a class-room, while in chapel many of the pupils would not even be able to see anything with distinctness. In lecturing on this subject, enlarged images of any part of a map can be thrown upon the screen from slides prepared for the occasion by the lecturer, and by using a knitting-needle at the lantern any part can be pointed out with the greatest ease.

Our pupils are at present much interested in the Turkish war. Some of them are trying to study out the positions of the countries and cities mentioned in the papers. Without the help of a teacher very few can accomplish this. As a rule, the teacher does not have much time at his disposal, after giving proper attention to the regular studies of his class, and so in many cases the desired help cannot be given. An hour spent in chapel, with highly-magnified maps of the country and illustrations of the manners and customs of the people, made the geography of the seat of the war so clear to most of our pupils that they now understand it as well as many hearing people. This lecture awakened such interest that similar ones on the history of Russia and Turkey will probably be given this year.

That part of astronomy relating to the motions of the earth and moon, which is usually taught with geography, has been illustrated by the writer with a set of six or eight movable slides. The actual cost of these slides was only thirty-five cents, and yet they seem to him to explain the motions of the earth and moon, the proofs of the spherical shape of the earth, and the apparent motion of the sun so well, that if he could not replace them, many dollars would not buy them.

Another advantage of this method is that you can have your maps contain only what you wish to call attention to. If you are lecturing about rivers and mountains you can prepare a map which is not crowded with railroads, cities, and towns, county and township lines, and yet which contains all that you wish to show. If a map is too crowded it becomes confusing to any but an experienced eye.

TRAVELS AND BIOGRAPHY.

These may be treated in a similar manner whenever the occasion for them arises. For instance, we have taken our pupils on many an imaginary trip to Yo Semite, Niagara, the Centen-

nial, and other places of interest. Some of them who had spent a few days at the Centennial think our trip much better than theirs, as things were explained to them much more fully than could be done at a crowded exhibition.

Our Illustrated Life of Washington, delivered on the evening of his birthday, and copiously illustrated with scenes from his life and from the Revolutionary war, some of which were really works of art, was probably the most instructive and entertaining lecture we have ever had. When we closed with the poem on the American Flag, illustrated with six allegorical pictures, the patriotism of the audience became almost too enthusiastic.

ANTIQUITIES AND MYTHOLOGY.

At least a superficial knowledge of these subjects is considered necessary to a thorough education ; and though not in our course of instruction, a pleasant hour or two has been spent in illustrating them. It surprised us to see how much interest was taken in an account of the ancient engines of war, and of the siege of cities.

ARCHITECTURE.

The principles of this art could easily be taught in a few interesting lectures, which, followed by a series of pictures of the fine buildings of the world, would probably make a lasting impression.

THE NATURAL SCIENCES.

In speaking of these it is hardly necessary to say a word for the stereopticon. In the report of any scientific lecture we find constant allusions to images thrown upon the screen, and the lantern, or its equivalent, is now part of every perfect set of scientific apparatus.

PHYSIOLOGY AND ANATOMY.

Instead of trusting to the poor wood-cuts of school-books and the rather scanty supply of plaster models belonging to the Institution, we now have enlarged images from plates in the best professional text-books, as there is a large assortment of very accurately-colored photographs on glass illustrating this subject. With the microscope we use many of the objects themselves, the slides for which are nearly all prepared in the Institution. At the time of the Kentucky "meat-shower" it would have been very interesting to the pupils to have seen, under the microscope, a portion of the matter which fell from

the clouds. Specimens of microscopic life, whether animal or vegetable, seldom fail to awaken sentiments of awe in the minds of the young. The grand truth that the same hand which sustains the planets as they roll also fashions beings so minute that millions can exist in a drop of water, must bring closer home to every one the sense of man's dependence upon God.

The facts thus taught would not pass quickly out of mind. The writer remembers well how the theory of the circulation of the blood flashed in an instant into his mind, when a mere child, from seeing, under the microscope, the web of a living frog's foot, and having it pointed out that when the frog struggled the blood flowed more freely than when he was quiet.

BOTANY.

This study is daily growing in favor as a means of exercising the perceptive faculties of children, and some writers insist that it should be taught at a very early age. Teaching botany in the usual way necessitates much individual instruction, and the careful pointing out of minute parts and differences. With the stereopticon and microscope a hundred could be taught almost as rapidly as one.

CHEMISTRY.

Of this science, though peculiarly adapted to easy illustration, I will only say that with the cells connected with a well-furnished stereopticon and a few test-tubes most of the chemical reactions can be more clearly shown to a large audience than they are now, with ten times the amount of time and material, to a single class. Experiments involving precipitation or a change of color come out with most astonishing distinctness. A single drop of iodide of potassium added to a cell containing acetate of lead will produce what appears on the screen to be tons of iodide of lead. Crystalization can be shown in no other way half so well as in this. Those who have witnessed Tyndal's wonderful exhibitions in this science will readily admit this fact.

OPTICS.

Nothing can be done in this science without a strong light and a combination of lenses, and with these only the primary laws may be easily illustrated. In a dark room, with a looking-glass and lath, it is very easy to show that in reflected light the angles of incidence and reflection are equal. With a glass-sided

cell the laws of refraction are easily explained, and with a prism the spectrum and some part of spectrum analysis can be shown. One of the most gorgeous sights ever beheld is the image of the colored bands in the film of a soap-bubble when formed by reflected light, in illustrating the interference of light. In fact, no experiments are so beautiful and striking as many of those in optics.

HEAT.

Many of the phenomena of heat are so closely allied to those of light that, with the addition of a delicate thermometer, the apparatus used for illustrating the one will do for the other. Here, some way of magnifying the image of the thermometer becomes absolutely necessary. With one lantern of the stereopticon this can be thrown upon the screen, while the various experiments are performed with the other. Expansion by heat is easily shown in this way, as the change of size can be magnified as much as is desired.

ELECTRICITY AND MAGNETISM.

Those phenomena in which light is produced can nearly all be shown by arranging the apparatus so that the light produced is projected through the lenses upon the screen. By the use of the horizontal stage, the various attractions and repulsions of magnets and electrified bodies can be easily shown. The apparatus may be as delicate as desired, as a three-inch needle can be projected upon the screen twenty-five feet long.

ACOUSTICS.

It is probably useless to attempt to teach the deaf and dumb much about sound, but a single lecture, showing vibrations, the nodal lines in vibrating plates, etc., might be made very interesting even to them.

ASTRONOMY.

Like geography, this science can be very perfectly illustrated. Diagrams representing the motions of heavenly bodies, maps of the constellations, and representations of the telescopic appearance of the different objects in the heavens, can all be rented for an almost nominal expense, and give an accurate representation which can be obtained in no other way open to us. The fact that any motion in a single plane can easily be imitated by the lantern adds greatly to its value in explaining this science.

These are some of the subjects that are peculiarly easy of illustration by the stereopticon. Part of them, in fact, absolutely require its aid, or that of more expensive apparatus, if we wish to accomplish anything more for our pupils than a mere parrot-like ability to repeat the words of the text-book. There are many other points which will from time to time suggest themselves to a corps of intelligent teachers, and there is little danger of the instrument lying idle or degenerating into a plaything.

Many things that at first sight seem impossible to get upon the screen can, with a little ingenuity, be put there in a very effective way. In fact, there is nothing that we teach our pupils which admits of ocular illustration at all that cannot, by a moderate expenditure of time and money, be shown, in some way, upon the screen.

A photographic apparatus should accompany every stereopticon used in an institution. It would more than double the value of the instrument, and would be an excellent trade to teach a few pupils. At this Institution we have none now, but hope to be able to purchase one before long. The art has been so simplified by recent inventions that the difficulties of practising it have almost vanished. There are a few other uses for the instrument of which I would like to say a word. Saturday evenings should be made pleasant to the pupils, and the stereopticon is a ready means of doing this. At the same time, by holding it out as a reward, we have a powerful means of exciting a desire to behave well.

Sunday evenings, too, have to be provided for. A stereopticon lecture on some part of the Bible is an instructive and entertaining way of spending this evening.

In conclusion, allow me to suggest that if in any way we can manage to teach two pupils the same thing in the same time, and as well, as we now teach it to one, we save one-half the teacher's time, which can be devoted to teaching something else. With the help of the stereopticon we hope to do more than this. In fact, with its help, any one who, with pencil and ruler, can laboriously and slowly draw a picture, becomes the superior of a skilful free-hand artist without it. The writing, too, is a great deal easier to read than any that can be done on a black-board. Our letters are at least a foot high, and can be read with the greatest ease in any part of the chapel.

Dr. Peet is in the habit of saying that, after the stereopticon, the black-board seems almost good for nothing. He places a very high value on it as an aid to instruction, and wonders how we managed so long without it.

RECENT FRENCH PUBLICATIONS.

BY J. HUGENTOBLE, LYONS, FRANCE.

De l'échange du gaz dans la caisse du tympan. Par M. le Dr. LOEWENBERG. Paris: Duvall. 1877. (Mémoire présenté à l'Académie des Sciences par CL. BERNARD.*)

If the Eustachian tube becomes obstructed the gas contained in the cavity is modified by the change in pressure. The oxygen is rapidly absorbed, and is replaced by carbonic di-oxide. To re-establish an equilibrium of pressure within and without the tympanum affected, and to counteract the absorption of the oxygen, Dr. Loewenberg recommends the insufflation into the cavity through the Eustachian tube of air charged with carbonic di-oxide, or, in other words, air that has been breathed. Hydrogen would render the same service, being equally free from liability to absorption by the tissues, but it is less easy to obtain, and is somewhat dangerous, on account of the explosions which take place if it comes in contact with a flame.

The process described by Dr. Loewenberg is very simple, and is said to produce satisfactory results. The effect of a single insufflation lasts a considerable period of time, and the operation need be repeated only at long intervals.

Les Sourds-Muets en France and en Allemagne. Par M. MARTIN-ETCHEVERRY. Paris: Delagrave. 1877.†

In the first part of this work (pp. 1-120) M. Martin-Etcheverry discusses the deaf-mute, his education in general, and the methods employed to restore him to society. He shows how deeply we are indebted to the illustrious Abbé de l'Epée for the progress made in the instruction of deaf-mutes, not only by

* *On the change of the gas in the cavity of the tympanum.* By Dr. LOEWENBERG. Paris: Duval. 1877. (Memoir presented to the Academy of Sciences by CL. BERNARD.)

† *Deaf-Mutes in France and in Germany.* By M. MARTIN-ETCHEVERRY. Paris: Delagrave. 1877.

means of signs, but also by articulation. He describes the discussion between De l'Épée and Heinicke, which was submitted to the University of Zurich, and proves conclusively that the learned Frenchman understood the method of articulation quite as well as Heinicke himself.

In the portion of the work in which the author speaks of the methods employed in Germany, we find several important errors. While we recognize with pleasure the unvarying courtesy and respect shown by the distinguished director of the National Institution at Paris to his colleagues on the other side of the Rhine—a courtesy and respect which we would gladly see more widely imitated—we must protest with all our might against such a statement as we find on page 86, where he says that “in Germany, and doubtless in Switzerland also, the possession of good mental qualities is indispensable for the admission of young deaf-mutes into the institutions, and for this reason the number of those selected is very limited.” We assert positively that in Germany and Switzerland no deaf-mutes, *except idiots*, are refused admission into the institutions on account of mental incapacity; and *idiots* are refused in France also, and very properly, for they belong to an entirely separate class from deaf-mutes, and ought to be cared for in special and distinct institutions.

The second part of the work is a translation of the proceedings of the convention of German teachers held at Pforzheim in 1847, and of the “congress” of deaf-mutes at Dresden, in 1875. The Pforzheim proceedings are rather out of date; within thirty years many changes may have taken place. As for the Dresden “congress,” whose declaration in favor of the sign-language and condemnation of the German methods of instruction M. Martin-Étchevery triumphantly quotes, it may be said that the purpose of the “congress” was not educational, and that its conclusions ought not to be accepted as the expression of the sentiments of the greater number of persons interested in these questions.

A METHOD OF TEACHING COMPLEX AND COMPOUND SENTENCES.

BY SAMUEL PORTER, M. A., WASHINGTON.

IN the excellent recently published work, "Essentials of English Grammar," by Professor Wm. D. Whitney, there is given (pp. 189, 190) an example of a paragraph in two forms—one in the style of ordinary composition, and the other with the same matter broken up into the shortest possible separate sentences.

In one form it is as follows:

"I awoke one day. It was last week. It was six o'clock. I got up at once. I dressed myself. The sun was up. It was hidden by clouds. The morning was not very light. I walked into the garden. The grass was still wet. The bushes were still wet. The dew lay upon them. I saw a bird. The bird lay on the ground. It could not fly. It was wounded. Some one had hit it with a stone. I picked the bird up. I brought it into the house. I put it into a cage. I fed it. I tended it. It got well. I released it. It flew away."

The other form runs thus:

"I awoke at six o'clock one day last week, and at once got up and dressed myself. The morning was not very light, for, though the sun was up, it was hidden by clouds. As I walked out into the garden, where the grass and bushes were still wet with the dew that lay upon them, I saw a bird lying on the ground. It could not fly, because some one had wounded it with a stone. I picked the bird up and brought it into the house, put it into a cage, and fed and tended it until it got well, when I released it, and it flew away."

These examples are intended to serve as a model of a useful kind of exercise for the learner, in converting language from either of these forms into the other. Some examples for practice are given on pages 201, 202: among them the fable of the crow and the fox, in short, separate sentences; and that of the boy and the wolf, in one long, entire sentence.

The inquiry arises—and by way of suggestion to teachers and to the authors of elementary books may not perhaps be out of place—whether a method of this kind might not be employed with advantage in the instruction of the deaf and dumb to a greater extent than has commonly been done. It cannot fail to be found serviceable in any set lesson which has for its aim to teach the use of the relative pronoun, or of other connectives

which go to the making of complex and compound sentences ; and is equally applicable to participial constructions. Even an *if* may be made to bend to this method after a fashion,—as thus :—‘ It may rain. Then I will not go.’ Again :—‘ He might have fallen. Then he would have got hurt.’ We have, however, to use the word of relation ‘ then.’ Or, as involving two *if*’s, would be hard to explain in any such way. *Though*, in its more common meaning, could only be explained thus by means of ‘ but ’ or ‘ yet ’ prefixed to the second clause, or by appending ‘ in spite of that,’ or equivalent words. In most cases in which relations are to be expressed, as by words like *when*, *where*, *because*, etc., the relations may be readily inferred from the nature of the case without being explicitly signified, and may thus be supplied in the complex combination. In Prof. Whitney’s example we may observe “ though ” supplied in this way. While we have in the sign-language a means by which the relations that are to be expressed can be readily and clearly indicated, and in a manner more direct and intelligible and impressive than any way of explication by words alone, there may still be an advantage in presenting the ideas first in separate clauses, to which reference is to be made in the explanation by signs, and which are to be combined after this explanation is given.

The suggestion is offered whether the method here indicated might not, if persistently and thoroughly carried out, be made to yield excellent results.

It is to be remarked, however, that all artificial procedures like this, if made too much of, are liable to interfere with the natural process of acquisition, by which language may best be made to serve its purpose as language : namely, the way in which word combinations naturally come to the mind, each in its singleness as a total concrete expression, and the thought signified by a combination also comes to the mind in its concrete entireness as a thought. In the teaching of language, the excessive use of analytical processes should never be allowed to supersede the more natural and direct way of acquisition.

DO PERSONS BORN DEAF DIFFER MENTALLY FROM OTHERS WHO HAVE THE POWER OF HEARING?

BY MISS SUSANNA E. HULL, LONDON, ENGLAND.

MAN is not a creature of circumstance; that is, he is not a slave, even to the laws of nature. There is in him still, though dimmed and weakened, the Divine power of dominion over nature given to our first parents. The example of a strong swimmer has been employed to show how man subjects law to law. Fallen into water the human body ought to sink, in obedience to gravitation; but the man puts forth his will; he stretches his hands and swims; and, reaching the shore in safety, he triumphs over nature.

But it may be said this power is given to animals also. True, in this particular instance. But there are contrivances of human art which surpass the power of the swimmer's arm, yet secure the same result—safety in an element otherwise full of danger. Still, these also are only physical triumphs, to some extent shared by the instinct-taught animal world. The crowning triumph of man's power is the rising superior to infirmity, when mind fills the gap nature has left; a proof of her present wrecked condition.

High in this list of triumphs stands the power of education, particularly as applied to those who are blind or deaf. Here we have man as a discrowned king, deprived at least of one of the brightest ornaments of his crown, the largest province of his dominion. In the latter case, that of the deaf, the deprivation is so great that it bids fair to lose him the whole kingdom. Let us consider what a deaf child is—we speak, now, of one born deaf, one who has never heard sound.

Is he at all different from other infants? There is the same outward form, the same mind within, the same faculties as in others, lying dormant, indeed, as with all infants; but still there, waiting only the wakening power from without to call them into conscious being. Ah! here lies the difference; one of the entrances from without, one of the gates of knowledge, and that the chiefest, is fast closed. No power of physician, no skill of mechanical science has yet been found to open it.

But because one gate is closed must the mind within ever remain a captive? Or entering through the four gates left,

can we only hope to make a fractional being of the one child that is dearer to our hearts than all those more amply gifted? No! A thousand times, No! We will triumph. Why are we men; why have we brain and heart and love, if we cannot overcome in such a case as this?

Nature has closed one gate, truly; but she herself shall make up for it by doubly opening another.

What is the first consequence of the closure? The child is dumb. But the vocal chords are not injured, the speech faculty in the brain is perfect; we have but to fit a fresh key, and every ward will answer to our hand; the lock will open; the chain shall fall off and set the prisoner free.

Metaphor aside, the deaf are only dumb because they have not the power of imitating the mother-tongue through the ear; but if we call sight and touch to our aid they can soon be taught to apply their power of uttering vocal sounds so as to produce whatever language, English, French, or otherwise, we desire, by imitating the movements of the mouth and the vibrations of the vocal organs.

But we have heard it said that the mind of the deaf differs from that of persons who hear; that the language of gesture and sign is *natural* to them; that their thoughts flow in an inverted order, different from that of ordinary speech.

Now, we must be very careful here, for this point is very important.

It is a fact that the new-born deaf infant in no respect, save its closed ears, differs from one who hears. The deaf infant laughs and crows, screams and cries, as other infants. It makes known its wants by peculiar notes, well understood by the mother's ear. It stretches out its tiny hands and grasps at every surrounding object, acquainting itself by touch with the world around it, as other infants do. At what hour, then, does the mental difference between a deaf and a hearing infant begin? There is no such hour. But there does come a time when the child ought to speak and does not. The mind has grown and expanded; thought takes conscious shape, and there is the mental impulse to express it, only the ear cannot learn to imitate the sounds around, so a lower form of language takes the place of the higher—the language of sign and gesture. Not that this is more natural to the child, only that it is a point of necessity; failing the higher, it grasps at the next best in-

strument by which the imprisoned mind can come out and acquaint itself with that it longs after.

But oh, how infinitely lower is this instrument; how small, how very small are the supplies it can bring to the thirsting spirit within! Better than nothing, surely it is; but can we be content to take this poor imperfect tool to do the work that should be done, when a little more manufacturing skill would supply us with the very best?

Deaf children can be taught to speak: and the earlier they begin the better. The sooner we put out of sight that imperfect instrument of signs, the better. For, if not, it will grow into a habit of thought difficult to overcome, and most injurious.

Let us remember that any sign-language, the most cultivated and extended that exists, is, after all, but *the product of a few minds*. It took its starting-point from the uneducated deaf. It has been elaborated only so far as to enable men constantly associating with the deaf to communicate with them. It cannot pretend to be understood by any without this circle. It is incapable of transmission by writing or any permanent plan more intelligible than the hieroglyphics of Egypt.

Spoken language is the product of ages—the workmanship of many minds; one of the corner-stones of civilization and the crown of history. Indeed, without it, history, such as we have it, could never have been.

When, therefore, we give our deaf children a sign-language, we give them an instrument for expressing their thoughts, but a very poor and feeble one. We push them back in the world's history to the infancy of our race. They may, as French-system teachers love to boast, be understood, to some extent, by American Indians and other savage tribes! But shall sons and daughters of this nineteenth century be content with this?

It has been said the deaf naturally think in an inverted order of language. This is a great mistake. There is no *nature* in the case, only *habit*.

Of course, sign-taught pupils think in the order of the sign-language, and that happens to be inverted when compared with the English form of speech.

Let us hear what an unprejudiced writer* says on this subject:

* J. Peile, M. A., in his *Primer of Philology*.

“*Speech is an instrument of thought, and not a perfect one.* This conclusion is important, because speech has sometimes been identified with thought: and it has been held that the laws of speech, the principles which govern the production and development of languages, are the same as the laws of thought—logic. Hence have arisen many false conceptions of grammar. Grammarians have begun by laying down the modes in which men must think, and then proceeded to find in speech the necessary exponents of these modes.

“Thus, for example, it has been maintained that the instrumental case was invented to express the conception of a cause already present in the mind: the dative to denote operation, and so on. This is a great error. It may be conceded that some of the essentials of thought, subject and predicate, must find their exponents, whether separate or compounded together, in every sentence. *But, beyond this, logic should be kept out of grammar.* Grammar has its categories, its forms to express the ‘whence’ and the ‘where,’ etc., but these do not coincide with the logical categories, and they must be discovered in a way independent of these from the language itself. Every language has its guiding principles, and we can often give the reason why it has taken this or that particular form; when we cannot, we believe that there is some cause, though we, in our ignorance, cannot say what it is. *The fittest form makes its way into general use; there is no must in the matter.*”

The same writer, in another place, on the same subject, writes:

“In Chinese, the same word, according to its position in the sentence, will regularly do the work of a noun or of a verb; may mean good, or goodness, or being good; and no copula is employed or felt to be necessary. By change of position can be denoted the different relations which we denote by cases, or by the further help of prepositions: for example, ‘house man’ and ‘man house’ denote, respectively, ‘the man of the house,’ or ‘the man’s house.’ In this way *different ideas are expressed by different arrangement of the same radical words*; first comes the subject, then the predicate, then the object. This is so much our own practice that it seems quite natural to us. Only arrange the words on a recognized principle and all will be clear. But, then, do we always arrange our words so? Do we never put the object before the predicate or the predicate before the subject? We do: not regularly; still, not uncommonly. Yet no confusion arises when we vary. When Mr. Tennyson writes,

‘Rose a nurse of ninety years,
Set his child upon her knee,’ etc.,

we feel that ‘Rose’ is a verb, not the name of the nurse, though there is nothing in the word to tell us so, and though the ‘natural order’ is broken.

"It would seem, then, that in analytic languages neither distinction of form nor fixity of order is necessary for clearness of expression. Common sense supplies all that is wanting. Though our language were twenty times worse than it is as an exponent of thought, *habit* would make its usages clear."

Now, it is a curious fact that this very poem was given to some deaf children to transpose years before the book quoted from was written. These deaf children had been taught the "natural order" of the English language, *not* by signs. What was the consequence of their deafness in this passage? Well! *Not* that the inverted order was *natural* to them, but the rising of the very difficulty and confusion here deprecated. When they came to these lines they turned to their teacher with the question, "Is 'Rose' the name of the nurse, or the action that she did?" Of course they were told it was the name of the action, and the confusion disappeared; but its having arisen proved that the order of language is indeed a *habit*, and not a necessity of the mind or thought.

"Common sense" is here said to "supply all that is wanting," but the hearing person has more than common sense to guide him. He has tone, accent, inflection, emphasis, all these added, as any one can prove for himself by reading the lines carefully, with the contrasted sense of 'Rose' as a noun or as a verb.

But the great point we have come to is, that it is *habit* and not *nature* that fixes the order of our words as exponents of our thought. Is it not, then, of the greatest importance that a *habit* of arranging words in the order employed by the nation of which the deaf child is a member should be acquired as early as possible? One spoken language once acquired the road to any and every other spoken language is open. But this is not, and never can be, the case with sign-language.

Incapable of being committed to writing, and wanting, as it does, those nicer distinctions which spoken language possesses, it must ever fall behind in the race, and be the language of the few.

That the deaf can be taught to speak as we do, and think and communicate their thoughts in words such as we ourselves employ, the German system of educating the deaf proves. Can any one, then, forbid that those deaf children who can so be taught should profit by this boon, this gift of education, which all but fills up the loss nature has passed upon them?

There is another subject on which teachers of the deaf are apt to dwell, and in which they seek to prove that the deaf differ from others. That is the question of religious ideas, and ideas concerning the phenomena of nature, the causes of rain, lightning, death, and so on. What can they prove on this subject? Simply nothing. Nothing more than they would prove could they apply their tests to any uneducated child *shut apart* from its fellows from infancy to early youth.

The plan is to take a deaf youth after education has commenced, and question him as to his ideas on these points before his education commenced.

Now, setting aside the danger that the youth shall unconsciously give a false representation of hazy notions which scarcely amounted to thought in his mind, what could we expect in such a case as his? What does an uncultivated savage know, even when he has reached the age of manhood, of the actual causes of physical phenomena which study and science have revealed to us? What will an untaught hearing child conjecture in its innocence? Is it only a nursery legend that the snow is "Mother Goose plucking her poultry?" Is it not more likely it was once a childish saying, or the remnant of the belief of a nation's childhood?

A child *not deaf* when asked why she liked to look at the stars replied: "Because they are holes in the curtains of heaven, and I see God's glory shining through." Was this answer a bit nearer the truth than many of the ideas quoted of the deaf? No! Children and savages alike have to learn from others; it is no natural process; neither is it with religion.

If man of his own unaided reason could have "sought out the Almighty to perfection," where would have been the need of a revelation? Was it in vain that the chosen people were taken apart from others, and educated by a train of events and circumstances the most marvellous we can imagine? If there had been no need of education, why this elaborate training, this gathering in of the elder brethren till the whole family of earth was ripe for instruction? Truly, it was that the Almighty had willed that man should be the keeper and trainer of his brother-man; that evermore, till this life's dispensation be over, there should be fathers and children, and that the younger should seek to the elder for instruction in those things that have been of old.

To seek, then, for correct ideas of divinity from those who, through deafness, have been shut out from instruction, is simply to seek what we have no grounds to expect to find, unless we believe, as the ancients thought of maniacs, that a *special* revelation is given to the deaf. No one will believe *this*; and, therefore, no one ought to expect knowledge on these points from any deaf person before education has done its work.

Once more we turn to our leading question: "Do persons born deaf differ mentally from others who have the faculty of hearing?" Firmly, we answer, No! There is no difference mentally; there is only the physical lack which it is man's duty and privilege and honor to supply and overcome.

How it can be overcome, triumphed over, conquered, the German system of educating the deaf shows us. Why is it not so overcome? Let us answer that question to our own conscience. Let no trouble to the teacher, no expense to the government, no regret in quitting the old paths for a new and untried way, lay us open to the charge of neglect of benevolence, the not having done all we *could* to draw back our deaf brothers and sisters to fellowship and communion with ourselves.

INSTITUTION STATISTICS OF DEAF-MUTISM.

BY THE EDITOR.

THE number of institution reports issued this year and last which give various statistical items with respect to the pupils who are or have been under instruction, is larger than at any previous time, adding much to the value of the following statistics, which have been compiled from them for the *Annals*.*

CAUSES OF DEAFNESS.

The Ohio, Illinois, Louisiana, Iowa, California, Kansas, Arkansas, and Maryland reports give the causes of deafness, so far as ascertained, of all the pupils who have been educated in those institutions; the Indiana, Kentucky, Michigan, Iowa, and Halifax reports give the same statistics of the pupils present during the past year; the Georgia report of those admitted since 1867; and the Pennsylvania and Minnesota reports of

* We are indebted to Mr. S. M. Freeman, a student of the National Deaf-Mute College, for assistance in collating these statistics, and for their reduction to decimals.

the new pupils admitted during the last year. These make a total of 4,345 cases, of which the assigned causes of deafness are as follows:*

	<i>Number.</i>	<i>Ratio.</i>		<i>Number.</i>	<i>Ratio.</i>
Congenital.....	1,603	.369	Teething.....	16	.004
Scarlet fever.....	447	.103	Paralysis.....	12	.003
Cerebro-spinal menin-			Catarrhal fever.....	12	.003
gitis.....	349	.080	Spinal affection.....	10	.002
Brain fever.....	319	.074	Rickets.....	6	.001
Cause not ascertained	305	.070	Small-pox.....	6	.001
Sickness (not specified)	193	.045	Croup.....	6	.001
Fever (not specified)..	145	.034	Chicken-pox.....	5	.001
Sores in head.....	145	.034	Worms.....	5	.001
Typhoid fever.....	111	.026	Sunstroke.....	5	.001
Measles.....	110	.026	Cholera infantum.....	5	.001
Colds.....	85	.020	Yellow fever.....	3	.0006
Accidents.....	78	.018	Influenza.....	3	.0006
Whooping-cough.....	66	.015	Intermittent fever....	2	.0004
Scrofula.....	31	.007	Dysentery.....	2	.0004
Quinine.....	30	.007	White swelling.....	2	.0004
Diseases of ear.....	28	.006	Neuralgia.....	2	.0004
Hydrocephalus.....	27	.006	Rheumatism.....	2	.0004
Mumps.....	25	.006	Fright.....	2	.0004
Spasms.....	24	.005	Bronchitis.....	1	.0002
Diphtheria.....	24	.005	Calomel.....	1	.0002
Bilious fever.....	19	.004	Bathing.....	1	.0002
Pneumonia.....	18	.004	Ship fever.....	1	.0002
Congestive fever.....	18	.004	Cruelty.....	1	.0002
Inflammation (not spe-			Lightning.....	1	.0002
cified).....	16	.004	Pleurisy.....	1	.0002
Erysipelas.....	16	.004			
Whole number of cases.....			4,345	1.0000	

CEREBRO-SPINAL MENINGITIS.

The following table, which, when compared with the leading causes given in the preceding, shows the relative increase of cerebro-spinal meningitis, or spotted fever, as a cause of deafness, is compiled from the Pennsylvania, Kentucky, Indiana, Georgia, Michigan, Iowa, California, Kansas, Minnesota, Arkansas, Maryland, and Halifax reports, which give statistics of the pupils now present or admitted within the past few years. It must be remembered that these cases are all included in the preceding table, which also contains all the pupils of the Ohio, Illinois, Louisiana, and Iowa Institutions, and covers a longer period.

	<i>Number.</i>	<i>Ratio.</i>
Congenital	500	.363
Cerebro-spinal meningitis.....	179	.130
Scarlet fever.....	138	.100
Brain "	106	.077
Other causes.....	456	.330
Whole number of cases.....		1,379
		1.000

* In compiling the table some slight changes in nomenclature have been made for the sake of uniformity.

AGE WHEN DEAFNESS OCCURRED.

The Ohio, Indiana, Illinois, Georgia, Louisiana, Iowa, California, Kansas, Minnesota, Arkansas, Maryland, and Halifax reports give the age when deafness is said to have occurred:

	<i>Number.</i>	<i>Ratio.</i>
Congenital.....	1,367	.403
Became deaf during 1st year.....	446	.131
“ “ 2d “	535	.158
“ “ 3d “	325	.096
“ “ 4th “	181	.053
“ “ 5th “	159	.047
“ “ 6th “	108	.032
“ “ 7th “	72	.021
“ “ 8th “	69	.020
“ “ 9th “	42	.012
“ “ 10th “	19	.006
“ “ 11th “	16	.005
“ “ 12th “	18	.005
“ “ 13th “	8	.002
“ “ 14th “	11	.003
“ “ 15th “	9	.003
“ “ 16th “	8	.002
“ “ 17th “	2	.0006
“ “ 18th “	1	.0002
“ “ 21st “	1	.0002
Whole number of cases.....	3,397	1.0000

CONSANGUINITY OF PARENTS.

The Pennsylvania, Illinois, Georgia, and California reports give statistics concerning the consanguinity of the parents of pupils, as follows:

	<i>Families.</i>	<i>Deaf-Mutes.</i>	<i>Ratio of Families.</i>	<i>Ratio of Deaf-Mutes.</i>
Parents first cousins.....	45	63	.048	.049
“ second “	10	19	.010	.015
“ third “	7	11	.007	.008
“ fourth “	2	3	.002	.002
“ uncle and niece.....	1	1	.001	.001
“ not related.....	880	1,181	.932	.925
Whole number of cases...	945	1,278	1.000	1.000

HEREDITARY DEAFNESS.

The Pennsylvania, Illinois, Georgia, and Maryland reports give the number of the children, one or both of whose parents were deaf and dumb:

	<i>Children Deaf-Mutes.</i>	<i>Ratio.</i>
Both parents deaf-mute.....	12	.008
One parent “	3	.002
Neither parent “	1,427	.990
Whole number of cases.....	1,442	1.000

DEAF-MUTES IN FAMILIES.

The Pennsylvania, Illinois, Georgia, Louisiana, California,

Maryland, and Halifax reports give the number of families from which the pupils come :

	<i>Families.</i>	<i>Deaf-Mutes.</i>	<i>Ratio of Families.</i>	<i>Ratio of L'f-Mts.</i>
Families containing 6 deaf-mutes.....	1	6	.001	.003
“ “ 5 “	4	20	.003	.012
“ “ 4 “	13	52	.010	.030
“ “ 3 “	77	231	.057	.136
“ “ 2 “	136	272	.100	.160
“ “ 1 “	1,122	1,122	.829	.659
<hr/>				
Whole number of cases....	1,353	1,703	1.000	1.000

The 1,116 pupils of the Illinois Institution (included in the above statement) have had deaf-mute relatives, as follows :

6 pupils had father and mother.....	deaf and dumb	
3 “ father.....	“	“
1 pupil had father, mother, and one sister....	“	“
3 pupils had father, mother, and one brother..	“	“
47 “ one brother.....	“	“
41 “ one sister.....	“	“
30 “ one brother and one sister.....	“	“
3 “ three sisters.....	“	“
10 “ two sisters and one brother.....	“	“
13 “ two brothers.....	“	“
6 “ two sisters.....	“	“
6 “ two brothers and one sister.....	“	“
1 pupil had one brother and one cousin.....	“	“
3 pupils had two brothers and one cousin.....	“	“
1 pupil had one brother, one sister, and four cousins.....	“	“
1 “ one brother, one sister, and three cousins.....	“	“
3 pupils had two brothers and three cousins..	“	“
13 “ one cousin.....	“	“
5 “ one second cousin.....	“	“
2 “ one brother, one sister, and one cousin.....	“	“
1 pupil had one brother and one second cousin	“	“
1 “ one sister and one cousin.....	“	“
1 “ one sister and four second cousins	“	“
2 pupils had two sisters and two second cousins	“	“
2 “ one brother and three fourth cousins	“	“
2 “ one third cousin.....	“	“
1 pupil had four second cousins.....	“	“
4 pupils had two second cousins.....	“	“
2 “ one brother and two great uncles	“	“
2 “ one sister and two great uncles..	“	“
1 pupil had two uncles.....	“	“
1 “ two uncles and one aunt.....	“	“
1 “ two aunts and one uncle.....	“	“
2 pupils had one aunt.....	“	“

1 pupil had	one uncle	deaf and dumb
1 "	two great aunts	" "
1 "	one grandmother	" "
1 "	one grandmother's cousin	" "
3 pupils had	one brother	of defective hearing
1 pupil had	one sister	" "
1 "	mother whose hearing gradually failed.	

Of the 107 pupils of the Georgia Institution concerning whom statistics are given, "46 have had brothers, sisters, or other relatives who were also deaf-mutes. Six of the 46 were the children of deaf-mutes; in one family, the father, mother, and 5 children were all deaf and dumb. Two of the six were representatives, each, of families which contain two children—daughters—the eldest in both instances hearing, and the youngest being deaf and dumb. One of the 46 has 9 deaf-mute relatives—1 brother, 2 sisters, 5 third cousins, and 1 fourth cousin. These represent five families—say Brown, Jones, Robinson, Smith, and Davis. Brown has 4 deaf-mute children, Jones has 3, and Robinson, Smith, and Davis 1 each. Mr. and Mrs. Brown are second cousins to each other. Mrs. Brown and Mrs. Jones are sisters; Mrs. Robinson is a daughter of Jones and niece of Mrs. Brown. Mrs. Smith and Mrs. Brown are cousins; Mr. Smith and Mr. Jones are cousins; Mr. and Mrs. Smith are cousins to each other. Mrs. Davis and Mrs. Brown are cousins." The various other relationships involved in this complicated kinship Mr. Connor leaves his readers to determine.

Of the 164 pupils who have been in the Maryland Institution, "one family has been represented in which there are 6 deaf-mute children; another in which there are 4; four families having 3 each, and 16 having 2 each. Thus, in these 22 families there have been 54 deaf and dumb children. In one of these families, producing 2 deaf-mute children, both parents are deaf and dumb, and each had a deaf and dumb brother or sister. In the remaining 21 families neither parent was deaf and dumb. In 6 of these, however, one or the other parent had a deaf-mute relative. In all, 147 families have been represented. In 11 of these, producing 14 deaf and dumb children, either the father or mother had deaf and dumb relatives. In other words, only 14 out of 164 children show any hereditary taint. In neither of the 2 families which show the largest number of deaf-mute children was the deafness inherited."

In the only family among those represented by the 132 pupils

of the California Institution in which there are 3 deaf-mutes—which is also the only case where the parents were related before marriage—the father is so deaf as to make it difficult to converse with him.

None of the parents of the 55 pupils admitted into the Pennsylvania Institution were related in any degree before marriage, and none of them were deaf-mutes.

INSTITUTION ITEMS.

BY THE EDITOR.

Indiana Institution.—Mr. Valentine, as has been mentioned in the *Annals*, is no longer connected with this Institution, being now engaged in the successful practice of law in Chicago, but it will interest his many friends in the profession to learn that his libel suit against Fawcner has finally been brought to a close upon the payment of the costs of the suit by Fawcner, who thus confesses in advance of a trial the weakness of his cause. Mr. Valentine consented to this course in view of the fact that Fawcner's fortune having been wrecked by his lavish expenditure of money in the attack upon Mr. MacIntire and Mr. Valentine, it would have been impossible for the latter to obtain any money upon a judgment rendered in his favor. By direction of the judge, a record of this explanation was made in the proceedings of the court. Such a termination of the case, confirming, as it does, the verdict rendered by the committee of the trustees of the Institution in their original investigation, is justly regarded as a complete vindication of Mr. Valentine's character.

Missouri Institution.—Owing to an insufficient appropriation from the last legislature, the Institution is obliged to limit the number of pupils received. Mr. Kerr publishes a notice in the Missouri papers informing the public that in the admission of new pupils discrimination will be made in favor of those who apply first, and that during the term the preference will be given to those who are making progress in their studies. As Mr. Kerr says, "it is sad to think that for want of a sufficient appropriation very many children who ought to be in the Institution will be deprived of its benefits."

Wisconsin Institution.—Miss Belle Kimball, an experienced primary teacher in the Fond du Lac public schools, takes the place of Mr. Williams in the corps of instructors. Mrs. Broadrup, late of the Indiana Institution, has accepted the position of matron.

Extensive improvements have been made in the dining-room, laundry, heating apparatus, etc., which will materially add to the comfort and advantage of the pupils.

The principal, Mr. W. H. DeMotte, has recently received the honorary degree of LL. D. from Lawrence University.

Michigan Institution.—Mr. J. W. Parker, who has acted as principal *ad interim* during the past year, has been appointed principal.

Iowa Institution.—We have again to record a serious misfortune to this Institution. The west wing, which, with the rest of the building, was burned last February, has since been rebuilt, and was nearly ready for occupancy, when on the 6th of August it was struck by one of the terrible wind-storms which have recently done so much damage in that part of the country, and was left in as dilapidated a condition as the portions of the building which have stood untouched since the fire. The front wall of the main building, which it was hoped might be used for a new edifice, and other buildings on the grounds of minor importance, were also seriously injured. The loss upon the west wing, amounting to ten or fifteen thousand dollars, falls upon the contractors, as the work was not quite completed.

National College.—Several modifications have been made in the course of study with a view to lessening the amount of daily work required of the students. The original plan was that each class should have three recitations daily of one hour each, as is the case in American colleges usually; but in their desire to make the course as full as possible the Faculty gradually allowed themselves to exceed these limits, until it came to pass that the three upper classes had four hours of daily recitation for a large part of the time. By diminishing the amount of time given to several branches, especially Latin, history, rhetoric, geometry, and some of the natural sciences—not, however,

omitting any of these studies—the College has now returned to the original plan of three recitations, which, with two hours devoted to the preparation of each lesson, making in all nine hours daily of study and recitation, besides the incidental work of the literary society, essays, attendance upon lectures, etc., is certainly as much intellectual labor as ought to be required of young men pursuing a collegiate course of study.

The following changes have been made in text-books: Allen and Greenough's Latin Grammar, Leighton's Latin Lessons, and Brooks' Arithmetic, have been adopted instead of Harkness' Latin Grammar and Reader and Eaton's Arithmetic in the preparatory course; Thalheimer's General History, to be taught in the Freshman year, takes the place of the Ancient, Mediæval and Modern Histories of the same author, formerly studied by the Freshman and Sophomore classes, thus saving considerable time; and Dr. Sauveur's *Causeries avec mes Elèves* and *Entretiens sur la Grammaire* are substituted for Otto's French Grammar in the Junior year, in the hope that as excellent results may be obtained from this system by the deaf as by hearing persons.

President Gallaudet had an interesting article in the *Penn Monthly* for August on "Unconscious Cerebration as evidenced by Mnemonic Action." The *New Englander* for July and October, 1876, contained a profound essay on "*Logos and Cosmos: Nature as related to Language*," by Professor Porter, who also read before the American Philological Society, at their meeting last year, a learned and discriminating paper on "The Terms 'Substantive Verb' and 'Verb of Existence,' and the Nature of the Distinction of Subject and Predicate."

Kansas Institution.—During the past vacation gas-works have been put up and steam-heating apparatus has been introduced in the place of stoves. The number of pupils has increased so much under the efficient administration of Mr. Bowles as to render imperative at an early day an increase in the building accommodations.

Oregon Institution.—Mr. Louis C. Tuck, late of the Maryland Institution for Colored Deaf-Mutes, has accepted the position of teacher and entered upon his duties.

Maryland Institution for Colored Deaf-Mutes.—Mr. James C. Balis, a graduate of the Wisconsin Institution and of the National College, has been appointed teacher in Mr. Tuck's place.

Portland Day-School.—Miss True having resigned the charge of this school to return to the private pupil whom she formerly instructed in England, she is succeeded by Miss Ellen L. Barton, formerly of the Boston Day-School, and more recently engaged in teaching the little daughter of B. St. J. Ackers, Esq., of Prinknash Park, Painswick, England.

Halifax Institution.—Just as we go to press we receive a copy of "The Deaf-Mute's Religious Primer, being Part First of an Elementary Course of Religious Instruction for Deaf-Mutes," by J. Scott Hutton, M. A., principal of this Institution. The first edition of Mr. Hutton's "Elementary Course of Instruction," of which this little volume forms a part, was described in the *Annals*, vol. xvi, p. 199. It was originally intended for the use of the pupils of the Halifax Institution, but has been adopted in various institutions in America, England, and Australia. "To render it still more useful it has undergone careful revision and improvement, being recast and extended so as to form in reality a new work. Part III of the new edition (noticed in the *Annals*, vol. xviii, p. 64) was published in 1872 as the 'Deaf-Mute's Primary Catechism.' The 'Religious Primer' possesses the special interest of having been printed by the deaf and dumb boys at the Institution press. The other parts will be printed as soon as circumstances permit, and the complete 'Course' will embrace four parts."

Lyons Institution.—Mr. J. Hugentobler, director of this Institution, who favors us with some book notices in the present number of the *Annals*, has been elected a member of the committee of direction of the International Society for the Suppression of Prostitution.

MISCELLANEOUS.

BY THE EDITOR.

French Periodicals.—The “*Société J. R. Pereire*,” whose professed object is to extend the method of instruction pursued in the school founded at Paris two years ago by the descendants of Pereire, and otherwise to promote the interests of deaf-mutes, has begun the publication of a monthly *Bulletin*, the first number of which appeared in June last. It is a neatly-printed octavo pamphlet, containing from 16 to 24 pages, and is conducted by M. Magnat, the director of the Pereire School. Subscriptions (3 francs a year, besides postage) may be addressed to Sandoz and Fischbacker, rue de Seine, 33, or to the editor, Avenue de Villiers, 94, Paris. In connection with the periodical, subscribers will receive a work on the life and services of J. R. Pereire, by M. Ernest La Rochelle, which is being published in monthly instalments.

The Abbé Rieffel's *Messenger* has been combined with *Le Conseiller des Sourds-Muets*, formerly published by the Abbé Lambert, and is now issued monthly, by the two Abbés, under the title of *Conseiller Messenger des Sourds-Muets*. This periodical is intended for deaf-mutes, but an educational supplement of four pages, called the *Bulletin Mensuel des Ecoles*, is published in connection with it, for which the co-operation of M. Léon Vaïsse, honorary director of the Paris Institution, has been secured. The supplement (price 60 centimes a year, besides postage) can be obtained of the Abbé Rieffel, Saint-Laurent-du-Pont, Isère, France.

We are glad to see the place of the *Bulletin de la Société Centrale*, of the decease of which we spoke in the last number of the *Annals*, (p. 91,) supplied by these two periodicals, and we hope, from time to time, to draw from them valuable material for the pages of the *Annals*.

Perforation of the Membrana Tympani.—The *Bulletin Pereire* quotes from the *Liberté* a description of this operation as successfully performed by Dr. Bonnafont, about a year ago. Dr. Turnbull says in his *Manual of the Diseases of the Ear* (1871) that “this operation, which has been employed since the time of Sir Astley Cooper, was at one time highly lauded,

again much neglected, then revived by Bonnafont and others, but never founded upon a true scientific and pathological basis."

As the patient in this case—a young woman twenty years of age—could hear distinctly the ticking of a watch when brought into contact with the cranium, though very deaf to ordinary sounds, Dr. Bonnafont concluded that the difficulty was with the membrana tympani, which might be either thickened and hardened, or paralyzed. The tympanum was accordingly rendered insensible by the aid of ether, and an incision was made with a trocar, provided with a canula, which was allowed to remain in the membrane. The operation lasted only a few seconds, and the patient felt no pain. Immediately after the operation she heard the ticking of a watch at a distance of six inches. A month later an abscess formed in the ear, which was attended with pain and swelling; after awhile these symptoms subsided, the canula came out of itself, and the opening in the membrane was left free. From that time her hearing was restored. Dr. Bonnafont claims that all similar cases of deafness can be cured or considerably ameliorated by this operation.

Dr. T. H. Gallaudet in England.—In a lecture delivered before the Social Science Association at its recent meeting at Saratoga, the subject being "The Relation of Economic Laws to Public and Private Morality," the Hon. D. S. Wells made the following statement in illustration of the evils of over-legislation:

"Even such matters as teaching the deaf and dumb were hedged in by law in England, which prevented Gallaudet from learning how to instruct them, and he had to go to France for knowledge to enable him to set up his institution here."

This is a mistake; it was not public law, but private greed, which made the education of the deaf and dumb at that time a monopoly in Great Britain, and led Dr. Gallaudet to turn from that country to France for the instruction he desired.

"Deaf not Dumb."—At the meeting of the Society of Arts held in London, April 25, 1877, a paper bearing this title was read by B. St. John Ackers, Esq. The general line of argument in behalf of the articulation method of instruction was for the most part similar to that of Mr. Ackers' lecture bearing the same title, which was reviewed in the last April number of the

Annals, (p. 112;) the medical aspects of deafness, however, were less dwelt upon, and several individual cases in which articulation has been successfully taught were more fully described. The reading of the paper was followed by an interesting discussion, in which the Rev. Samuel Smith, Miss S. E. Hull, Mr. Arthur Kinsey, and others, took part.

Elmira Convention of Deaf-Mutes.—The Seventh Biennial Convention of the Empire State Association of Deaf-Mutes was held at Elmira, N. Y., last August. About a hundred deaf-mutes were present, together with several of their hearing and speaking friends; among others the Rev. Dr. Gallaudet, who never misses an opportunity of this kind for meeting the deaf and giving them useful advice. Addresses were made by Mr. H. C. Rider, who retires from his eight years' presidency of the Association, Dr. Gallaudet, Job Turner, and others; and an excellent oration was delivered by Mr. S. T. Greene, of the Ontario Institution. Mr. A. Johnson, of the Rome Institution, was elected president for the next two years, and Mr. F. L. Seliney, of the same Institution, secretary. The proceedings in full are published in the *Deaf-Mutes' Journal* of September 13. The following extracts—the first from Mr. Rider's address, defending the existence of the Association and the Convention, and the other from Mr. Greene's oration, urging the deaf to mingle with their hearing fellow-men—seem worthy of a place in the *Annals*. Mr. Rider says:

“These conventions in which we assemble once in two years with so much of pleasure are, to us, what the oases of the Great Desert are to famishing travellers. The necessarily tedious monotony of our (in many respects) secluded lives is greatly relieved by these gatherings, where we may meet the sympathy, the lack of which is felt by the deaf-mutes as a class, on account of their (in part) isolation from the hearing classes. It is true that we are becoming more and more, from year to year, a (by no means insignificant) portion of the common community. yet our natural and predominating affinity for those of our kind, on the homœopathic principle that ‘like causes produce like effects,’ coupled with the affection that usually exists between boarding-school pupils, and which, fostered during our school days, usually permeates our after lives, and even often extends down to the latest moments of our earthly existence, engenders in our hearts the longing desire and almost irresistible impulse to meet with each other; and even though it be brief, to enjoy for a short season the society of our boon companions. These bright spots in our lives' history, I verily

believe, are Godsend to the cravings of our souls which the (to us) outside world fails to supply. We would not be clan-nishly inclined, but we are free to admit that these occasions are fondly cherished by our recollections, and we truly believe that no injurious results will follow from them; and we think the rest of the world will be none the worse for them."

Mr. Greene, after speaking of the importance of *reading* as a means of education and culture for deaf-mute graduates, helping to remove the difficulties that lie in the way of their entering freely into the hearing world, says:

"Let us consider the advantage to be derived from mingling in the world. And by this I mean the intimate associations which enter so largely into the enjoyment of hearing and speaking people. It gives a continual fund of rational amusement, better opportunities for usefulness, and even often furnishes a means of support; and, above all, it removes those peculiarities which are usually developed in deaf-mutes while at school. It stops the shuffling gait, lessens the loud breathing, chokes off the smacking of the lips, and drowns the groaning under exertion. It compels them to read and think, and to be more careful in the construction and use of language, as well as refining the manner. There are many deaf-mutes who think themselves unfitted for society on account of their poor command of language. Is this a good excuse for them to keep themselves aloof from social life? Certainly not. Can any one be perfect when he, for the first time, attempts anything? 'Practice makes perfect.'

"Society is a necessity for the development and improvement of mind, and very beneficial, particularly to deaf-mutes. Guizot says, 'man is formed for society.' So if a man withdraws from society, and follows a lonely life, he will soon degenerate. Therefore, let the deaf-mute mix with persons who can hear and speak, and earnestly cultivate the sincere friendship of those worthy of his esteem. Let him not be discouraged if at the outset of his life his path is not perfectly smooth. It seldom happens that the hopes which we cherish are realized. Indeed, the path of life will, in most instances, to our great disappointment, be found rough, and beset with many obstacles to be overcome."

The Next Convention.—Next summer (1878) will be the regular time for the meeting of the Ninth Convention of American Instructors of the Deaf and Dumb. Any institutions desiring the presence of the Convention are requested to communicate as soon as possible with Dr. E. M. Gallaudet, chairman of the Executive Committee of the Convention, as it is desirable that definite arrangements for the time and place of the Convention be made by the committee at an early date.

AMERICAN ANNALS

OF THE

DEAF AND DUMB,

EDITED BY

EDWARD A. FAY,

UNDER THE DIRECTION OF

E. M. GALLAUDET, OF WASHINGTON, E. C. STONE,
OF CONNECTICUT, I. L. PEET, OF NEW YORK,
W. J. PALMER, OF ONTARIO, AND
THOMAS MACINTIRE, OF
INDIANA,

Executive Committee of the Convention.

VOL. XXIII.

WASHINGTON, D. C.:

PUBLISHED BY THE CONVENTION OF AMERICAN INSTRUCTORS OF
THE DEAF AND DUMB.

1878.

Printed by Gibson Brothers, Washington, D. C.

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AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIII., No. 1.

JANUARY, 1878.

THE PHRASEOLOGY OF THE DEAF AND DUMB.

BY B. D. PETTENGILL, PHILADELPHIA.

ALL persons who learn a language in any other way than that in which children usually acquire their vernacular exhibit to a greater or less extent peculiarities in the manner of using that language. The mistakes which deaf-mutes, while at school and after leaving it, make in endeavoring to express their ideas in written language are not more numerous than might be expected, nor more glaring than those made by foreigners who attempt to use the English tongue.

These peculiarities in the phraseology of deaf-mutes have acquired among their teachers the name of "deaf-mutisms."

It is well that these singularities of phrase should be pointed out, that deaf-mutes may be careful to avoid them, and that their teachers may take pains to guard their pupils against them and to correct them.

The topic chosen for this paper is worthy of an extended and thorough treatment in the *Annals*, but the writer can only hope in the following article to take a glance at the more prominent features of the subject.

"Deaf-mutisms" may be classed under two heads: those which deaf-mutes fall into while under instruction, and those which they are liable to after their school life has terminated. I will notice a few of each kind.

The most noticeable peculiarity which deaf-mutes who have

just begun to learn our language display in the use of it is the tendency to *invert* the regular order of the words they employ, especially of compound words. Thus a new pupil is almost sure in some stage of his course to write (for example) "book-pocket" for "pocket-book" and "ache-head" for "head-ache." Sometimes new pupils even transpose syllables, and write "somehand" for "handsome," and "wheresome else" for "somewhere else." They also give us such phrases as "water full of pitcher" for "pitcher full of water," and "the girl of a picture" instead of "the picture of a girl;" and sometimes we have presented us such sentences as these: "Jesus Christ is the birth-day of Christmas;" "Pennsylvania is the capital of Harrisburg."

It has been suggested that this remarkable tendency to inversion and transposition may be owing to the fact that the sign-language is presented to the pupil in a different order from that which is maintained in our artificial language, but this cannot be the only reason for it, for deaf-mutes are just as much inclined to invert the order of proper names, for which signs are never made, as of those words for which signs have been used; thus, they will often write "Vernon Mount" instead of "Mount Vernon;" "Refuge of House" for "House of Refuge;" "Eden of Garden" instead of "Garden of Eden," etc. A few specimens of inversions taken from the compositions of deaf-mutes of different classes and institutions are here subjoined: "Stampage-posts" for "postage-stamps;" "hop-grass-ers" for "grass-hoppers;" "crow-scares" for "scare-crows;" "walksides" for "sidewalks;" "bed-feather" for "feather-bed;" "pocket-coat" for "coat-pocket;" "post-guide" for "guide-post;" "coach-stage" for "stage-coach;" "ball-eye" for "eye-ball;" "sidefire" for "fireside;" "throatsore" for "sore throat;" "walk-sleeper" for "sleep-walker;" "wipe-enginer" for "engine-wiper;" "general major" for "major general;" "the chief Indian" for "the Indian chief;" "the earth of the people" for "the people of the earth;" "a being human" for "a human being;" "gravity of attraction" for "attraction of gravity;" "society temperance" for "temperance society;" "the Music of Academy" for "the Academy of Music;" "the Dover of Straits" for "the Straits of Dover;" "Sir Newton Isaac" for "Sir Isaac Newton;" "the houses of roofs" for "the roofs of houses;" "How are you old?" for "How old are

you?" "How they are very industrious!" for "How very industrious they are!"

Justice to the teachers and pupils of our institutions requires us to say that this tendency of deaf-mutes to the use of inverted language has generally been almost or entirely overcome in the case of those pupils who have completed a regular course of education at any of our schools.

A mistake, akin to the one just alluded to, to which deaf-mutes are liable, is the *misplacing of adjectives*. When a noun has two or more adjectives connected with it, deaf-mutes are very apt to put them in the wrong places. The rule is that the most distinguishing adjective should be placed next to the noun, but our pupils often fail to do this; so that in expressing an idea properly written in the following manner: "A good little girl presented a pretty red rose to a beautiful young lady," the pupil may write it in this way: "A little good girl presented a red pretty rose to a young beautiful lady." "An old good man," "a looking good man," "foolish many people," "poor any person," "every early morning," are among the other instances of this kind of deaf-mutism which I have met with.

It has often been remarked that deaf-mutes, not being misled by the difference between the sound and the spelling of words, always spell correctly; but this is not universally true. Deaf-mutes do sometimes misspell words, but their mistakes in orthography are generally such as persons who hear and speak would not be apt to fall into. Their most common mistakes in spelling arise from the misplacing of letters; as "prefectly" for "perfectly," "angle" for "angel," "vuglar" for "vulgar," "ingorant" for "ignorant," etc.

They are also apt to interchange words which are spelled nearly alike, and write, for instance, "expect" for "except," "quiet" for "quite," "age" for "ago," and *vice versa*.

Deaf-mutes are also very liable to make mistakes in the spelling of words which are irregularly derived and formed from their primitives: "humbility," "vainety," "aboundant," "numberous," and "enemyty," are instances of misspelled words of this character.

A few further specimens of misspelling from the compositions of deaf-mutes are here added: "untied" for "united;" "forg" for "frog;" "threatre" for "theatre;" "Board street" for "Broad street;" "clam" for "calm;" "vaction" for "vacation;"

“exculsive” for “exclusive;” “contended” for “contented;” “dinning-room” for “dining-room;” “kinfe” for “knife;” “lair” for “liar;” “thier” for “their;” “tryant” for “tyrant;” “Great Britian” for “Great Britain.”

Pupils of impulsive dispositions and careless habits will sometimes, if called upon to express ideas in written language for which the words required have not been previously taught them, make up such words and phrases as they imagine from analogy would be proper to use; for example: a boy, having been asked what business he proposed to follow on leaving the institution, replied, “a rolling-miller;” that is, he expected to work in a rolling-mill.

Another lad, attempting to give in writing some account of his life, wrote, as the first sentence, “I was born a villain;” being unacquainted with the word “villager,” and supposing that “villain” was the personal noun for a person born in a village, (which, indeed, was the case originally.)

During the late civil war it was quite common for pupils to write about the rebels and the “unions,” using the latter word as a personal noun. If you teach the words “manhood” and “boyhood” to your pupils, you may be quite sure that some of them will subsequently coin and use the words “youthhood” and “infanthood.” The use of the word “daily” is very likely to be followed by “eveningly,” “shortly” by “longly,” and “slowly” by “fastly.” “Avaricity,” “illustrosity,” “bri-bation,” “rejoicefulness,” “unbearing,” and “unspeaking,” are other manufactured words which I have met with in the compositions of deaf-mutes.

Deaf-mutes sometimes show considerable ingenuity and power of characterization in inventing (as school-boys are apt to do) *sobriquets* for their companions. For instance, a lad of amiable disposition, who was very popular among our pupils, got the name of “Lovely Charley.” A young man whose Christian name was Alexander, and who was of a somewhat assuming disposition, got the title of “Alexander the Great.” A boy of Jewish extraction, who had repeatedly absented himself from the institution without leave, was called “The Wandering Jew.” A boy with one eye got the name of “Polyphemus.” A lad who was very much interested in base-ball matches was called “the Champion Base-ball Thinker.” A boy who received many presents and unusual attention from his friends at home was

called "Mamma's Darling." A young man who was rather demonstrative in acts of courteousness got the *sobriquet* of "Lord Chesterfield." A boy with a wide mouth and unamiable disposition was called "The Alligator;" a passionate boy, "The Bull;" a cunning boy, "The Fox;" and a lad who was given to mischief and fond of tricks was called "The Monkey."

One of the most common blunders to which deaf-mutes, in writing, are liable, is the using of too many negatives. It is the rule of the English language that two negatives in the same sentence are equivalent to an affirmative; but deaf-mutes seem to entertain the idea that the more negatives they can put together the stronger the negation will be, and this is the case in some languages. A few specimens of this form of deaf-mutism, taken from the compositions of pupils, are here subjoined: "None of the pupils has not been sick for three years since;" "Nobody cannot gaze at the sun;" "I do not appear that it will not rain to-day;" "I do not believe that I will never be a drunkard."

There are some words and phrases in our language which are never used by good writers except in a negative sense, and others which have always an affirmative meaning. These, deaf-mutes often use indiscriminately and incorrectly. The words "sometimes" and "seldom" are of this character. If, for instance, I am asked if I ever go to the theatre, if I wish to show disapprobation of theatre-going I answer, "seldom;" but if, on the contrary, I desire to countenance the practice, I reply, "sometimes." Very few deaf-mutes understand the nice distinction between these two words, and it is very seldom that the word "seldom" is used by them correctly. They almost invariably use it as if it had exactly the meaning of "sometimes." Here is an instance. "Last vacation (wrote a boy) I seldom (meaning sometimes) wrote with my father on a slate." The expressions "little" and "a little," "few" and "a few," are of the same character as those just alluded to. "I could not buy the book I wanted (wrote a boy) because I had a little money." Now, having *a* little money was not a good reason for not buying the book, though having *little* money would have been. "I cannot write about fishes, because I know a little about them;" "The exhibition did not take place in chapel, because there were *a few* people there," are other examples of the same kind of mistake.

Probably deaf-mutes make more blunders in the use of words which have nearly but not quite the same meaning, and are supposed by them to be synonyms, than in the use of any others. The nice distinctions between words expressing similar ideas are likely, if not unknown, at least to be unobserved. For instance, a lad being informed that General Washington in his youth had a private tutor, wrote that he had "a secret tutor," which conveys quite a different idea.

Another pupil having heard a person described as a perfect gentleman, wrote of him as "a perfect man."

A boy being told that "Lamb of God" is one of the titles given to Christ, subsequently called Him the "Sheep of God."

A lad being asked which of his parents he loved the most, replied, "I love them alternately;" that is, one as well as the other.

A very intelligent deaf-mute labored very hard, in an essay which he wrote on the subject of the deaf and dumb, to prove that they are "not equal to the brutes," meaning that they are not on the same level with them.

A deaf and dumb boy came back one day from a walk with the astonishing news that during his absence one of his companions had been almost (came near being) killed on the railroad.

A lad writing on the subject of death had this among the sentences of his composition: "When a person dies, his family send dead letters to all their relations."

A girl having been taught the phrase "on the ground of," as, "A man charged with murder was acquitted on the ground of insanity," bettered the phrase, as she thought, by substituting the word "land" for "ground," thus making it read that "he was acquitted on the land of insanity."

A boy having been told that one of his class-mates had "set his heart" on going to college, improved the expression, as he supposed, by writing that he had "set his head on it."

Mr. Carey tells us of a boy who, wishing to give his companions notice not to meddle with a new book which he had bought, wrote in large letters on the paper cover, "No Admittance."

The idioms of our language give deaf-mutes a great deal of trouble. As a general rule, idioms must be used *verbatim*, and do not admit of the changes in number, person, case, tense,

etc., which other forms of speech require. For instance, the phrase "had better" is an idiom, and even if you refer to the present tense you must still write "had better" and not "have better," as deaf-mutes sometimes do. The idiomatic phrase "on horseback" is not properly written "on horsebacks" when it refers to more than one rider, as some deaf-mutes seem to think. A boy who reforms his conduct may be said to "turn over a new leaf;" but if all the pupils of a school do the same we do not say, "they turned over new leaves."

It is good English to say "he had a hand in it," but not to say "they had hands in it." We may say of a man who died that "he gave up the ghost," but not that "he gave up his ghost;" we may properly say that an unfortunate man "came to grief," but not "came to his grief;" we may say of a man that he appeared to be "in his element," but not "in his elements;" that some martyrs were burned "at the stake," but not "at the stakes;" we may say "go home," and "go to bed," but not "go homes" and "go to beds."

There are some verbs which, either from their anomalous character or because the signs made for them do not fully express their meaning, are peculiarly liable to be misused by our pupils. Thus all deaf-mutes, unless expressly warned against it, will use the verb "rob" as they do the verb "steal," as applicable to things rather than to persons. If a man's property is forcibly taken from him, it is the man and not the property which is robbed; but all teachers of deaf-mutes are familiar with such sentences as this: "A bad man knocked a gentleman down and robbed his watch and money."

The verb "forgive" is also very liable to be misused. Such sentences as these are often found in the compositions of deaf-mutes: "A bad boy disobeyed his father, who punished him, and at last the boy forgave his father." If you teach the verb "dress," from a list of words out of a vocabulary, without any instructions as to how it should be used, your pupils will be sure at some subsequent time to write of a boy who got up in the morning and "dressed his clothes," instead of "dressed himself." "A horse grazed on the grass;" "A girl swept on the floor;" "A man mounted on the horse;" "A boy wiped on the slate;" "He forgot to learn his book;" "A farmer fed hay to his cattle, and filled the apples into the basket," are errors which a teacher of a class of new pupils will be pretty sure to find in the compositions of some of them.

The way the names of their kindred change about, according to the relation which each person using them bears to the person referred to, is, at first, a mystery to congenital deaf-mutes. They do not at once, for instance, understand why their mother should call their father "husband," while they are not permitted to do so. New pupils, in their early letters, are very apt to send their love to "my baby," "my children," "my family," and even to "my hired girl." One of my former pupils having received a letter from his sister, announcing her recent marriage, and speaking of her "dear husband," thought it becoming in him to write his brother-in-law a letter of congratulation, and supposing that if the person addressed was his sister's husband he was also his own, commenced the letter with the words "My dear husband."

A new pupil of mine, whose parents resided in the city, and who often went home to visit them, on returning to school repeatedly brought news of the death of a brother. I could not account for the unusual mortality in the family, until I discovered that the lad considered every boy who lived in the neighborhood of his home and was about his size to be a brother of his.

Our pupils, also, are exceedingly apt to make the gender of possessive personal pronouns agree with the nouns with which they are immediately connected instead of with their antecedents, to which they belong and refer. Thus they will write, "My mother wrote a letter to his husband;" "a boy ought to obey her mother," etc. This use of the personal pronoun is natural and idiomatic in some languages. Our pupils having been taught to write "my teacher" and "my classmates," etc., sometimes think it proper to write also, "my principal," "my matron," "my steward," etc.

Probably the articles "a" or "an," and "the," which occur so often, are the most difficult of all the words in our language for deaf-mutes to use with entire correctness. The rules are so many, the exceptions so numerous, and the distinctions so nice as to when they should and should not be employed, that it is no wonder that congenital deaf-mutes very rarely get entire command of these little words. For instance, they are told that *a* must be used before a consonant and *an* before a vowel, except when the consonant is not sounded in speech; but how are deaf-mutes to know when a consonant is not sounded in speech?

We direct them, when they have once written of a certain person, if they subsequently refer to the same person in the same composition, to use the article *the*; but in giving them a long account of some distinguished individual, we properly, but inconsistently, end it by saying "He was *a* man of great abilities."

We teach our pupils that articles are not used before proper nouns; but we write "*a* Mr. Smith" and "*the* Mississippi."

We teach them that the article "*a*" is singular and is only to be used before singular nouns, but we write "a great many persons" and "a million men."

Our pupils are told that the article must be placed before the adjective, but we write "many a time" and "many a man."

As to when the article is to be omitted, one of the grammars has this rule: "No article is used when we refer chiefly to the nature of the object, to the class generally, or to only a part indefinitely, or when the subject is sufficiently definite by itself or is rendered so by other words." It would be almost impossible, I imagine, for any person learning our language, and especially for a deaf-mute, to know precisely where to omit an article by endeavoring to conform to this rule, without any other guide. The following examples of false syntax in the use of articles, taken from compositions of deaf-mutes, are here subjoined: "The horse is of great service to a man;" "He waited for him for a hour;" "His master had a confidence in him on account of his honesty;" "Sometimes in winter people have a fine skating and sleighing;" "Fly is an insect;" "Good people, when they die, go to the heaven;" "I stayed out of school last week on account of sickness, and to-day S —— stayed out for the similar reason."

Deaf-mutes—even those who are well educated—often use titles in a peculiar way. The following sentences are instances of this: "The Rev. Gallaudet or the Rev. Syle will preach to us next Sunday;" "I have lately been reading the speeches of the Hon. Webster"—instead of "the Rev. Dr. Gallaudet" or "the Rev. Mr. Syle," and "the speeches of the Hon. Mr. Webster" or "the Hon. Daniel Webster." The rule observed by good writers is that the titles "Reverend," "Honorable," "Sir," etc., should not be placed next to the surname, but must always be placed before the Christian name or another title. There may be no good reason for this, but such is the recognized usage.

Our pupils sometimes express ideas which may be perfectly correct in such a quaint form and peculiar way as to make them appear amusing, if not ridiculous. A few expressions of this character, on religious topics, are here subjoined :

“Abraham showed his piety by almost killing his son Isaac.”

“Men and women forget things, but God has an uncommonly good memory.”

“The boy was bad, and made God a great deal of trouble.”

“If any person wants to become truly pious, he can get converted at any of our churches free of charge.”

On Good-Friday a girl wrote, “To-day some bad men caught God and killed him.”

In conclusion, I would say in regard to deaf-mutisms :

1st. Some of them are undoubtedly caused by the great difference between the nature and structure of the rude language of signs and the more cultivated language of writing and speech. Greater care in the making of signs, to adapt them, as far as practicable, to the idioms of our language, and to make them express the exact idea of the written word, would certainly prevent many blunders which deaf-mutes are apt to fall into.

2d. The more deaf-mutes acquire language by the natural method—by use—the less will be their liability to make mistakes.

3d. Pupils are sometimes encouraged to attempt independent composition too soon ; they should never be required to express ideas for which forms of language have not previously been given them.

4th. Words learned only from vocabularies are more likely to be misused than when introduced to the pupils for the first time in their proper connection with other words.

THE CAUSES OF DEAFNESS.*

BY B. ST. J. ACKERS, ESQ., PRINKNASH PARK, PAINSWICK, ENGLAND.

It is very important carefully to distinguish between those born deaf and those who have lost their hearing from illness or other cause ; these two classes are generally called “congenital” and “accidental.”

*From a lecture delivered October 12, 1876, before the Gloucester Literary and Scientific Institution ; reviewed in the last April number of the *Annals*, page 112.

CONGENITAL DEAFNESS.

The chief causes are *blood-relationship of parents ; one or more parents being congenitally, not accidentally, deaf ; and scrofula.* Let us take them in order, and first treat of—

Blood-relationship of Parents.—Some authorities affirm that there are more cases of congenital deafness from the marriage of first cousins than from all other causes put together. Others go further, being against *any* blood-relationship of parents ; and we have heard it asserted that the children of second cousins are even more often deaf than those of first cousins. But though there are doubtless many cases of congenitally deaf children, the issue of the former, I believe it to be quite exceptional where the number exceeds those born of the latter ; and one great step in advance would be gained if the marriages of first cousins were to become less frequent—as they ought to be, and would be, I believe, were it generally known how many idiots, deformed, blind, and deaf come of such unions. The Rev. Samuel Smith, one of the excellent clergymen laboring amongst the deaf and dumb in London, mentions in the *Annals*, (vol. xxi, pp. 142-'3,) the fact of eight children, all congenitally and totally deaf, the issue of the marriage of two first cousins, and many other instances under his personal observation of quite an appalling number of congenital-deaf, the children of first cousins.

The next great cause is—

One or both Parents being Congenitally Deaf.—Many persons think this even a more fruitful source of congenital deafness than any other ; sure we are that it is a very great source of such affliction, and one that is looked upon with less dread than it deserves ; frequently, we believe, because parents spoken of as congenitally deaf really lost their hearing when so young that they have ever since been looked upon as having been born deaf. We all know the proverb, “Like begets like ;” and it is an indisputable fact that, in certain families, there is a great tendency to children being born deaf. It is a common thing, on inquiring about the pupils at the different institutions, to find that their parents—or some one or more of their aunts,* uncles, or cousins—are also congenitally deaf.

* I have put aunts before uncles, as it is a fact well known to physiologists that the female transmits marked character, peculiarities, and blemishes more often and more strongly than the male.

There are those who think that because the children of some parents, both congenitally deaf, can all hear, (though I believe this to be very rare,) that the evil of such marriages has been exaggerated. But what is their argument worth? It is worth just as much as that of a person who should attempt to ignore the physical evils produced by drink, because persons have been known to get drunk every night of their lives and yet live to be old. As well might arguments be used against care in sanitary matters because one or two very old and healthy people may be found where bad water and worse drainage prevail.

But to return; take the case of Martha's Vineyard, Massachusetts,* which was inhabited, in the year A. D. 1720, by about two thousand Indians, whose descendants now number about two hundred; among these, strange to say, no case of a congenitally-deaf child has occurred, yet we find the alarming number of fully one in every hundred and fifty of the present inhabitants deaf, instead of one in fifteen hundred! or ten times the usual number. All are descendants from one common ancestor, a missionary, who went over to the island in the year before mentioned, 1720. He was himself a hearing and speaking person, but one of his descendants was congenitally deaf, and now there are descendants of his to the third generation without any hearing whatever! In many cases which we ourselves inquired into *all* the children of two persons congenitally deaf were congenitally deaf also. In other families, where only one parent was congenitally deaf, several of the children were congenitally deaf too. Surely, then, at least, the marriages of the congenital-deaf with each other ought to be avoided.

Last of the great causes of congenital deafness is—

Scrofula.—Like many other questions relating to our subject, this is one, perhaps, more suitable to be discussed before a medical audience; but thus much one may safely say, that what applies to the marriages of those mentioned under the two former heads, first cousins and congenitally deaf, tells, with even greater force, in the case of persons afflicted with the taint of scrofula. One has only to go into any large institution for the deaf to see how sad, painful, and marked are the

* I am indebted for these statistics to the Hon. F. B. Sanborn, of Concord and Boston, Massachusetts—a great authority in America on this subject, and on all questions relating to the statistics of the deaf and dumb.

signs of this dread disease. And when it has been stated that the majority of the deaf and dumb die from strumous complaints and consumption, enough will have been said on this head for the present purpose. Those who wish to see the subject more fully treated cannot do better than refer to Mr. James Hawkins' excellent little work on the "Constitution of the Deaf and Dumb."* Here it is appropriate to mention, that it is one of the many advantages of the "German" system that the voice of the pupil is kept up and used regularly. This is a great help in cases of weak lungs.

Care should be taken never to check the natural noises and exclamations of the deaf, when very young—which is frequently done because the sounds they make are often unpleasant before they have been taught—and so the best and most valuable aids to articulation are lost, and the health risked.

And now we come to the causes of—

ACCIDENTAL DEAFNESS.

These are many; of which we will take the following in the order named:

Falls, Frights, Blows, Great Noises, Sudden Noises, Skill of Physicians, and Zymotic Diseases—fevers and the like.

Falls.—It is wonderful how many cases of accidental deafness are attributed to this cause. Over and over again have we been told, "My poor boy never was the same after he fell down stairs, and soon we found he could not hear properly"—the not hearing "properly" often ending in total deafness. It is difficult to give a really scientific reason for this cause of deafness, when no apparent injury has been done to the head or ear; indeed, there is much difference of opinion, even amongst doctors and aurists, on this subject, but the fact remains.

Frights.—Deafness thus occasioned is also very difficult to account for, but many are the instances arising therefrom.

Blows.—Now we have something much more easy of explanation. A blow on the head often produces total deafness. A box on the ear often produces total deafness. Yet, how common is

* There are many more cases of accidental deafness amongst boys than girls. This is to be accounted for partly because boys are really the more delicate, but chiefly because they are much oftener in mischief, and are exposed to so many more perils.

the practice of teachers and parents, to say nothing of boys one with another, giving “*only* a box on the ear,” or “*only* a slight slap on the head.” Such things should *never* be done. And how often does the punishment alight on those who are really hard of hearing—a term in no way to be confused with deafness. Oh, that teachers and others would be more careful to find out whether the seeming negligence arises from want of attention or from difficulty of hearing! It is little thought of how many go through life with imperfect, *i. e.*, not acute hearing; handicapped in the race of life, especially in our large schools, where the quickest and sharpest, not always the best or most powerful intellects, succeed. A box on the ear and a blow on the head produce deafness; in the former case, usually, by injury to the membrane of the ear; and in the latter, like falls and frights, by affecting in some mysterious way the auditory nerve.

Great Noises.—In these cases the auditory nerve often gets a shock from which it never recovers; not unfrequently succumbing to it entirely, leaving, of course, total deafness as the result. Or the membrane gets broken, stretched, or injured in such a way as to cause partial deafness; this is the most common occurrence. With regard to those subjected to great noises, artillerymen and others, some authorities (we heard this view warmly upheld in Austria) contend that the mouth should be open, as then the membrana tympani is better supported to bear the shock, as it receives the concussion of air on either side. Others contend that the mouth should be kept shut, because the membrane of the ear can only receive the air on either side, at the same moment, during swallowing, the Eustachian tube being closed at other times; while others contend that the Eustachian tube is never quite closed, except from disease, but at all times, when healthy, allows the egress and ingress of air, though to a very limited extent. From this it will be seen how great are the differences of opinion held by eminent medical men on this subject. Much, very much, has yet to be discovered with regard to the ear, its faculties and disorders; the objects which some parts serve, *e. g.*, the second membrane, are not yet ascertained, or only partially so. One practical lesson, at all events, may be learned from this part of the subject, about which there can be no difference of opinion: that in all cases where the usual pressure of the outer air on

the membrane of the ear is increased (as in a diving-bell) or reduced, (as on very high mountains,) the uneven pressure of the air on one side of the membrane, sometimes so disastrous in its consequences, and which causes the pain or discomfort so commonly experienced, may be lessened and generally removed by repeated swallowing, so as to equalize the pressure of the outer and inner air.

Sudden Noises.—These need not be loud to cause the most serious consequences. It is a wonderful provision of nature that the muscles and nerves of the body can, if prepared, withstand a shock unharmed, where the same might prove most disastrous if unexpected. Let any one recall the common occurrence of fancying one has reached the bottom of a flight of stairs, when really there is one step more; although no further fall than each preceding step, yet how it jars the whole frame, and what a shock it often gives; this, and similar shocks, may be laughed at; but not so those which affect the exceedingly delicate membrane of the ear, and the even yet more sensitive auditory nerve; these are often injured, and permanent loss of hearing has been known to follow from a sudden noise close to the ear.

Skill of Physicians.—To place this amongst the causes of deafness seems, at first, most startling. I fancy some of my kind medical friends who asked me to bring this subject before you to night are now ready to exclaim “What will he say next?” But “facts are stubborn things;” nor is this fact to be wondered at when thought out, for it is well known that through the advance of medical science many lives have been saved, many who would formerly have died now live, but not all that live come through the fire of fever unscathed. Some are affected in one way, some in another; some for a time, others for life. In cases of recovery from small-pox, how common was the loss of sight before vaccination was introduced, and even now it is far from unknown. So, exactly, is it with those saved by the skill of the medical attendant from death by fever, especially scarlet fever; life is saved, but hearing is lost.

Zymotic Diseases—fevers and the like.—These, the last of the special causes of accidental deafness which we propose to treat of here, may truly be said to equal all the others put together in number of victims. It is quite pitiable to see how many bright boys and girls in the very prime of youthful

beauty, the delight of their parents, the pride of their teachers, are struck deaf by this awful visitation ; yet so it is.

Here we would impress upon all that the greatest care should be taken when the child appears to be getting over the fever well. Then, too often, precautions are relaxed, the child is allowed to catch cold, and the fatal seed, which had nearly died, is revived, life-long mischief caused, and in hundreds of cases—this is no exaggeration, in hundreds of cases—deafness. stone-deafness, ensues.

There were, till recently, two great reasons for so many losing their hearing from scarlet or other fever, viz: *the increased skill of the physician*, and *the want of good nursing*—the want, that is, of care, attention, and proper precaution on the part of mothers, nurses, and others. I venture, however, to think that the day is coming when the numbers from these causes will be greatly lessened. My theory on this point is strikingly borne out by the Census statistics of the United Kingdom :

	<i>Population.</i>	<i>Deaf and Dumb.*</i>
1851.....	27,511,801	17,300
1861.	29,321,288	20,311
1871.....	31,845,379	19,237

You will see that from 1851 to 1861 the rate of increase in the general population was largely exceeded by that of the deaf-mute portion of it. From 1861 to 1871 the general population increased in a similar ratio, but the deaf portion actually decreased ; the proportion of deaf-mutes to the whole being, in 1851, 1 in 1590 ; 1861, 1 in 1432 ; 1871, 1 in 1644.†

Surely, then, these figures go far to confirm my previous theory,‡ that since 1851, by the increased skill of the physician,

* It is much to be desired that in the next census, the born deaf, those who have lost their hearing under (say) two years of age, and those who have been hearing and speaking children, should be classed under separate heads ; the cause of deafness in each of the latter classes and the age when it occurred should be given. This would greatly aid those who are seeking for the causes and prevention of deafness, and be of much value in many ways.

† I am indebted for most of the particulars on this subject to Dr. Buxton, the able head of the Liverpool School—our greatest English authority on the statistics of the deaf and dumb.

‡ Had there been a decrease in the number of the deaf and dumb in each decennial period it might have been attributed to better sanitary regulations, and thence to the check of zymotic disease ; but such is seen not to have been the case.

many have been saved from death; and that since 1861, by the beneficial results of improved nursing and greater care after the crisis of the disease had passed, many have been saved from deafness, and so we have the happy twofold result of fewer deaths and fewer cases of loss of hearing.

Cannot this improvement be increased? I believe it can, and greatly so, too. The general use of the speculum and lamp in all cases of severe fever, not after the patient has got about again, not after pain has been complained of, but during the height and progress of the disease, would do much, it is believed, not only to save the hearing, but even the life of many so attacked. There is the closest affinity between the tympanum or drum of the ear and the brain.* Disease of the ear will often cause brain mischief and death; what more likely, then, than that timely, judicious,† and skilful incision of the membrana tympani in certain cases would afford vent to the poison, unable to pass down the Eustachian tube, as is so often the case in fever, and so frequently save hearing, and life also in many instances. I believe that in numbers of cases deafness might be thus averted,‡ and many more by yet better nursing. Is it too much to hope that as vaccination has been found to mitigate the terrible evils of small-pox, medical science may in time discover equally valuable helps against other diseases? Is it too much to hope that such a help may be found against scarlet fever, so awful in its destruction of life, and of hearing when life is saved?

* Attention has been recently called, in connection with life assurance, to discharge from the ear as being occasionally of serious import. It is sometimes the only sign of serious and ultimately fatal brain affection in persons otherwise apparently healthy. Dr. E. Symes Thompson, M. D., F. R. C. P., Physician to the Hospital for Consumption, Brompton, etc.

† For want of skill and judgment this operation at one time fell into disfavor and comparative disuse.

‡ See, also, Holmes' "System of Surgery," vol. iii, pp. 169, 170.

IS DEAFNESS A BARRIER TO THE MASTERY OF THE ENGLISH LANGUAGE ?

BY ROBERT PATTERSON, B. A., COLUMBUS, OHIO.

WITHIN the past half century the deaf and dumb have made great strides in the different branches of learning ; but as in times past, so now is it the general complaint that so far as concerns English they fall far short of even the necessities of social intercourse. We have sought—like Diogenes with his lantern—for methods, have made experiments and compared results with a view to the discovery of a process to enable us to lift them out of the chaos which attends their efforts in acquiring language, and yet we are still no nearer to the goal. Why is this so ? Is it possible that deafness is a flaming sword, which precludes accuracy of language ?

This naturally brings us to a consideration of the ear as a medium of acquiring language. Be it understood that it is far from the purpose of the writer to disparage the utility of this organ as such a medium. No one can, indeed, be insensible to it. However, as it is agreed by universal admission that what constitutes man is not simply the senses—since the lower animals possess these in common with us, and some of theirs are infinitely more delicate, stronger, and more unerring than ours—it would be conceding superiority to matter over mind to say that deafness debars proficiency in the use of language. Though the ear is really one of the principal gateways of the mind, yet it is not so essential and indispensable that, without its aid, mastery of language is not attainable. If it were, no man whose hearing is not impaired would be liable to err in “squaring his sentences by the line and plummet of grammar ;” instead of which, however, the contrary is constantly displayed in the actual every-day use of language. To this, R. Grant White bears witness in the following words : “There are men all around me, of intelligence and character, who, although they cannot be called illiterate—as peasants are called illiterate—know very little of the right use of English.” Or, to go further, De Quincey says : “Grammar is so little of a perfect attainment among us, that with two or three exceptions, (one being Shakespeare, whom some affect to consider as belonging to a semi-barbarous age,) we have never seen the writer, through a circuit

of prodigious reading, who has not sometimes violated the accident or the syntax of English grammar." Without any further argument, it is evident from what we have already passed in review that language is not dependent upon the ear for the necessary condition of its mastery.

Herodotus observed that "the ear is less to be trusted than the eye." This is none the less true in its application to the acquisition of language. The ear communicates words to the mind from the mouth through the medium of sound, while the eye seizes the immaterial sound of words on its passage from the lettered page by that ever-mysterious relation which exists between our mind and our senses. The fact that words perish upon the ear as soon as they are born, and are wholly or partially forgotten, hardly justifies it as being sufficient in itself to bring about mastery of language. That it might be accomplished in exceptional cases is certainly not to be denied. Take, for instance, the example of Madame De Stael, whose genius—Philip Gilbert Hamilton tells us—fed itself exclusively through her hearing faculty, with so little help of her eyes that she might almost as well have been blind. But, in such cases, it is necessary not only to "recover the innocence of the ear," but also constantly to drink in the words of only the cultivated and the refined. The superiority of the eye, on the other hand, is evident, from the fact that words are longer detained before it, which gives the mind, as Shakespeare puts it, "the sweet benefit of time" to assimilate them. Well has it been said in verse that—

"Sounds which address the ear are lost, and die
In one short hour; but that which strikes the eye
Lives long upon the mind; the faithful sight
Engraves the knowledge with a beam of light."

Whence it necessarily follows that, would we reach the point of mastery and enjoy familiarity with treasures in the pure "well of English undefiled," we should rely upon the eye rather than the ear. For, as Ruskin says, "The eye is a nobler organ than the ear; and through the eye we must, in reality, obtain, or put into form, nearly all the useful information we are to have about this world." It is hence manifest that the imperfect attainment in English so common among deaf-mutes is not to be laid wholly at the door of their misfortune.

"Where, then, shall we look for the cause?" it may be asked. Shall the answer be: "In the use of the signs which we em-

ploy as a means of instruction, and which mutes prefer as an instrument for expressing their thoughts?"

Shakespeare says :

“When the mind is quicken’d, out of doubt,
The organs, though defunct and dead before,
Break up their drowsy grave, and newly move
With casted slough and fresh legerity.”

Such is the power of thought. Very true is the remark that thought alone elevates man to the throne of this world, and that according as he attains depth and breadth of thought, so does he rise to dignity and power. Now, in the education of the mute, the great thing needful is to wake up the mind, to make it flow with life—the life of the soul. How is this achievable but with the aid of the language of signs? This strange yet wonderful language possesses in fact almost the power of an autocrat over the mind tied and bound by the chain of deafness; it waves its magic wand and the fetters fall off; it acts the part of a nursing mother, and behold the passive intellect is awakened to the light of understanding and quickened to the life of distinct thought!

Yet there are not a few who are disposed to view this language in the light of “an essential evil,” and to make a scapegoat of it, by attributing to its use “the tumultuary structure of sentences” which characterizes the composition of deaf-mutes. There is really hardly sufficient ground for calling it such when we consider the great flood of light and ideas which it, almost alone, is capable of opening upon the mind of the mute. Moreover, as it is assumed that thought is the life of language—as much its living principle as the soul is the life of the body—it follows, of necessity, that in proportion as the mute obtains clearness of thought and ideas, so will his use of the English language approximate to perfection. Rather be it, then, called an essential auxiliary.

Nor even is there sufficient basis for the opinion that the inverted English of deaf-mutes is the inevitable effect of the use of signs. For, supposing such to be the case, the defect would be confined to mutes alone; but we find it betrayed by foreigners also, when they attempt to give expression to their ideas in any other language than their own. The English of a disgusted Frenchman who wrote to a Scotch journal gives proof of this. Says he: “A person angry says to-day that he was from the theatre gallery spit upon. Very fine, I also was

spit upon. Not on the dress, but into the eye straight it came with strong force, while I look up angry to the gallery. Before I came to your country I worship the Scotland of my books, my Waverly novel, you know; but now I dwell here since six months, in all parts the picture change. Oh, to be spit in the eye in one-half million of peoples' town!"

Another proof is furnished by the English of Esquimaux Joe, who took part in the Polaris Expedition. Writing to Captain Howgate for a position on the *Florence*, he said in his letter: "Me good man; no so good man like me. Catch seal, dog, everything for ship. Me want \$50 month, and come back when *Florence* do."

It is, indeed, not a little curious to find the foregoing pieces thickly sprinkled with the so-called "deaf-mutisms," which term, by the way, is not only a misnomer, but also an insult to the class, and a slur on the beneficence of Providence. Is it not conclusive, from the facts which have already been adduced here, that whatever contortions of English the deaf and dumb may make, they are not to be ascribed to the use of signs?

Some, however, contend that the use of signs produces a habit of thinking in signs, which, they argue, is of necessity a hindrance to thinking in English, and hence the peculiar confusion of sentences. Even supposing it did; how is it to be explained in the case of foreigners, who certainly do not think in signs, and yet violate English in just the same manner that deaf-mutes do? Professor Whitney, in his "Language and Study of Language," argues that thought and language are not identical; but that thought is anterior to language, and independent of it. How, then, is it possible for the language of signs—a mere servant of thought—to interfere with the acquisition of the English language, which, too, is another servant? If there needs any reason for the imperfect English of deaf-mutes, we have it in the simple fact that it is to them a foreign language, and that they are not exempt from the obstacles which all other foreigners have to encounter and surmount before they come to use it understandingly.

The English language, like all other languages, is not acquired in a day, a month, or a year, but after years of hard, patient study. Philip Gilbert Hamerton asserts that "a language cannot be learned by an adult without five years' residence in the country where it is spoken, and without habits of close obser-

vation a residence of twenty is insufficient." Who, indeed, would expect the average hearing child to master even its mother tongue in five or seven years? It must, then, seem madness to expect the mute to obtain a correct use of language in that length of time. For the fact is, that on his first admission to school, be his age what it may, it is his lot to begin where the hearing child does at the cradle. Is it, then, a matter of wonder if he should, on his graduation day, with diploma in hand, fall far behind his hearing brother, of, say, twelve years of age, in the use of language? It should decrease the surprise when the fact is borne in mind that it is the misfortune of the mute to labor under the disadvantage of having to divest his mind of the rust which has necessarily accumulated during the years elapsing before his first school day. Does it not manifestly behoove us to be satisfied with moderate results from our pupils?

The mute is, as a general rule, pushed along, crammed, and drilled for examinations, and then dazzled and flattered with rapid promotions. He thus passes through his school career like a meteor, and lands in the world in the confusion and smoke of broken English. This mechanical routine is really more responsible for the imperfection of his English than is generally supposed. Not until his education is carried on in conformity with "the natural process of mental evolution," to use the words of Herbert Spencer, may we look for a higher attainment in language.

A system might be nicely shaped and graduated in method and arrangement to correspond with, as the author just quoted again says, "that spontaneous unfolding which all minds pass through in their progress to maturity"—"a system proposing a special means for a special end." Below, we give an outline of the fundamental principles. Begin teaching the new pupils on the Kindergarten plan, with object lessons and simple words for expressing their wants, and continue until the mind has taken time to master them. Then proceed with questions and answers, providing in abundance first the simplest and then those most current in usage. When the pupil has obtained ability both to ask and answer questions with ease, then combine this with "action-writing," which Superintendent Fay commends to his teachers as of no little moment. Next introduce simple narration, and continue the three at appropriate

intervals until familiarity is acquired. To all which add, at last, formal exercises based on grammatical principles. By all means employ signs freely in supplying ideas and facts. Make it the principal business to familiarize the pupil with the idiom of colloquial English, making the language of books only a secondary attainment. Above all, spare no pains in educating the intuitive sense, upon which alone the deaf and dumb have to depend for a guide in the construction of sentences.

Is it not reasonable to expect that such a system, carried into practical effect by a succession of earnest teachers, would bring about results to demonstrate more satisfactorily that deafness is no barrier to the acquirement of English, and that the use of signs is not an essential evil?

MARY BRADLEY AND JOSEPH HAGUE.

BY GEORGE WALLIS, LONDON, ENGLAND.

[THE *Annals* has contained in previous volumes* sketches of several blind deaf-mutes, in this country and in Europe, who have received more or less education. The following description taken from a little book† published in England a few years ago, the author of which bears the surname of the first English teacher of deaf-mutes, adds two more to the list.

Mr. Andrew Patterson, head-master of the Manchester Institution for the Deaf and Dumb, was led to undertake Mary Bradley's education by the wonderful success of Dr. Howe with Laura Bridgman, as described in Dickens's "American Notes." This was soon after the publication of that work. Joseph Hague was received into the institution four or five years later. We give the most important parts of Mr. Wallis's sketch, prefacing it with Mr. Patterson's own statement (comprising the first paragraph in quotation marks) of the situation in which he found Mary Bradley in a parochial school of Manchester.—ED. ANNALS.]

"We were taken into a play-ground, where the object of our visit was amongst a crowd of little ones, and appeared to be the centre of attraction and amusement to those around. It struck me that she was there—like Sampson of old amidst his enemies—to make sport; for she seemed to hold on to a pole in the centre of the play-ground, while her playmates would hit or pull her with their hands, and she would scream and

* See vol. i, pp. 234 and 246; vol. ii, pp. 12 and 65; vol. v, p. 193; vol. vii, p. 122; vol. xx, p. 100.

† Language by Touch: a Narrative illustrating the Instruction of the Blind and Deaf-Mute. By GEORGE WALLIS, South Kensington Museum. London: W. Tweedie. 1873. 16mo, pp. 57.

shout, and vainly hold out her hand to seize them. The sport seemed all on one side."

From all that could be ascertained about the child [continues Mr. Wallis] it appears she was then about seven years old, and that she had lost her sight and hearing about three years previously, having been abandoned by her mother in a damp cellar, while suffering from some virulent disease. The mother, it was understood, was a loose woman, who had left her husband and subsequently her child, and had taken to evil courses. It was believed, at the time the child was received into the Institution, that both parents were dead.

Having succeeded in getting the child placed in his charge, Mr. Patterson had next to decide upon some mode of proceeding with her, and the obvious course seemed to be to watch her habits, and to endeavor to adapt his own course and the efforts of those around her to them. With this view she was left for some days to her own resources, in order that the bent of her inclination might be seen and judged of. Finding herself in a new position, she was occupied for a time in becoming acquainted with the locality, and the persons and things by which she was surrounded. She made no attempt to make known her wants by signs, as is usual in the case of the deaf and dumb. If she required help her habit was to shout and scream, and as her utterances were by no means agreeable, every one was interested in relieving her wants. Since her loss of hearing and sight she had been in no position in which signs could have been understood, had she made any, but it never seemed to occur to her to do so. In fact, she was at this time one of the most uncouth and wild-looking objects it is well possible to conceive. She had recently had her head shaved in consequence of some disease in the skin of the scalp, and with a crouching, groping attitude, she had more the appearance of a scared and timid animal seeking some mode of escape from danger or an unpleasant position than of a human being endowed with a rational soul.

The first step in teaching seemed to be to make her acquainted with the names of the objects around her. With this view, then, Mr. Patterson selected those objects which differed materially in form from each other, viz., a *pen*, a *book*, and a *slate*. As the visible letters could not be submitted to her, the signs used by the deaf and dumb [the manual alphabet] were given on the

fingers instead, Mr. Patterson giving the signs by touching her fingers with his, in the proper form. Thus the *pen* was placed in her hands; she felt its firm, elastic quality, etc.; then the letters *p-e-n* were signed on her fingers, and an endeavor made to indicate to her that the signs meant the object which she had been handling. The other words, *book* and *slate*, were indicated in the same way; but she failed to understand the connection between these arbitrary signs and the things handled. It never seemed to occur to her that the signs had any reference to the objects.

An hour or two, day after day, was devoted to the accomplishment of this first and all-important step; but the labor seemed entirely without effect. No progress towards success was made, and every day the work had to be commenced anew, and unfortunately was followed by the same results as on the previous days, without any progress. Every means were tried to arrive at some degree of success. The appliances were varied as much as possible, but still apparently without any intelligence on the part of the pupil. Her kind and assiduous teacher could only devote to her the hours in which he could be spared from the routine work of a large school. He continued these attempts for four or five weeks, and almost in despair of any good results began to think of abandoning his efforts, at least for a period, when all at once, like a sudden burst of sunshine, her countenance brightened up one day with a full intelligence beaming in it. She had found the key to the mystery! Placing her hand on each of the objects separately, she gave the name of each on her fingers, or rather signed them on the fingers of her teacher as her mode of describing them.

Thus the first step was attained at last, and the chief difficulty cleared away for overcoming the next. It was a comparatively easy matter now to proceed and enlarge the vocabulary of the names of the objects most familiar to her. Mr. Patterson then cut out the letters of the alphabet in cardboard, and gummed them to a sheet of stiff pasteboard, so that they stood in relief, and could be sharply felt and distinguished from each other by the fingers. Her progress now became daily more and more evident. She took great delight in her work, and with the limited time at Mr. Patterson's disposal it was difficult to keep pace with her desire for the knowledge of names. From these she was taught the quality of things. Objects possessing

opposite qualities were placed within her reach, and she very readily acquired the words to express them. Thus the work went on step by step, every day's lesson being a preparatory one for the next day. Verbs were taught much in the same way, the word being given with the action: standing, sitting, walking; eating, drinking, laughing, crying, etc., etc., generally in the form of the present participle, and in connection with a noun, as being an easy change from the adjectives—as, a boy standing, a girl crying, etc.

At length the great inconvenience presented itself of the want of a lesson-book adapted to meet the case. In order to supply this want, a case of type for printing in relief was obtained, and some lessons were printed, which were readily deciphered by the pupil through the sense of touch. It was, however, soon discovered that the operation of composing the type was an exercise which was not only very amusing to her, but also very instructive. A little box was constructed, in which she could arrange the type in sentences, etc., which were dictated to her by natural signs, the teacher using her hands in the same way as he would use his own to sign similar sentences to a seeing deaf child, and this became a never-failing source of interest. It made her familiar with the various modes of construction—the greatest difficulty which the deaf and dumb have to encounter. Every new word was at once applied to its appropriate meaning.

The effect of the dawning of this new world of intellectual life upon the temper and disposition of Mary Bradley was, at this point of her education, very unmistakable. She had hitherto been of a fretful, impatient, and very irritable temper, crying and screaming without any apparent cause; but as she made progress in her studies this irritability gradually softened down, and she became daily more and more subdued in disposition and manner. Still, at intervals more or less prolonged, she would have fits of fretfulness and passion, which would end in a few hours in tears, when she would again resume her quiet and placid manner. These occasional outbursts would appear to have been a necessity with her. They seemed like an accumulation of humors which would burst out and expend themselves, and thus give relief for a time. Mr. Patterson and the kind friends around her soon discovered that during these paroxysms, the best and simplest course was to leave her to herself.

In order to extend the means of communicating with others, it was determined in due course to make the trial to teach her to write; and for this purpose, when she was about ten years old, and had been under instruction two or three years, the attempt was made to teach her the art of writing. For this purpose, a tablet, with a pad and frame to confine the writing in regular lines, was constructed. Mr. Patterson commenced by guiding her hand in the formation of each letter of the alphabet, which again had to be connected in her mind with the letters she already knew by touch from the relief-types. By repetition she learned to form each letter properly, then to connect them together as words, and, finally, the words as sentences. The writing was of a square, angular character, rather difficult, in some respects, to decipher.

The time occupied in teaching her to write was enormous as compared with that expended on children possessing their proper faculties. It was a work of incessant and interminable repetition; but Mr. Patterson had resolved that it must be done, and it was done accordingly.

Having once learned to write she was enabled to correspond with friends at a distance, and to interchange letters with her sister in deprivation across the Atlantic, Laura Bridgman, who was kind enough to send to her a tablet, such as she herself used. This was a considerable improvement upon that originally constructed for Mary Bradley, being a simple pad of paste-board, or millboard, with impressed broad lines *in* which to write. This contrivance was placed under the sheet of paper on which she was to write, and her fingers ran along each line so that it might be felt.

Mary Bradley generally favored Mr. Patterson and the members of his family with letters during the summer vacation, when they were absent at the seaside or elsewhere. On these occasions, of course, she was thrown entirely on her own resources, and better tests could not possibly be afforded of the successful results of her education than the letters she wrote. She would give all the news within her very limited sphere; everything which happened being, as a matter of course, of great interest to her; and she was highly gratified to learn the proceedings of her kind friends while away on their holiday excursions.

At the period when Mary Bradley had been under instruction

some four or five years, an application was made to the Institution for the admission of a little boy suffering under the same sad privation.

Joseph Hague was the son of a deaf and dumb mother who had been educated in the Institution. He was born deaf, and became blind before he was two years old. At the period of his reception into the School for the Deaf and Dumb he was eight years old, and at once became the fellow-pupil of Mary Bradley.

On his admission he was allowed a few days to make himself familiar with the new position in which he was placed. It was very amusing to watch his explorations, and to see the ready intelligence with which he made his observations. While groping round the school-room one day he met in his way with a step-ladder, and after feeling it all over and coming to a conclusion as to its use, he deliberately mounted it step by step, feeling his way upward until he reached the top. Here, passing his hands as high above him as he could, he felt a grating through which warm air passed into the room. On finding this he hurried down, and, going to one of the teachers, pointed in the direction of the grating, signed that it was very warm, and, by imitating the blowing of the bellows, indicated that there was a fire below.

Joseph Hague showed a considerable amount of determination and combativeness when he met with opposition. On one occasion he was walking up the school-room, in which there are two or three iron pillars to support the floor above, and forgetting that such was the case, he struck his forehead against one of them and recoiled from it. He rubbed his forehead for an instant, and then walked deliberately up to the pillar and kicked it violently.

This boy, being born deaf and dumb, and having been under the care of his mother, was thoroughly acquainted with the signs used by deaf children of his age, and consequently the first steps in the course of his instruction were easily overcome, or, rather, they were already overcome; for his mother had adopted the plan of communicating with him by touch, no doubt from what she knew of the cases of Laura Bridgman and Mary Bradley. The difficulty in the case of Mary Bradley was, that there was no language common to teacher and pupil—no common stand-point from which to start. In the boy's case,

this common language—that of signs—already existed, and established a means of communication which enabled the pupil to understand and receive the instruction given to him. He was also able at once to communicate with his fellow-pupil, Mary Bradley; and she, proud of her acquired knowledge, was delighted to impart to him all she knew. In teaching him she increased her own information, and a new pleasure was added to her life by the employment thus afforded her. The constant intercourse with each other and their deaf and dumb companions kept them informed of all that was going on around them—a never-failing source of interest. The progress made by the two far outstripped any anticipations which could have been formed on the subject from what had been previously effected by Mr. Patterson's attention to Mary Bradley only. The knowledge of things gradually led on to those of a more abstract character, and enabled their kind teacher to show the relation between cause and effect, and by means of things of a lower nature to reach the higher. A knowledge of Scripture History and of God's care for His chosen people was imparted.

About this stage of their progress the Gospels by St. Luke and St. John, printed in relief for the use of the blind, were introduced to them, and these became their daily study. In the course of their reading they met with many words which were new to them, and the boy especially would not pass them over until they were fully explained. On the opening of the school in the morning he generally had a series of words to be defined to him. To give a simple, general definition only was not desirable, for frequently it would not be sufficiently clear to explain the meaning in the sentences in which they were applied; it was therefore necessary in all cases to explain them in reference to the position they occupied.

Thus they went on step by step, becoming more and more on an equality with their companions. Joseph Hague had shown through his progress a great amount of energy and physical activity, and that he was ambitious of doing whatever others could do. It was usual to employ the boys to make their own beds and in other light work, and he would not allow himself to be put down as an incapable, but insisted upon having his share of the work. After a time he was admitted for a few hours daily to the workshops of the Blind Asylum, which is only divided from the Institution for the Deaf and

Dumb by the chapel common to both, and was taught to make baskets. He was considered, after due instruction and practice, to be a very good workman ; and thus fitted himself, as he believed, to earn his own living. Mary Bradley was also taught to knit and sew, in doing which she spent most of her leisure hours.

During the progress of these children in their instruction, many points peculiar to themselves and to their condition could not fail to manifest themselves. One peculiarity, which is perhaps more striking than any other, was the appearance of a perception which seemed like a new sense. The quickness of apprehension and understanding of what was passing around them seemed so complete and so accurate that it was impossible to conceive how the mind grasped the information unless such was the case. The boy was of rather a mischievous disposition, and was fond of amusing himself by teasing and annoying his companion ; but it is a singular fact that the moment Mr. Patterson entered the room he became conscious of the fact, and instantly ceased his amusement. No doubt he had become accustomed to the vibration caused by the opening and shutting of the door, and to the step of his teacher, for he could distinguish the latter from that of every one else, and would frequently stop Mr. Patterson in the room to ask a question. In addition to this, however, both these children would receive impressions when the sense of feeling could not be acted upon, and they would be aware of facts which could not reach the mind by any of the known senses. For instance, they would sit together and hold long conversations upon each other's fingers, and while doing so Mr. Patterson would approach them with the greatest caution, and in a manner which could produce no vibration; either from his step or the movement of his body, yet they became immediately conscious of his presence, ceased their conversation, and one would inform the other that Mr. Patterson was behind them. This occurred over and over again in order to test their intelligence, every precaution and means being taken to approach without their knowledge, but always with the same results. It was quite impossible to ascertain by what mode they discovered the fact of the presence of their instructor ; all that could be ascertained was that they *did* discover it at once.

As a further illustration of mental peculiarity, it may be

stated that they had an instinctive perception of character. When strangers approached them they at once put out their hands to touch them, and having done so, would either feel attracted to them or repulsed by them. In the former case they would soon put themselves on the most familiar terms with them; in the latter they would hold themselves aloof. It was the same among their school-fellows. With some, the boy especially was on the most familiar terms, and could take any liberty with them, making them the slaves of his will; while with others he held little or no intercourse, and never voluntarily associated with them.

The sense of touch in these two children was exceedingly acute. Every person in the Institution for the Deaf and Dumb was known and recognized by them by the touch, and though many schemes were adopted occasionally to puzzle them, yet they always discovered it and named the right person. On one occasion the late Bishop of Manchester, Dr. Prince Lee, having brought some friends to visit the Institution, wished to test the boy's ability to find any one of his companions who might be named. He did so without a single failure, though they were all mixed together, and not in their usual places in the school. The boys were then made to exchange clothes, and one of them presented himself to be named. Hague at once named the boy to whom the clothes belonged. On being told that he was wrong, he proceeded to manipulate the hands and features, and without hesitation gave the right name. After failing in the first instance his suspicions were awakened, and he could not be deceived a second time.

Mary Bradley was quite a connoisseur in dress, and was fond of feeling the dresses and trimmings of those within her reach, and giving her opinion. On one occasion, two ladies, dressed in every respect alike, both as to pattern and material, came under her manipulation. She said, or rather signed, that they were very nice, but that one dress was much better than the other. The ladies said she was mistaken, as they were exactly alike, being made of the same material, cut from the same piece of fabric. She, however, insisted that they were not alike, and that one dress was much better than the other. No difference could be detected by any one else; but Mary Bradley was found to be right. From subsequent inquiry it was discovered that the person from whom the material was bought had not suffi-

cient of the one piece for two dresses, and had opened another piece supplied by the same manufacturer, from which he cut enough for one of the dresses, believing it to be in every respect the exact quality of the other.

She was always very much pleased to have a new dress, and was not easily satisfied either with the material or the fashion of it.

Persons visiting the Institution from time to time, and at long intervals, were always remembered and recognized.

Having acquired a tolerable facility in basket-making, and becoming impatient under the restraints of the Institution, Hague became desirous of leaving. Both his parents were living, and could understand him and converse with him; it was therefore thought advisable that he should quit the school and the surveillance of his worthy and kind teacher, Mr. Patterson, who had providentially been enabled to do so much for him, and be placed under the supervision of his father and mother. It has been understood that he aided very materially in supporting himself for a considerable period, but misfortune overtook the family, and as he could not, in his helpless condition, do anything except under the control of others, he had to take refuge in the workhouse of the Union of the district in which he resided. Mr. Patterson hears from him occasionally, and is informed that he has raised up many kind friends around him, who help to alleviate the privation under which he labors.

Mary Bradley, without a relative known to any one connected with the Institution, remained in it and regarded it as her permanent home. During the last seven or eight years of her earthly existence she suffered much from abscesses, which formed in various parts of her body. As soon as one healed up others appeared, so that during the period above named she was never free from them. Everything which medical treatment could do for her was done. She was sent to the Isle of Man for the benefit of the sea-air, and resided there for a few weeks. She was also taken to Southport, but the disease was evidently constitutional, and too deeply rooted to be eradicated. Her life was prolonged and her sufferings alleviated by the treatment and care she received, and by the use of stimulants of all kinds. She was for several years little more than a living skeleton, going about slowly from place to place in the house. Yet in the midst of all this suffering and privation she

preserved a very agreeable spirit. She wished sometimes that it would please God to take her; but beyond that there was not a murmur. She felt much satisfaction in reading the Gospels, which she possessed, as already mentioned, in the form printed for the use of the blind, and spent much of her time in doing so. The day before her death, which took place in June, 1866, when it is supposed she was about twenty-six or twenty-seven years old, she called together Mrs. Patterson, Miss Whitaker, the matron of the Institution, and one or two others, and calmly and formally declared how she wished her small possessions to be disposed of to the persons who had more immediately ministered to her wants during her illness. The following day she fell asleep to awake in a new world.

THE EFFICIENCY OF TEACHERS OF DEAF-MUTES.

BY A TEACHER.

[OUT of respect to the wishes of the author, whom the editor believes to be a conscientious and trustworthy person, this article is admitted anonymously, contrary to the usual but not invariable rule of the *Annals*. It is with the distinct understanding, however, that the responsibility for its assertions rests upon the author alone, and as fully as if his name were published.—ED. ANNALS.]

To rescue deaf-mutes from the bondage of ignorance and to bestow on them a good education is the object for which the institutions for the deaf and dumb are organized and hundreds of thousands of dollars are annually spent.

In order to insure success, we should constantly keep that object in view, faithfully devote to it our labors and energies, always endeavor to promote it by employing the best instruments and means within our power, and vigilantly see that there are no retarding causes in the way. Any other interests inconsistent with the good of the pupils should be sacrificed.

A good education consists of a knowledge of one's duties to God and society, an ability to read ordinary books and periodicals, a comprehension of the important branches of science, and a satisfactory command of the national language. The advantages of a good education are too well known to need enumeration here.

Although our deaf-mute school system has existed in this country for over half a century, and several conventions of principals and teachers have been held to discuss and devise

better means of education, yet a large proportion of our graduates do not possess what is termed a good education. Their knowledge is too limited and their intellect is not sufficiently developed. They can express themselves but with difficulty in their intercourse with the hearing community, and are generally averse to reading.

This naturally leads us to inquire into the causes.

The teacher is the most important person among the officers of a school. The progress which the pupils make in their studies and knowledge depends in a great measure upon him. In this view, the responsibility that rests on the principals and trustees to employ only good teachers is very great, and it is not unreasonable to say that it is in their hands to give the intelligent pupils a good education or not. A teacher needs to possess certain qualifications in order to enable him to teach successfully. But the essential thing required of him is efficiency. He must teach and aid the pupil effectually, so that the latter may learn and increase in understanding as rapidly as his natural gifts permit.

This point seems to be generally overlooked. There are teachers possessing other qualifications, who are not effective. A tree is known by its fruits. The efficiency of a teacher is known by the rapid improvement of his pupils. The annual examination in a large school generally shows that, after making the necessary allowances, the progress of the several classes has been unequal. The difference of progress which the classes show indicates the difference of efficiency among the teachers.

The good of the pupils requires the employment of not only well-educated and amiable, but also of *efficient* teachers, and demands the removal of inefficient and incompetent ones.

The duty of removing poor and ineffective teachers is neglected to a certain extent in some of the institutions of the United States, to the great injury of the cause. It seems to be the prevalent idea that the teachers who are most learned teach the best, and learning frequently serves as a cloak to inefficiency. Some teachers are employed from year to year at comparatively high salaries, while the classes under their care make unsatisfactory progress. More regard ought to be paid to the efficiency of a teacher than to the other qualifications he may possess.

The chief reasons that some learned and otherwise competent teachers are not effective are:

1st. Their inability to use the sign-language with ease and readiness in all its intricacies. A thorough familiarity and acquaintance with the sign-language is absolutely necessary in a teacher of deaf-mutes, to enable him to express his ideas correctly and clearly to the pupils, and to understand and respond to their ideas, which they often express in an obscure and confused manner. A teacher who is a poor sign-maker hardly commands the attention of the pupils; they are able to understand only a part of what he says. His signs have a depressing effect on their wits and spirits. Hence teachers inexperienced in the sign-language cannot be successful. Good mimics generally make successful teachers, because they use the most natural signs, and those which are the easiest to be understood. They are also able to aid the pupil's comprehension by imitating his own way of expressing himself in signs.

2d. Their lack of spirit and energy. An active temperament in a teacher is necessary, in order to enable him to awaken and develop the minds of the pupils. The power of example is well known. The class of a sleepy teacher is sure to be sleepy.

3d. Their want of love for the profession, having adopted it from necessity or for personal advancement. No man can work effectively at a profession for which he has no love, because he cannot throw into it his talent, his mind, and his energy.

No excuse whatever can be offered for employing teachers who do not possess sufficient intelligence and knowledge to understand clearly ordinary written language, and the subjects they are to deal with in teaching. Teachers of this class are employed mostly for the cheapness of their services, while the good of the pupils is lost sight of. They do a great amount of evil by imparting to the pupils confused and erroneous ideas of language, of facts, and of principles, which are hard to be eradicated afterward. It is easier to give a pupil a good education at the outset than to rectify a spoiled one. The directors of a certain institution, on account of insufficient funds, lately dismissed good teachers and employed ill-educated ones, because the latter asked nothing or but a trifle above their board for their services. They would have done better to close the Institution.

The indifference that is shown in some instances for the intellectual welfare of the pupils is amazing. Indolent shirkers of duty and eye-servants are retained in the class-room. A

teacher who belongs to this contemptible class has been employed in an institution for about twenty years. His duty is mostly performed by some one of his advanced pupils, while he reads to himself, or promenades away the time that is not his own.

A great deal of injustice is done to the pupils by the practice of employing new speaking teachers, without previous knowledge of the sign-language. It generally takes them two or three years to become tolerably familiar with this language. Hence it is seen that during these two or three years, while the communication between the teachers and pupils is impossible or imperfect, the time of the pupils, which is very precious on account of its being limited, is irretrievably wasted in order to give the teachers a chance to learn the language and qualify themselves for the profession. It is equivalent to robbery. In one of the late issues of the *Deaf-Mute's Journal* it was said that only one of the five new speaking teachers in a certain institution had experience. It struck me, what an amount of good is lost through the employment of these four inexperienced teachers.

I was surprised that Mr. Logan's paper, advocating the establishment of a normal school for teachers of deaf-mutes, was not received with much favor at the Philadelphia Conference of Principals. Such a plan would add much to the efficiency of new teachers.

The habit which some teachers have of doing little pieces of work outside of their duty within school hours must be condemned. A teacher once whittled a bracket in the school-room, to the express neglect of his duty. Some years ago a married lady teacher was known to take the cradle of her baby into the school-room, and rock it there. A teacher who has the welfare of his pupils at heart finds no leisure during school hours.

It is a lamentable fact that the tendency of late has been to sacrifice the efficiency of the teachers in various ways, in order to secure economy. Incompetent teachers are employed. Double work is imposed on the instructors, thereby lessening their efficiency by exhaustion and strain. Regular teachers are dispensed with, and inexperienced pupils are appointed to assist alternately in teaching. These plans work successfully in the reduction of the expenses, but in the promotion of the true object of the institutions they fail.

The economy that is gained at the expense of the efficiency of the teachers is false. Any scheme of retrenchment involving the sacrifice of this efficiency ought to be boldly resisted. There has been a good deal of quiet yielding to accommodate unjust clamors for the cutting down of expenses. The practice of employing poor teachers and neglecting to remove inefficient ones discourages outsiders from qualifying themselves for the profession, and hinders the promotion of industry and efficiency among those already employed. If merit is not necessary to win the position of teacher in an institution, nor to retain it, the places will be filled by the unworthy.

Annual private examinations, not sham public ones, are promotive of the efficiency of teachers, if the failure to do one's duty and the inefficiency which they disclose are certain to be followed by some consequence disagreeable to the teachers; otherwise much of their value is lost.

An institution where the efficiency of the teachers is low is of little avail, and from an economical point of view is a failure; for it has been established by experience that efficiency means economy and success.

SABOUREUX DE FONTENAY AND HIS INSTRUCTOR PEREIRE.

BY LÉON VAÏSSE, PARIS, FRANCE.

[THE fact that a school has been established in Paris which professes to instruct deaf-mutes by what is claimed to be the hitherto lost but now re-discovered method of Pereire, (see the *Annals*, vol. xx, p. 191, and vol. xxii, p. 62,) gives special interest to this article by the distinguished honorary director of the National Institution at Paris, which was published in the *Bulletin de la Société Centrale*, etc., for October, 1876. For the translation we are indebted to James Denison, M. A., of the Columbia Institution.—ED. ANNALS.]

M. de Gérando, in his valuable work, "*De l'Education des sourds-muets*," vol. ii, page 3, says :

"It was through Professor Bjoernstaehl that Germany was made acquainted with the labors of Pereire and the wonderful results achieved in the person of Saboureux de Fontenay."

In fact, however, it was not so much through the Swedish traveller, Bjoernstaehl, as by the aid of his German translator, Groskurd, that the double fame of Pereire and his pupil was spread among our neighbors beyond the Rhine. The readers

of the *Bulletin* will undoubtedly be interested to read, even after their passage through two translations, [and the readers of the *Annals* in a third translation,] the terms in which the author gives this piece of literary intelligence, and to be enabled to appreciate the degree of light which these terms throw upon the labors of the skilful instructor and their results.

We quote from "an account, written in the form of letters, of the foreign travels of Bjoernstaehl, professor at the University of Upsal;" original edition, Stockholm, 1773; German translation, Stralsund, 1777; Letter V, dated at Paris, June 7, 1770:

"I hasten, before the matter passes out of my mind, to give you an account of a visit made to me yesterday by a teacher of language who has never in his life pronounced a single word. This person is the wonderful Saboureux de Fontenay, a native of Versailles, who, although deaf and dumb from birth, has acquired such a mastery of several languages and sciences as to be qualified to teach them in his turn to other deaf-mutes. The means of conversing with him, for one unacquainted with his finger-language, is by writing. He came from Versailles on the first of June, with a letter of recommendation from M. Duchesne,* with the view of my giving him lessons in Arabic. M. Duchesne, in his letter, wrote as follows:

"SIR: I am confident that I shall give you pleasure, while doing a very great favor to the bearer of this note. He must already have informed you that he is deaf and dumb from birth, and in his eyes you must have read his intelligence and vivacity. I will add that this marvel of our age has received from the Jew, La Pereire,† the first elements of reading, writing, and dactylology; but he owes only to his own efforts the immense fund of information of all kinds which he has acquired. And now having exhausted the languages of Europe, he wishes to try those of the Orient. Even here he is already sufficiently advanced to understand you in Hebrew and Syriac; he desires to make a beginning in Arabic. Aware of my own incompetency on this point, I resign him to you and withdraw; my mission is ended. M. de Rudbeck‡ will certainly be gratified to make his acquaintance—at least on the second visit, for the first will be rather of a kind to inspire astonishment. This *surdus et mutus loquens* is M. Saboureux de Fontenay, relative of a law-professor. He resides in your neighborhood, and so will be enabled to seize opportunities your leisure moments may offer to secure your presence at the lessons which he gives his deaf-mute pupils.'

* A French naturalist associated with Bjoernstaehl's illustrious compatriot, Linnaeus, and author of a treatise on botany, printed at Paris in 1764.

† The patronymic, erroneously spelled, of Jacob Rodrigues Pereire.

‡ A young Swedish baron, travelling in company with Bjoernstaehl.

"But to return to the interview. He asked me by writing what books were most indispensable in the study of Arabic. When I had specified several books, one or two of which I was able to lend him, I asked him what advantage he hoped to derive from the acquisition of this language. He responded on paper: 'That of acquainting myself with the metaphysics of primitive languages.' I begged him to explain himself further, and he proceeded: 'I mean by the metaphysics of languages that intellectual process which applies to ideas recognizable by signs or symbols, which arranges these signs in a certain order that expresses their meaning, and which with these signs or symbols pictures thoughts and images in a graphic and vivid manner.'

"I inquired if he had as yet published anything, and he wrote in reply: 'The late Duke de Chaulnes urged me to make public a dissertation I had written, in the form of a reply to a question put to me as to the way I became acquainted with language and with religion, and I had it published in the *Journal de Verdun*, for October and November, 1765.' You will marvel with me that a person who cannot speak should write thus on languages in general, and should desire to trace them back to their origin. It is a case exactly similar to that of the blind Saunderson, who wrote on colors and on heavenly bodies.

"For the present I have nothing more to tell you of Saboureux de Fontenay, except that he is a little over thirty years of age, and that his father was an officer of the light cavalry of the royal guards, of a rank corresponding to that of colonel. I am impatient to read, as soon as possible, his essay in the *Journal de Verdun*."

It may be worth while to remark that the letter of Duchesne, as well as the replies made by Saboureux de Fontenay to the questions propounded by Bjoernstaehl, are in the narration of the latter quoted in French.

Bjoernstaehl does not recur to this subject in any of his subsequent letters, although the concluding words of the one just quoted seem to justify the expectation that he would do so.

It is a little surprising to find the most distinguished pupil of Pereire represented here as having never articulated a word, and as having no other medium of communication with strangers than that of writing; and especially surprising when one recalls the report signed by Mairan, Buffon, and Ferrein, and read at the Academy of Sciences, at the session of January 27, 1751; which report attested that at this time, when Saboureux de Fontenay was between thirteen and fourteen years of age, his instructor had already brought him to pronounce distinctly all the sounds of the French tongue, either singly or combined into syllables, and even to recite the *Paternoster*.

Nor is our surprise diminished on turning to the above-mentioned numbers of October and November, 1765, of the *Journal historique sur les matières du temps*, known under the title of the *Journal de Verdun*, containing the memoir of Saboureux de Fontenay. Although this paper occupies twenty-six pages, and gives the minutest details of his studies, we fail to find the least mention of the pains which his master had taken to instruct him in articulation. Thus completely had been effaced every trace of those labors, the first steps of which seemed to the learned Academicians to merit the encouragement of their highest commendations.

But what surprises us most of all is that this singular circumstance has not arrested attention and excited reflection among those who associate with the work of Pereire, as its most marked feature, the restoration of speech to the deaf-mute.

THE "HOMES" OF THE CALIFORNIA INSTITUTION.

BY WARRING WILKINSON, M. A., OAKLAND, CAL.

[At the Philadelphia Conference of Principals, (see the *Annals*, vol. xxi, p. 226,) Mr. Wilkinson discussed the question of the advantages of segregate buildings for institutions for the deaf and dumb in a way which showed that, while still seeking light, he was even then almost persuaded. The following extracts from his recent Report give the conclusions finally reached by the authorities of the California Institution, and state the reasons for them more fully than was done at the Conference of Principals.—ED. ANNALS.]

At the last session of the legislature of California an appropriation of one hundred and ten thousand dollars was made towards the erection of buildings for the uses of the State Institution for the Education of the Deaf and Dumb and the Blind. The appropriation seemed utterly inadequate to the requirements of the act, viz: to provide accommodations for one hundred and thirty pupils. The opportunity offered by the fire which consumed our buildings in 1875, to begin anew and put up buildings according to the most modern and approved judgments of experience, was not to be lost. To put the money in an unfinished structure, which would be useless until further large sums were appropriated and expended, thus forcing the State to give more or lose what had already been spent—a common practice in these latter days—was not to be thought of. After mature deliberation, it was determined by

the board of directors to send the principal East, to gather from the experience of others in the profession and by his own observation such suggestions, sanitary and otherwise, as would enable the directors most wisely and economically to execute the important and responsible trust committed to their charge.

In obedience to this authority, I left Oakland for the East on the morning of June 10, and returned August 26, 1876. In my visits to the various institutions I did not neglect to note the theories and results of the class-room; but as at present the housing our pupils is a more serious problem than their education, I studied during my absence systems of domestic management rather than methods of instruction. To this end, I considered it within the scope of my duty to visit, not only kindred schools for the deaf and the blind, but also insane asylums, hospitals, reformatories, and private boarding-schools, inasmuch as certain general principles are involved in every congregation of human beings in institutions, whether it be for educational, reformatory, or curative purposes. I made special journeys to consult specialists, and used every means to obtain trustworthy information and advice. I endeavored to free my own mind of all prejudice; to guard against the dangerous fascination of novelty, and when anything commended itself to my judgment, I sought to test it by objections rather than by arguments in its favor. I derived great advantage from private conferences with my professional friends. In consequence of large sums of money invested in buildings, many superintendents are compelled to carry out systems of management which they do not approve of, but which they cannot publicly condemn. They know and admit the evils of bringing large numbers together, but are powerless to effect a change. Lacking the opportunity of a fire, the most progressive superintendents, however, are cutting up dormitories into small rooms, or introducing dressing-closets, dividing their sitting-rooms, and building school-houses separate from the main institution. The directors of the Pennsylvania Institution for the Deaf and Dumb are probably the most conservative body in America; yet, in the new additions recently made to their buildings, every girl is provided with a private dressing-room, though they still sleep in large dormitories. The Illinois Institution has cut up the large dormitories into small rooms, accommodating from two to four pupils; has erected a school-

building and chapel at a distance of about five hundred feet from the main structure, and the superintendent is waiting patiently for the opportunity of doing away with the congregate system altogether. In Columbus, Ohio, they have divided their two sitting-rooms into six, so as to classify, partially at least, their pupils according to age, while at Northampton, Massachusetts, the Clarke Institution, with less than one hundred pupils, is putting up two sets of buildings, separated by a street. In Boston, the Perkins School for the Blind has adopted, so far as relates to the girls, the full cottage or family system, and is only waiting for the means wherewith to perfect the same arrangement for the boys.

It is not necessary here to present the great mass of details which I gathered during my journey. It will not be amiss, however, to recapitulate the substance of a report made to you in favor of the cottage system shortly after my return. As I then stated, I found a most extraordinary unanimity of sentiment, not only in my own profession but among all educators and medical men, in favor of segregation. The strong bonds of prejudice and precedent are still upon many, especially upon boards of directors who take a laudable pride in erecting imposing structures, but the great evils attaching to the herding of people under one roof are so apparent to superintendents that the most earnest and progressive men are everywhere inquiring if there is not another and better way of securing the results aimed at. Out of this inquiry has come what is known as the "cottage system," where the advantages of organization and numbers are obtained, and yet something nearer the normal conditions of social life is secured. The advantages of this system are:

First. Comparative safety from fire, or at least from the disastrous effects of a fire. Where buildings are isolated, *one* may burn up without endangering the whole block, and, in that case, the pupils thus unhoused can be easily crowded temporarily into the remaining buildings, and the educational work of the institution proceed without interruption.

Second. The isolation of the sexes. No one but a superintendent can fully appreciate the responsibility of caring for young people of both sexes under the same roof. It involves continual anxiety of mind and watchfulness, and even then the reputation of the institution is at the mercy of any pair of weak

or wicked pupils. I am no believer in monasticism, but all needful association of the sexes can be secured by mingling at table, in the class-room, and at stated evening entertainments under proper supervision.

Third. It offers a check to epidemics. The chance of a spread of contagion is much lessened, as a single house can be quarantined, and local causes of disease are much easier discovered in a small house than in a large one. There are also epidemics of wickedness as well as of sickness. Insubordination and evil passions are often engendered by simple force of numbers; any one who has watched the progress of a street riot will understand what I mean. There is also a sort of "fun," not malicious, but often destructive, which is indulged in merely for the sake of an audience; take away the audience and the motive is lost. Segregation has this effect.

Fourth. It offers opportunity for grading the pupils and regulating their association. It relieves the larger and older boys and girls from the interference and prying curiosity of small children. It also relieves the little ones from the domineering, and sometimes cruel, tendencies of larger boys. It enables the superintendent to curb the influence of bad boys, as he would an infectious disease, by a sort of moral quarantine.

Fifth. It is one step nearer to the family. Fifty in a house is a pretty large family, but it is not so large as a hundred or two hundred. It makes possible some things that are hardly practicable in the congregate institution. If pupils go out to school; if they go out to church; if they simply return from a crowd to a smaller crowd, it is a little like the normal conditions of life—an assimilation to the home. Under the old system the larger the institution the less like a home it becomes, and the more like a barrack, with discipline partaking of a military rather than a parental character. The number of supervisory officers becomes enormously increased, with a corresponding loss of responsibility for the general conduct of the institution, each employé holding himself accountable only for his own department. The theory of Villette substitutes the theory of Rugby—the officers are resolved into a special detective force, and the pupil, surrounded by spies on every side, gradually comes to lose all sense of individual responsibility, and, like the Spartan youth, holds the sin of wrong-doing to consist in being caught at it.

Sixth. It takes away the last argument for the separation of the deaf and blind. With this system there is absolutely no reason why they should not be kept under one management, and thus save the expense of an extra organization. The pupils and teachers have the stimulus of competition and the advantages of compared experience, and a common library and apparatus, while the diverse misfortune of the children tends to lessen their selfishness and isolation.

Seventh. It offers facilities for indefinite enlargement. If a building is erected large enough for a future generation, it involves a vast expenditure, much of which is idle capital, nay, worse than idle, because it requires a yearly outlay to keep the useless portion in repair. The Ohio Institute for the Blind is a case in point, where four hundred thousand dollars have been expended for less than one hundred and fifty pupils. The Michigan Institution for the Deaf and Dumb and the Blind was inclosed twenty years ago, and one portion after another of the interior has been finished off as necessities arose. The front building has just been completed, while the rear portion and wings are becoming dilapidated from long use. As a rule, however, such buildings are erected piecemeal—first one wing, then another—each being cut up to make a portion do the work of the whole, and when the middle is finished the completed structure is painfully inconvenient and illy adapted to the purpose of an institution. With the cottage system every house is complete in itself, and a family of fifty enjoys the same comforts and conveniences that belong to an organization of three hundred. Expenditures keep pace with growth, and when an increase of forty or fifty is expected it is easy to obtain from a legislature the thirty or forty thousand dollars necessary for their accommodation. The buildings can be renewed from generation to generation, without interruption of school, while slight errors of construction or plan in one house are easily remedied in another. The problems of heating and ventilation are vastly simplified. The sums expended by the New York Institution for the Deaf and Dumb, on these two items alone, would house all our present pupils. The sanitary influences of light and sunshine can also be made available to a degree not possible in large buildings.

Eighth. It is cheaper. The expense of housing the deaf and dumb, the blind, the insane, and sick, in combustible buildings,

ranges from one thousand to three thousand dollars per capita. In our old building it was about twelve hundred dollars. I am satisfied that a thousand dollars per capita will be sufficient under the cottage system to construct buildings practically fire-proof. The construction need not be so massive and expensive, nor the architecture so imposing; a style that in a large building would look cheap and mean might be quite appropriate and picturesque in a group of small ones. To combine all the departments of institution life under one roof is a difficult problem, and there must always be more or less sacrifice of one department to the exigencies of another. This problem becomes easy with segregated buildings, and simplicity of construction lessens cost.

I should feel more hesitation about recommending this system if it were mere vague theorizing, but it is not an experiment. It has been adopted by the Ohio School for Soldiers' and Sailors' Orphans, where it has been in operation ten years, and with a present aggregate of six hundred pupils; by the Iowa Orphan School; by the Michigan State Public School; by the Massachusetts School for the Blind; and measurably by the Northampton School for Deaf-Mutes. It is in successful operation in the Massachusetts Reform School for Girls; in the Connecticut Reform School for Girls; and the directors of the Reform School for Boys, at Meriden, Connecticut, have petitioned the legislature for permission to sell their present congregate building, and erect a school on the same principle. The testimony of the superintendents of these institutions is unanimous in favor of its beneficence. Mr. Anagnos, of the Boston Blind Institution, who was bitterly opposed to its adoption by his father-in-law, the late Dr. S. G. Howe, now is enthusiastic in its praise. He says the moral improvement of the girls has been at least twenty-five per cent. He also declares it to be no more costly in the matter of current expense. Mr. Lathrop, of the Lancaster School, is equally positive in his assertion. Mr. Rockwell, of the Middletown School, says he cannot understand how anybody can think of adopting any other plan. A department of the New York Insane Asylum, at Ovid, has been organized on this principle. The great Johns Hopkins Hospital, of Baltimore, which will combine everything that money and experience can purchase or suggest, will probably be constructed on the cottage plan.

The above reasons and precedents were deemed of sufficient weight to justify the board in adopting the plan of segregated buildings, and Messrs. Wright & Sanders, of San Francisco, were appointed architects to develop the details of such a system, under the direction of a committee and the principal. Months were consumed in this labor with a result which, it is hoped and confidently expected, will be gratifying to the people of California, and of advantage to the Institution and its pupils. The plan provides for indefinite expansion. It embraces a central refectory, a school-house, and as many "homes," as they are called, as the increase of pupils may from time to time require. At present two "homes" are in process of erection, and will be completed in time for inspection by the coming legislature.

In accordance with the law governing the construction of State buildings, the plans were submitted to the governor, secretary of state, and state treasurer, and received their approval.

After four weeks advertising for proposals, the bids were opened on the nineteenth of April, and the contract awarded to W. E. Boone, for the sum of eighty-four thousand five hundred dollars. Ground was broken on the thirtieth of April, the seventeenth anniversary of the opening of the school, and, at present writing, the uprising walls are approaching the second story.

The construction of the buildings is of the most substantial character. Nothing has been sacrificed to show, but every regard has been paid to comfort, safety, and durability. A massive concrete sub-foundation of Portland cement underlies all the walls. The foundations are of stone, granite water-table, and superstructure of plain brick, with granite sills, galvanized iron cornice, and slate roof. The partition walls throughout are of brick, interlaced and bonded strongly with iron. All the staircases are of stone, and a spiral stone staircase, at the extreme end of the sleeping apartments, renders it impossible for the children to be cut off should fire, by any chance, obtain possession of the middle portion. The exterior walls are lined, and the interior are built with hollow brick, and plastered without the use of lath or furring, so that there is no wooden communication between the different stories. The basement floor is laid three inches thick, with artificial stone. With all these precautions, it is difficult to see how fire can obtain lodgment, and, if it does, the loss will be confined to a single building, the distance between the different "homes" being ninety feet.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

Physiologie et Instruction du Sourd-Muet d'après la physiologie des divers langages. Par le Dr. EDOUARD FOURNIÉ, Médecin adjoint de l'Institut impérial des sourds-muets. Paris: A. Delahaye. 1868. 12mo, pp. 239.

Essai de Psychologie: La Bête et l'Homme. Par le Dr. EDOUARD FOURNIÉ, Médecin à l'Institution nationale des sourds-muets. Paris: Didier et Cie. 1877. 8vo, pp. 582.*

The first named of these books was published several years ago, but it did not come to our notice until recently; the other is a new work, which, while treating at great length of psychology in its various aspects, devotes a large amount of space to the psychological phenomena of deaf-mutism. Of course, it is only this part of the subject that claims consideration in the pages of the *Annals*.

Dr. Fournié's theory of "the physiology of the different languages" is thus summed up in one of his chapters:

"1. The sensation is an impression perceived.

"2. The idea is the expression of our sensation, formulated in an act. This act is constituted by organic movements called signs.

"3. The sign is the sensible formula of the idea.

"4. All the sign-movements must be executed by our organs, and directed in their execution by one of our senses.

"5. Our senses can appreciate and direct only two sorts of movements: (1,) movements addressed to the sight; and, (2,) movements addressed to the hearing.

"6. The sign-movements are the elements of language. Now, as there exist but two kinds of signs, there can be but two kinds of language: gesture language and spoken language. (Writing is not a language; it is the translation of a language.)

"7. Spoken language is composed of organic movements producing a sound. The sound constitutes the word, and nothing but the word. The idea is represented in the act itself.

"8. To think is silently to reproduce the acts of speech, employing the memory pertaining to the sense of hearing.

"9. As we can execute with our organs sign-movements which are addressed to the sense of hearing, so we can execute with

* *Physiology and Instruction of the Deaf-Mute*, in accordance with the the physiology of the different languages. By Dr. EDWARD FOURNIÉ, Associate Physician of the National Institution for Deaf-Mutes, Paris, France.

Essay on Psychology: The Animal and the Man. By the same author.

our organs sign-movements directed by the sight. These signs, systematically developed, constitute the sign-language."

Our space does not permit us to reproduce the subtle train of reasoning upon which Dr. Fournié bases this theory, while to abridge it would, perhaps, be to do him an injustice. Suffice it to say that it consists almost wholly of *a priori* argument, and that it involves some assertions, unsupported by proof, which would not be granted by metaphysicians of contrary views. Let us rather consider some of the conclusions to which the theory brings him.

Dr. Fournié believes that it is an absolute impossibility for a congenital deaf-mute to think in the words of spoken language; for, he says, thought is a reproduction of the acts of speech, and it follows as a matter of course that one who cannot reproduce these acts, not knowing what they are, cannot think in them.* He affirms that the deaf-mute can only think in such acts as he can reproduce, viz., gestures.

If it be asked why the deaf-mute may not think in words in their written or printed form, Dr. Fournié answers that writing or printing is not a language; it is only the translation of a language, and while to those familiar with the sounds which it represents it serves to recall them to the mind, it is impossible that it should take the place of these sounds as a medium of thought when dissociated from them.

But there is the manual alphabet, it may be said; that represents motions or acts which the deaf-mute can mentally reproduce as well as he can reproduce gesture, or the hearing person vocal utterance; why may not the deaf-mute think by means of the manual alphabet? It is too slow, replies the author; thought is extremely rapid in its nature, and for its exercise requires a medium of corresponding rapidity. Spoken words, which can be repeated mentally much more quickly than they can be uttered, fulfil this condition; words spelled out by the manual alphabet fall far short of doing so.

Against the idea that articulation can be made a medium of thought for the congenital deaf-mute Dr. Fournié protests with equal vigor. It is usually as slow or slower than the manual alphabet; it is a purely mechanical operation; it is

* Dr. Fournié even goes so far as to deny that a person born with vocal organs so defective as to prevent speech can think in words, however good his hearing may be.

only through the sense of hearing, he affirms, that words can be made available for thought. The deaf-mute taught by the articulation method thinks in gestures, and gestures only, just as does the deaf-mute taught by signs; the only difference is that the gestures at his command being fewer and ruder, his mind is correspondingly less developed, and his range of thought more limited.

If Dr. Fournié is right, we teachers of the deaf and dumb are all wrong, especially our articulation-teaching friends; for what we all aim at in theory—however our method of instruction, in some cases, seems little adapted to produce such a result—is to teach our pupils sooner or later to think in the language of their country; while those who instruct by means of articulation generally desire to repress the use of the sign-language as much as possible throughout the entire course. Indeed, Dr. Fournié does not hesitate to assert that we are all wrong. He believes that instead of frowning upon the sign-language, as most of us do more or less—either rejecting it altogether, or calling it a dangerous instrument, or regarding it as a necessary evil to be abandoned as soon as possible, or taking some other apologetic ground in regard to it—we should glory in it, and should use it incessantly from the beginning to the end of the course of instruction. He would have the deaf-mute taught writing as a means of communication with others; in cases of special adaptability he would have him taught articulation and lip-reading for the same purpose; but as a means of mental development he regards both writing and articulation as worse than useless. It is only as the written or spoken word is mentally translated into gesture, he declares, that it is comprehended by the deaf-mute; and it is only as translated from mental gesture that it is reproduced by him in utterance or writing. The gesture language is his sole possible medium of intellectual processes and of intellectual development. It is, therefore, the sole means that should be employed for these ends. The richer and fuller the sign-language is rendered by intelligent teachers—not, however, in imitation of any spoken language, but in accordance with its own natural laws of growth—the better will it fulfil the purposes for which it is needed; its enrichment, development and perfection, then, should be the chief aim of our endeavors.

The question of the manner in which deaf-mutes conceive of

words is not a new one for the faithful readers of the files of the *Annals*. Several years ago it was discussed at great length and with much ability by Dr. H. P. Peet, the late Mr. Jacobs, Mr. Burnet, Professor Porter, and others; the discussion occupied no small part of the tenth, eleventh, and twelfth volumes of the *Annals*, and probably was closed in the thirteenth only because the publication of this periodical was suspended in the middle of that volume. The prominent points of the discussion, however, were not the same as those above presented; certainly no one went so far as Dr. Fournié in affirming the utter inability of the deaf-mute to think in words. Mr. Jacobs perhaps came the nearest to it, widely as his views of the proper functions of the sign-language differed from those of the French writer; the others for the most part favored the contrary opinion.

We confess that Dr. Fournié's theory, which in the two works before us is presented in a forcible and striking, though not always perfectly lucid manner,* has made a strong impression upon our mind; but we are not convinced that it is correct. It seems to us that the true way of ascertaining whether the deaf-mute is capable of thinking in any other language than that of signs is not to argue the matter *a priori* from questionable premises, but to take the testimony of the educated and intelligent deaf-mute himself as to what his modes of thought actually are. This was done to some extent in the volumes of the *Annals* above mentioned. Messrs. Burnet, Carlin, Chamberlain, Booth, Syle, and others, described their mental processes more or less fully, and thus contributed some interesting and valuable facts to the discussion; but as these gentlemen, except Mr. Carlin, were "semi-mutes," their statements bear only indirectly on the theory of Dr. Fournié.

Since reading Dr. Fournié's works we have put the questions raised, and as he believes settled by him, to several congenital deaf-mutes whose minds have been sufficiently trained by a liberal course of study to enable them to analyze their modes of thought with some clearness. The replies to our inquiries satisfy us that by far the greatest part of the thinking of congenital deaf-mutes—at least of those taught by the manual

* The *Revue Philosophique*, in an article quoted in the *Bulletin Pereire* of August last, condemns Dr. Fournié for adopting an unusual vocabulary and style. "None of his terms are used in their ordinary signification."

method, for our inquiries have been limited to such—is done in the language of signs, and so far Dr. Fournié's theory would seem to be supported; but these replies also satisfy us that, contrary to his opinion, it is *possible* for congenital deaf-mutes to think in written words and in mental pictures entirely dissociated from signs; for some of them testify very distinctly that under certain circumstances they do thus think.

Turning from our own observations to those of others, we find instances on record of congenital deaf-mutes who have been taught written and spoken language without any use of signs whatever; a thing impossible according to Dr. Fournié's belief. The case of Laura Bridgman especially, which was cited in the discussion in the *Annals*, would seem to be a complete refutation of his theory. What her mode of thought is we will not undertake to say; but inasmuch as she is deprived of both sight and hearing, and has no recollection of having ever possessed these senses, it is evident that she thinks in neither of the two methods which he asserts are the only methods possible.

The History of Deaf-Mute Instruction during One Hundred Years. By ISAAC LEWIS PEET, LL. D., Principal of the New York Institution for the Instruction of the Deaf and Dumb. [In the Fifty-eighth Annual Report of the New York Institution, pp. 48-78.]

Our first impulse on reading this admirable history was to transfer it entire to the *Annals*, but its length, combined with the fact that it is easily accessible to our readers in its original form, seems to render a simple notice of its publication more appropriate.

Dr. Peet's sketch of the various systems of deaf-mute instruction is sufficiently full, and, while expressing his judgment in favor of the method adopted in his own Institution in decided terms, is fair and candid. The wonderful development of the philanthropic work during the past century is clearly traced in its leading features, the names of Braidwood, De l'Epée, Heinicke, and Gallaudet being taken as representative at once of the various countries where they taught and of the peculiarities of the schools they established. In the sketch of education in this country, while ample justice is done to the honored memory of Dr. T. H. Gallaudet and the school he founded, a natural and, under the circumstances, not undue prominence is given to the history of the New York Institution.

The account of the Abbé de l'Epée's theory and practice is open to one criticism—which is in part the same that we were obliged to make upon the reference to De l'Epée in the Centennial Report of the School Committee of the Clarke Institution, and which is applicable to many other works on the history of deaf-mute instruction—viz., that it ignores the fact that the great founder of the French school, as is evident from his own writings, favored and successfully practised the teaching of articulation, not, indeed, as a means, but as an end of instruction.

The author errs in grouping the institutions of Italy with those of France, as belonging to the school of De l'Epée. This was the case twenty-five years ago, when he visited and examined them in company with his lamented father, and it was still the case at the time of President Gallaudet's visit ten years ago; but within the present decade the articulation method has been generally introduced as the chief means of instruction—the pronunciation of the Italian language being especially adapted to produce successful results by this system—and now the Italian institutions are to be considered as representing the school of Heinicke quite as fully and distinctively as do those of Germany. (See the *Annals*, vol. xix, p. 123.)

The number of institutions in Europe is given as 195. We are not prepared to say how far from correct this total may be, but there are certainly very considerable errors in the figures assigned to the several States of Europe. Germany has far more than 30 institutions, for there are 49 in Prussia alone; there must be as many as 30 in Great Britain and Ireland; there are 23 in the Scandinavian countries, and there are at least 11 in Switzerland. The institutions of Canada, Australia, and Brazil are also worthy of mention. To complete his statement of the relative extent of the adoption of the manual and labial methods, the author, besides including the Italian schools among those favoring the latter, should have added that in France there are at least three articulating schools, as many in England, and one in Spain.

The history has a few typographical errors, as “Delgarno” for “Dalgarno,” and “Buckston” for “Buxton;” but for this we suppose the State printer at Albany is to be held responsible. We do not understand why Director Hirsch, of the Rotterdam school, should be called “Canton Hirsch.”

We have ventured to make these friendly corrections because

we regard it as one of our chief editorial duties to guard the history of deaf-mute instruction, so far as lies within our power, from the errors which are constantly liable to creep into it. Especially is this a duty in the case of so important and valuable a sketch as the one before us; for its clearness of statement, finish of style, and general interest will cause it to be widely read and often quoted by other writers.

Easy Lessons in Canadian History. Compiled by D. R. COLEMAN, M. A. Belleville: 1877. 16mo, pp. 100.

This unpretending little book was prepared for the use of institutions for the deaf and dumb in Canada. If the pupils of institutions in the United States had time to take up a history of Canada in their regular course of study, we should cordially recommend this book as specially adapted to their wants; but if they acquire from other authors as full a knowledge of the history of their own country as this gives of Canada, and at the same time get a fair comprehension of general history, it is as much as can be expected in this branch of study, and more than is usually obtained. Mr. Coleman's little book, however, ought to be in all our institution libraries, not only as useful for reference, but as a reading-book to be placed in the hands of the pupils for their leisure hours. It is written in a clear and easy style, the sentences being short and simple, and it may be read with interest and profit by deaf-mutes of even quite moderate attainments in language. The work reflects credit upon the author—or, as he modestly calls himself, compiler—and upon the Institution with which he is connected, a vignette of which appears upon the title-page. We should suppose this history would come into use in the hearing and speaking as well as the deaf-mute schools of the Dominion.

My Journal: or, How I Spent my Vacation Blue Fishing. By JEREMIAH W. CONKLIN. New York: Printed at the Institution for the Deaf and Dumb. 1877. 8vo, pp. 24.

Mr. Conklin's Journal is worthy of mention in the *Annals* as the original composition of a congenital deaf-mute. The author has been for many years a valued teacher in the New York Institution, where he is scarcely less famous as a devoted and worthy disciple of Izaak Walton than as an efficient instructor of young classes of deaf-mutes. Often have we stood by his

side upon the banks of the Hudson and had the melancholy satisfaction of seeing him fill his bag with the fish which would not even condescend to nibble at our hook. We arranged the bait in the same way that he did; we held the pole at the same angle; we looked into the water with the same cheerful gravity; but the fish always passed by our hook and swallowed his. In this book, we regret to say, Mr. Conklin does not disclose the secret of his success as a fisherman; but he tells the story of his not uneventful summer's sport in a direct and simple English which is the result of long-continued and earnest endeavor to master the difficulties of the language. The pamphlet is neatly printed at the Institution press.

INSTITUTION ITEMS.

BY THE EDITOR.

New York Institution.—In the Fifty-Eighth Report of the Institution, recently received, Dr. Porter, superintendent and physician, gives the details of the important changes and improvements that have been made in drainage, ventilation, etc. It would seem that every possible precaution has now been taken against the recurrence of epidemics, and we shall expect in the future an exceptionally good record of health from this Institution.

Pennsylvania Institution.—In the last July number of the *Annals* (page 184) we gave the report of the Committee of the Board of Directors, consisting of Messrs. Welsh, Lewis, and Perkins, in favor of establishing a separate school in Philadelphia for the education of deaf children under ten years of age by means of articulation and lip-reading. At a meeting of the board, held on the 8th of November, after a full discussion of the subject, the recommendations of the committee were unanimously adopted. The "Visible-Speech" system will be followed. It is hoped the State, the city, and benevolent individuals will co-operate in contributing liberally the means necessary to carry out the new plan.

St. Bridget's Institution.—This Roman Catholic school, established in St. Louis in 1860, concerning which we have never been able to get much definite information, has recently been closed.

Arkansas Institute.—Mrs. Caruthers, the widow of the late lamented principal, has returned to the Institution as matron. The corps of teachers now consists of Mrs. A. P. Snider, of Tallmadge, Ohio, Miss M. Patton, of Little Rock, and Mr. A. M. Martin, a former pupil. The Institution is in as flourishing a condition as the embarrassed state of its finances will allow. It is to be hoped that the next legislature will afford it relief in this respect.

Horace Mann School.—At a meeting of the Boston School Committee, May 8, 1877, the following order was passed: "That the School for Deaf-Mutes be hereafter called the Horace Mann School for the Deaf." The occasion for this action, which is in accordance with President Gallaudet's excellent suggestion in his article on "Deaf-Mutism," (see the *Annals*, vol. xx, p. 241,) is thus explained in the last report of the committee:

"For a long time the older pupils of the school had objected to the name, 'Boston School for Deaf-Mutes,' because the word 'mutes' gave a wrong impression of their condition. 'For,' said one to his teacher, 'we are not mutes, we can talk.' Another, writing after the school had received its present name, expressed this feeling more strongly, as follows: 'Most every morning when I enter Warrenton street, I see men and ladies reading the sign on our school-door, and I do not like to have them read it. When they come to read it again, they will think this school has moved and another school moved here, and then they will not think we are deaf scholars if we do not make any signs going or coming to school.'

"In one of his annual reports (1843) as secretary of the Massachusetts Board of Education, Mr. Mann described the German method of teaching articulation to the deaf, and urged its adoption in this country. In the language of Dr. Howe, when addressing a committee of the State legislature upon the importance of providing this method of instruction for its deaf wards, 'it took twenty years for this suggestion of Mr. Mann to bear fruit,' but its importance is now universally admitted, and it seems eminently fitting to associate with this school, sustained in part by State funds, the name which it now bears; since it is included in the public-school system of the State of Massachusetts, for the improvement of which Mr. Mann labored so earnestly, and is organized with reference to a system of instruction the benefits of which he made known to this community."

Colorado Institute.—Bids are now being received for the erection of a school-building separate from the main edifice. It is intended to be large enough to accommodate the blind

pupils, to whom the Institution is soon to be opened, as well as the deaf-mutes, and will also provide a room for the printing-office.

Alleghany City Day-School.—This school, established in 1875 in opposition to the Pittsburg school, has been discontinued, and its former pupils are now instructed in the Western Pennsylvania Institution.

Western New York Institution.—Mr. Whittlesey, a successful teacher, has left the Institution to complete his studies in the Rochester University. After finishing his collegiate course he expects to return to the profession. Three young ladies have been added to the corps of instructors: Miss Nellie M. Ely, a sister of the principal of the Maryland Institution; Miss May F. Kellogg, and Miss Annette E. Thompson. Thus far no deaf-mute instructors have been employed. .

A fourth building has been added to the block occupied by the Institution, which will be ready for use in January. Besides this block of four houses, there are two frame buildings with yards connected with the large yard belonging to the main building. One of these houses, with a separate kitchen and dining-room, is used as a home for the little boys who come over to the main building to school. It is hoped that a valuable property belonging to the city will be secured for the Institution this winter.

Western Pennsylvania Institution.—Miss E. B. Roup, of Pittsburg, a graduate of the normal class of the high school of that city, has been added to the corps of teachers.

Three classes in articulation have recently been formed, which are taught one hour daily by the three lady teachers, outside of the regular school hours. These classes are divided according to their attainments in articulation, and number, respectively, seven, eleven, and nine. There are eighteen other children in the school who can make the sounds of one or more letters.

National College.—Messrs. J. B. Hotchkiss and A. G. Draper, graduates of the College, who for several years have served their *Alma Mater* very faithfully and successfully as tutors, have recently received well-deserved promotion to the rank of assistant

professor. Their departments of instruction remain the same as formerly.

As these pages go to press the workmen are giving the beautiful new College building the finishing touches which will make it ready for occupancy early in January. This building, with the section previously used, provides ample accommodations for eighty-one students, suites of rooms for four professors, a president's room, an office, six recitation-rooms, a laboratory, a library, a museum, a reading-room, a lecture-room, and an art studio. In its general arrangement and in its minor details it has been carefully planned with reference to the purposes for which it is designed, while in its architectural design and elegance of finish it is worthy of the great Government to whose enlightened liberality it owes its existence, and of which it will be a perpetual memorial.

Ontario Institution.—About \$26,000 were expended last year in new buildings, repairs, and improvements. The new buildings are a residence for the principal and a structure containing a store-room, boys' sitting-room, dormitory, and hospital; an addition has also been made to the chapel building for a sitting-room for the small girls and for a girls' hospital. Another new building contains a boiler and engine-room below, and a laundry in the first story. The laundry has been fitted up with the latest appliances, and other improvements have been made. The Institution is now connected with Belleville by one of Bell's telephones, which proves very convenient and useful.

Liverpool (England) School.—Dr. Buxton, who has long and ably filled the position of principal, has recently retired, and is succeeded by Mr. James Gibbs, late principal assistant of Mr. Elliott in the Margate Institution. We hope Dr. Buxton will not be lost to the profession.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1877.

NAME.	LOCATION.	Date of opening.	CHIEF EXECUTIVE OFFICER.	No. OF PUPILS.				No. OF INSTRUCTORS.†			
				During the year	Male.	Female.	Semi-Mute.*	Present Dec 1, 1877.	Whole No.	Male.	Female.
1 American Asylum.....	Hartford, Conn	1877.	Edward C. Stone, M. A., Principal.....	272	162	110	17	212	17	9	8
2 New York Institution	New York, N. Y.....	1878.	{ Isaac Lewis Peet, LL. D., Principal..... } { Wm. Porter, M. D., Sup't & Res't Phys. }	507	310	197	65	490	20	12	8
3 Pennsylvania.....do.....	Philadelphia, Pa.	1820.	Joshua Foster, Principal.....	387	219	168	49	326	20	14	6
4 Kentucky .....do (h).....	Danville, Ky.....	1823.	J. A. Jacobs .....do.....	108	54	54	7	82	6	1	1
5 Ohio.....do.....	Columbus, Ohio.....	1829.	Gilbert O. Fay, M. A., Superintendent.....	508	282	226	40	438	25	10	15
6 Virginia.....do.....	Staunton, Va.....	1839.	Chas. D. McCoy, Principal.....	101	62	39	13	87	9	8	1
7 Indiana.....do.....	Indianapolis, Ind.....	1843.	Rev. Thos. MacIntire, Ph. D., Sup't.....	362	222	140	.....	320	17	9	8
8 Tennessee School.....	Knoxville, Tenn.....	1845.	Joseph H. Ijams, B. A., Principal	107	67	40	10	98	5	0	0
9 North Carolina Inst'n (h).....	Raleigh, N. C.....	1846.	Hezekiah A. Gidger .....do.....	148	83	65	.....	137	9	7	2
10 Illinois.....do.....	Jacksonville, Ill.....	1846.	Philip G. Gillett, LL. D., Sup't.....	452	250	202	80	417	21	7	14
11 Georgia.....do.....	Cave Spring, Ga.....	1846.	W. O. Connor, Principal.....	68	33	35	8	68	5	4	1
12 South Carolina.....do.....	Cedar Spring, S. C.....	1849.	Newton F. Walker, Superintendent.....	17	9	8	1	32	2	0	1
13 Missouri.....do.....	Fulton, Mo.....	1851.	Wm. D. Kerr, M. A.....do.....	230	127	103	30	183	12	7	5
14 Louisiana.....do (h).....	Baton Rouge, La.....	1852.	Major Preston.....do.....	38	23	15	3	31	3	2	1
15 Wisconsin Institute.....	Delavan, Wis.....	1852.	W. H. DeMotte, LL. D., Principal.....	182	113	69	27	142	11	5	6
16 Michigan Institution.....	Flint, Mich.....	1854.	J. W. Parker, B. A., Principal.....	205	112	93	0	205	11	4	7
17 Iowa.....do.....	Council Bluffs, Iowa.....	1855.	Rev. Benjamin Talbot, M. A., Sup't.....	156	82	74	13	99	8	5	3
18 Mississippi.....do.....	Jackson, Miss.....	1856.	Chas. H. Talbot, M. A., Principal.....	49	27	22	9	39	4	3	1
19 Texas.....do.....	Austin, Texas.....	1857.	Henry E. McCulloch, Superintendent.....	56	37	19	4	56	4	3	1
20 Columbia.....do.....	Washington, D. C.....	1857.	E. M. Gallaudet, Ph. D., LL. D., President..	108	95	13	30	78	11	10	1
21 Alabama.....do.....	Taladega, Ala.....	1860.	Joseph H. Johnson, M. D., Principal.....	50	30	20	.....	40	5	3	2
22 California.....do.....	Oakland, Cal.....	1860.	Warring Wilkinson, M. A.....do.....	78	49	29	6	78	5	0	0
23 Kansas.....do.....	Olathe, Kansas.....	1862.	Theo. C. Bowles, Superintendent.....	103	46	57	10	83	6	4	2
24 Le Couteulx St. Mary's Inst.	Buffalo, N. Y.....	1862.	Sister Mary Anne Burke, Principal.....	120	65	55	.....	110	9	0	9
25 Minnesota Institution.....	Faribault, Minn.....	1863.	Jonathan L. Noyes, M. A., Superintendent..	101	66	35	15	92	7	4	3
26 Inst'n for Improved Inst'n.	New York, (a) N. Y.....	1867.	D. Greenberger, Principal.....	110	63	47	21	106	11	1	10
27 Clarke Institution.....	Northampton, Mass.....	1867.	Miss Harriet B. Rogers, Principal.....	85	45	40	21	72	9	0	9
28 Arkansas Institute.....	Little Rock, Ark.....	1868.	Wm. G. Jenkins, Principal	61	37	24	2	42	4	2	2
29 Maryland Institution.....	Frederick City, Md.....	1868.	Chas. W. Ely, M. A., Principal.....	102	65	37	5	90	8	3	5

30	Nebraska Institute.....	Omaha, Neb.....	1869..	Roswell H. Kinney, M. A., Principal.....	52	28	24	7	40	4	3	1	1	0
31	Horace Mann School.....	Boston, (b) Mass.....	1869..	Miss Sarah Fuller, Principal.....	79	40	39	18	73	8	0	8	0	0
32	Whipple's Home School.....	Mystic River, Conn.....	1869..	Z. C. Whipple.....do.....	17	14	3	5	17	4	2	2	0	0
33	St. Joseph's Institute (i).....	Fordham, N. Y.....	1869..	Mme Victorine Boucher, Principal.....	150	42	108	29	150	12	0	12	1	0
34	West Virginia Institute.....	Romney, West Va.....	1870..	J. C. Covell, M. A., Principal.....	63	39	24	9	59	6	3	3	1	0
35	Oregon Institute (b).....	Salem, Oregon.....	1870..	Rev. P. S. Knight.....do.....	28	16	12	10	26	2	2	0	0	1
36	Cayuga Lake Academy (i).....	Aurora, N. Y.....	1871..	Mrs. A. M. Kelsey, Teacher.....	3	2	1	1	2	1	0	1	0	0
37	Institution for Colored.....	Baltimore, (c) Md.....	1872..	F. D. Morrison, M. A., Superintendent.....	17	10	7	3	16	2	2	0	0	1
38	German Lutheran Asylum.....	Norris, Mich.....	1873..	Rev. G. Speckhard, Principal.....	32	22	10	2	32	2	2	0	2	0
39	Colorado Institute.....	Colorado Sp's, Colo.....	1874..	J. P. Ralstin.....do.....	26	12	14	6	25	2	2	0	0	0
40	St. Joseph's Institute.....	Brooklyn, (d) N. Y.....	1874..	Mme Victorine Boucher, Principal.....	33	33	0	3	16	1	1	0	1	0
41	Free Evening Class (h, i).....	New York, (e) N. Y.....	1874..	James S. Wells, Teacher.....	11	5	6	1	11	1	0	1	0	0
42	Erie Day-School.....	Erie, Pa.....	1874..	Mrs. A. D. Ross, Teacher.....	29	22	7	5	25	2	2	0	0	1
43	Chicago Day-School.....	Chicago, (f) Ill.....	1875..	P. A. Emery, Principal.....	91	47	44	12	108	7	5	2	2	3
44	Central N. Y. Institution.....	Rome, N. Y.....	1875..	Edward B. Nelson, B. A., Principal.....	25	17	8	4	21	1	1	0	0	1
45	Cincinnati Day-School.....	Cincinnati, (g) O.....	1876..	Robert P. McGregor, B. A.....do.....	75	44	31	30	69	5	2	3	0	2
46	Western Penna. Inst'n.....	Turtle Creek, Pa.....	1876..	James H. Logan, M. A.....do.....	91	55	36	7	87	7	2	5	0	0
47	Western New York Inst'n.....	Rochester, N. Y.....	1876..	Z. F. Westervelt, Principal.....	11	5	6	3	11	2	0	2	0	0
48	Portland Day-School.....	Portland, Me.....	1876..	Miss Ellen L. Barton, Principal.....	7	5	2	4	7	3	1	2	0	0
49	Mr. Homer's Day-School.....	Providence, R. I.....	1877	J. W. Homer, Principal.....	5711	3293	2418	2418	5048	356	183	173	67	44
Institutions in the U. S.....														
National College†.....														
Washington, D. C.....														
F. M. Gallaudet, Ph. D., LL. D., President.....														
Montreal, Can.....														
1	Catholic Inst'n (Male) (h).....	Montreal, Can.....	1848..	Rev. A. Belanger, Principal.....	80	80	0	6	50	8	8	0	2	0
2	Catholic Inst'n (Female).....	Montreal, Can.....	1848..	Rev. A. Belanger, Principal.....	51	34	17	3	41	4	3	1	2	0
3	Halifax Institution.....	Halifax, N. S.....	1857..	J. Scott Hutton, M. A., Principal.....	281	176	105	32	239	13	10	3	2	1
4	Ontario.....do.....	Belleville, Ontario.....	1870..	W. J. Palmer, M. A., Ph. D., Principal.....	23	18	5	4	23	2	1	1	1	0
5	Mackay Institution.....	Montreal, Can.....	1870..	Thomas Widd, Principal.....	52	30	22	10	30	3	2	1	1	1
6	New Brunswick Inst'n (h).....	St. John, N. B.....	1873..	A. H. Abell.....do.....	487	338	149	55	392	30	24	6	8	2
Institutions in Canada.....														

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.

† Including the principal.

‡ The National Deaf-Mute College is a distinct organization within the Columbia Institution.

§ Number in 45 Institutions, containing 5,031 pupils.

Its officers and pupils are included in the statement of the Columbia Institution given above. (a) No. 1515 Broadway. (b) No. 63 Warrenton street. (c) No. 92 South Broadway. (d) No. 510 Henry street. (e) Grammar School No. 40 East 23d street, between Second and Third Avenues. (f) Corner Harrison and Third Avenue. (g) Ninth street, between Main and Walnut. (h) The statistics for 1877 not being received, those for 1876 are given. (i) Schools for hearing youth, but having classes of deaf-mutes.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1877—Continued.

NAME.	School-Hours.	Evening Study-Hours.	Vacation.	Trades.	Value of Buildings and Grounds.	Expend're last fiscal year.		No. Vols. in Library.	Total No. pupils having received instruction.
						For support.	For buildings and grounds.		
1 American Asylum	9 to 12 and 2 to 4	7 to 8 and 8½	Last Wed. June to 2d Wed. Sept.	Cab., Sh., Ta	\$250,000	\$52,532	\$1,928	2200	2141
2 New York Institution	8 to 12 and 1 to 5½	7 to 8, 9 and 10	4th Wed. June to Thurs. after 1st Wed. Sept.	Car., Cab., Ga., Pa., Pr., Sh., Ta., Dr.	500,000	139,592	18,166	3420	2089
3 Pennsylvania	8½ to 11½ and 2½ to 4½	7 to 8½	Last Wed. June to 1st Wed. Sept.	Sh., Ta	500,000	78,400	7,050	5000	1785
4 Kentucky	8 to 12 and 1½ to 3	7 to 9	July 15 to Oct. 1	Br., Ga., Pr	125,000	18,158	2,311	600	646
5 Ohio	7½ to 9½, 10 to 12½, 2 to 5	7 to 8, 8½ and 8¾	4th Wed. June to 3d Wed. Sept.	Bo., Pr., Sh	800,000	84,299	.....	2500	1052
6 Virginia*	8½ to 1½	7 to 9	3d Wed. June to 1st Wed. Sept.	Bo., Car., Cab., Pr., Sh., Ta., Pa	175,000	34,166	.....	1600	471
7 Indiana	8 to 1	7 to 8¾	Last Wed. June to Wed. after Sept. 15	Cab., Ch., Sh., Ta	300,000	69,595	.....	3100	1157
8 Tennessee School	9 to 12 and 1½ to 3½	7 to 9	June 15 to Sept. 15	Pr., Sh	125,000	25,320	.....	.....	.....
9 North Carolina Institution*	8 to 2	7 to 8	July 1 to Sept. 1	Cab., Sh	75,000	42,000	3,000	.....	400
10 Illinois	8 to 11 and 11¼, 1 to 3 and 4¼	7 to 8 and 9	2d Wed. June to 3d Wed. Sept.	Male, Cab., Ga., Pr., Sh., Wt	350,000	80,000	16,000	2500	1221
11 Georgia	8 to 1	6½ and 7 to 8	Last Wed. June to 1st Wed. Sept.	Sh	30,000	12,000	4,000	.....	.....
12 South Carolina*	8 to 1	6½ to 7½	Last Wed. June to 1st Wed. Oct.	Sh	50,000	6,163	250	.....	140
13 Missouri	8 to 1	7 to 9	3d Wed. June to 3d Wed. Sept.	Cab., Sh	105,000	32,711	.....	600	598
14 Louisiana	8 to 1	7 to 8½	1st Wed. July to 1st Wed. Oct.	Pr	225,000	.....	.....	.....	225
15 Wisconsin Institute	9 to 12 and 1 to 3	7 to 8½	2d Wed. June to 1st Wed. Sept.	Bas., Cab., Sh	100,000	31,500	4,000	1000	483
16 Michigan Institution*	6 hours and 3 hours	1½ hours	3d Thurs. June to 2d Wed. Sept.	Cab., Pr., Sh	376,115	.....	.....	.....	645
17 Iowa	8 to 12½	7 to 8	3d Wed. June to 3d Wed. Sept.	Br., Cab., Dr., Sh.	75,000	34,000	20,000	600	435
18 Mississippi	8 to 1½	1½ hours	July 1 to Oct. 1	Ga., Pa., Car	40,000	11,000	0	0	31
19 Texas	9 to 12 and 2 to 3½	7 to 9	1st Wed. June to 1st Wed. Sept.	Pr	40,000	13,143	10,253	300	148
20 Columbia	8¼ to 12½ and 2 to 3	7 to 8 and 9	3d Wed. June to 3d Wed. Sept.	Cab	60,000	53,292	40,000	2150	335
21 Alabama*	8 to 1	7½ to 8½	July 4 to Oct. 1	Ch., Sh., Wc	50,000	13,000	35,000	300	126
22 California*	8 to 1	7 to 8	2d Wed. June to last Wed. Aug.	Ga., Sh., Wc	175,000	41,000	75,000	.....	152
23 Kansas	9 to 12 and 2 to 4	7 to 8	2d Wed. June to 2d Wed. Sept.	Pr., Sc., Sh	32,000	16,000	1,000	60	175
24 Le Couteux St. Mary's Inst.	9 to 12 and 1½ to 4	8 to 9	July and August	Dr., Ta., Sh., Pr., Ch.	46,000	20,000	5,000	200	234
25 Minnesota Institution	8 to 12½	7 to 8	June 12 to 2d Wed. Sept.	Co., Pr., Sh., Ta	150,000	28,000	40,000	800	175
26 N.Y. Inst. for Improv'd Ins'n	9 to 12 and 1 to 3	7 to 8	1st Wed. after June 20 to 1st Wed. Sept.	None .....	.....	19,803	7,584	457	181

27	Clarke Institution.....	9 to 12 and 2 to 4.....	1½ hours.....	Feb., and July 20 to 3d Wed. Sept.	Cab.....	125,000	23,021	37,343	620	147
28	Arkansas Institute.....	8 to 12 and 1 to 5†.....	7 to 8.....	Last Wed. June to 1st Wed. Oct.	.....	35,000	10,000	.....	.....	135
29	Maryland Institution.....	7½ to 9¾, 9¾ to 12½, 2 to 4½, †.....	7 to 8½.....	Last Wed. June to 1st Wed. Sept.	Cab., Sh.....	250,000	27,000	6,716	2000	190
30	Nebraska Institute.....	9 to 12 and 1½ to 4.....	1 hour.....	3d Wed. June to 3d Wed. Sept.	Pr.....	40,000	12,394	15,000	310	76
31	Horace Mann School.....	9¼ to 2¼.....	None.....	June 30 to 1st Mon. Sept.	None.....	.....	.....	.....	.....	142
32	Whipple's Home School.....	9 to 12½, and 2 to 5.....	7¼ to 8¼.....	July 1 to 1st Wed. Sept.	None.....	.....	.....	.....	.....	.....
33	St. Joseph's Institute.....	9 to 12 and 1½ to 4.....	7 to 9.....	July 1 to 1st Mon. Sept.	Dr., Se.....	66,450	9,622	1,352	0	171
34	West Virginia Institution*.....	8½ to 1½.....	7 to 9.....	July 1 to 1st Mon. Sept.	Car., Pr., Sh., Ta.....	65,000	26,431	500	347	122
35	Oregon Institute.....	9 to 12 and 1 to 3.....	7 to 8.....	1st Fri. May to 2d Mon. Sept.	Ch.....	.....	.....	.....	.....	36
36	Cayuga Lake Academy.....	9 to 12 and 1 to 3.....	7 to 8.....	Last Fri. June to 2d Tues. Sept.	None.....	13,000	.....	.....	3000	11
37	Md. Institution for Colored*.....	8 to 1.....	None.....	June 30 to Sept. 10.....	Sh., Ta.....	20,000	8,500	700	.....	22
38	German Lutheran Asylum.....	9 to 12 and 2 to 5.....	7 to 9.....	July 1 to Aug. 1.....	None.....	14,000	1,403	0	0	46
39	Colorado Institution.....	8 to 1.....	7 to 8.....	2d Wed. June to 2d Wed. Sept.	Pr., Sh.....	13,000	7,144	316	40	30
40	Brooklyn St. Joseph's Inst'e.....	9 to 12 and 1 to 3½.....	6½ to 7½.....	Last Fri. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	.....
41	N. Y. Evening Class.....	9 to 12 and 1 to 3½.....	None.....	July 1 to Sept 1.....	None.....	.....	.....	.....	.....	.....
42	Erie Day-School.....	9 to 12 and 1½ to 3½.....	None.....	June to Sept 3.....	None.....	.....	.....	.....	.....	43
43	Chicago...do.....	9 to 12 and 1 to 3.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	None.....	8,215	24,483	3,284	10	123
44	Central N. Y. Institution	9 to 12 and 1½ to 3½.....	None.....	Last Fri. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	28
45	Cincinnati Day-School.....	9 to 12 and 1½ to 4.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	None.....	.....	5,423	3,001	0	75
46	Western Pa. Institution.....	8½ to 11½ and 1 to 3.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	None.....	.....	17,424	.....	.....	91
47	Western N. Y. Institution.....	9¼ to 12 and 1½ to 4.....	7 to 8 and 8½.....	Eight weeks from 1st Mon. July.....	None.....	.....	.....	.....	.....	11
48	Portland Day-School.....	9 to 12 and 2 to 4.....	None.....	June 28 to Sept. 2.....	.....	.....	.....	.....	.....	7
49	Mr. Homer's Day-School.....	9 to 1.....	.....	.....	.....	.....	.....	.....	.....	.....
	National College	8 to 12¼ and 1½ to 3½.....	7 to 10.....	Last Wed. June to last Wed. Sept.	None.....	.....	.....	2150	.....	169
1	Montreal Cath. Inst. (Male).....	5½ hours.....	2 hours.....	July 1 to Sept. 1.....	Bo., Pr., Sh.....	22 000	.....	.....	.....	.....
2	Montreal Cath. Inst. (Fem.).....	9 to 12½ and 2 to 4.....	7 to 8.....	2d Wed. July to 1st Wed. Sept.	Car., Ga., Pr., Se.....	20,000	6,620	447	.....	194
3	Halifax Institution.....	9 to 12 and 1½ to 3.....	7 to 9.....	3d Wed. June to 2d Wed. Sept.	Cab., Car., Sh.....	120,000	35,683	30,000	300	377
4	Ontario	9 to 1.....	6½ to 7½.....	3d Wed. June to 1st Wed. Sept.	Car., Pr.....	.....	.....	.....	.....	47
5	Mackay	9 to 12 and 2 to 4.....	7½ to 9.....	July 12 to Sept 14.....	Car., Ga., Se.....	.....	.....	.....	.....	45
6	New Brunswick Institution.....	9 to 12 and 2 to 4.....	.....	.....	.....	.....	.....	.....	.....	.....

* Contains a department for the blind also, the expenses of which are necessarily included in the statement of expenditure.

† One session for school and one for shops, by a system of rotation.

‡ Bak. = Baking. Bas. = Basket-making. Bo. = Book-binding. Br. = Broom-making. Cab. = Cabinet-making. Car. = Carpentry. Ch. = Chair-caning.

Co. = Coöper. Dr. = Dress-making. Ga. = Gardening. Ma. = Mattress-making. Pa. = Painting and Glazing. Pr. = Printing. Se. = Sewing.

Sh. = Shoemaking. Ta. = Tailoring. Wc. = Wood-carving. Wt. = Wood-turning.

‡ Total number who have received instruction in 43 Institutions of the United States, 17,752.

MISCELLANEOUS.

BY THE EDITOR.

“*Purist*” and “*Non-Purist*” *Articulation Teachers*.—In some of the German and Italian institutions the attempt is now made to dispense altogether with the use of signs in the course of instruction, instead of employing natural gestures at the outset, as is usual in most articulating schools. The teachers who pursue this method are sometimes called “purists,” and those who use signs more or less “non-purists.” Though the number of the former is still small, they are very aggressive, and they maintain their views in contributions to the German *Organ* and the Italian *Periodical* with quite as much vigor and persistence as their more conservative opponents.

The “purists” claim that higher skill in articulation and lip-reading and greater accuracy in the use of language are obtained by wholly discarding signs; while it is said on the other side that such a course is unnatural and painful, and offers no compensating advantages. Mr. Greenberger, principal of the New York Institution for Improved Instruction, in his last annual report, ranges himself on the side of the “non-purists.” Speaking of his late visit to several German institutions, one of which belongs to the new school above mentioned, he says:

“The attempt to discard the use of this language [the natural language of motions and gestures] is by no means a new one. It has been frequently made before and abandoned; not because it is impossible to educate a mute without making use of signs, but because it is inexpedient. The condition of a deaf-mute commencing to learn to clothe his thoughts in the language of his country is somewhat similar to that of a hearing child beginning to study a foreign tongue. If an American child were to learn French, he will improve more rapidly under the tuition of a teacher who is familiar with both the English and the French languages, and who will, at first, translate from one into the other, then gradually drop the use of the pupil’s native tongue, than under the care of one who speaks to him in French only, and has to wait until the pupil chances to find the proper meaning of each word.”

Here we will interrupt Mr. Greenberger to say, with reference to his illustration of an American child studying French, that our experience and observation of the acquisition of foreign languages has led us to a conclusion just the opposite of his. We have never known students to learn German and French with

anything like the rapidity, accuracy and thoroughness of the pupils taught by Messrs. Heness and Sauveur, who from the very outset employ only the new language to be acquired. A description of Dr. Sauveur's admirable method of teaching French was given in the last number of the July *Annals*, (p. 129.) Since that article was written, we have not only had an opportunity of practising this method with our own students, but also of observing its application by its originator, Professor Heness, to the more difficult German language, and we are more deeply than ever convinced of its great superiority. Whether it would be equally successful with the uneducated deaf and dumb, either by the labial or manual method, is of course a question which cannot be determined by analogy alone, but must be decided by the test of the school-room. Mr. Greenberger continues :

“ The language of signs, which the deaf-mute possesses on entering the institution, has by no means the scope of the vernacular of hearing children of the age at which the latter usually begin the study of a foreign tongue. His signs cannot, therefore, be used as the sole basis of instruction, from which we have only to translate into spoken language. If the latter is to become with the deaf-mute what it is with the rest of mankind, namely, the direct vehicle of thought and feeling, he must be taught from the beginning to connect words directly with the ideas which they convey, but not with their respective signs. Yet, limited and imperfect as the language of natural signs may be, it is the only means by which the deaf-mute teacher can communicate with his young learners, and communicate with them he must. To teach a new beginner the names of objects, for instance, it is sufficient to point at the proper thing while its name is sounded. But when we want to call attention to the color or shape of an object, or to some action or state which may be perceived in it, then mere pointing at it will not always answer the purpose so well as the use of signs. Furthermore, there are a great many words which it would be almost preposterous to attempt to explain by any other means except by signs. For example, every mute of average intelligence has the idea of ‘to-morrow,’ ‘yesterday,’ ‘the days of the week,’ etc. He will show, by motions of his hands, that after sleeping once—sign for ‘to-morrow’—he will do a certain thing, or before sleeping once—sign for ‘yesterday’—a certain incident occurred. Now, the simplest and shortest way of explaining the meaning of ‘to day’ or ‘to-morrow’ is to make the respective signs. We could cite numerous other examples of words which have to be applied in the first school year at the very outset of the instruction, so that they cannot be postponed until they could be explained by means of other words, and

which the pupil could be made to understand in a very circuitous way only, unless we resorted to signs. In view of these considerations we have adopted the following rules for the use of natural gestures and motions as a means of instruction :

“ ‘I. At the lowest stage of the instruction they are the only means of intercommunication between teacher and pupils.

“ ‘II. As the scholar advances in language they are gradually set aside and superseded by spoken words, but even at the higher and highest stages of his education they are tolerated and applied, though ever more and more restricted, until they are at last reduced to mere facial expressions and gesticulations.

“ ‘III. Since we learn to understand a foreign language long before we are able to apply it, it is judicious that the teacher express himself oftener in his vernacular, but allow his pupil a more extensive use of the language of signs.’

“These principles have been arrived at by instructors of deaf-mutes who had started from diametrically opposed stand-points and systems, and they will probably hold good for all time to come.”

On the other hand, Miss Hull, a successful English teacher, writes that she inclines more and more to the entire disuse of signs ; and we understand that Mr. Kinsey, who made a careful study of the German institutions, with a view to fitting himself for his present position as head of the English training school for teachers, favors the same system.

The Braidwood Family.—Many of the recognized authorities—even the most trustworthy—give a very confused and erroneous account of the various members of the Braidwood family, so prominent in the early history of deaf-mute instruction in Great Britain. For instance, in the *Annals*, vol. viii, p. 249, it is said that a son of the elder Braidwood came to America ; in vol. xx, p. 156, Thomas Braidwood, a grandson, is made the American visitor, while the Messrs. Guyot, in their *Liste Littéraire Philopophe*, (p. 255,) send the elder Braidwood himself to this country ! None of these statements are correct.

The Rev. H. W. Syle, of Philadelphia, and the editor of the *Annals*, in connection with their work on the *Annals* Index, have lately had occasion to look up the genealogy of the members of the Braidwood family who were engaged in teaching the deaf, which, so far as it can be gathered from the materials at their command, is here put on record for the benefit of future historians :

1. *Thomas Braidwood* opened his school for the deaf and

dumb in Edinburgh, in the year 1760, and removed it to Hackney, near London, in 1783. He died in 1806.

2. After Thomas Braidwood's death the school at Hackney was carried on by his widow and his son, *John Braidwood*, and after the death of both of these, by *John's widow*.

3. John had two sons, one of whom, *Thomas Braidwood*, named after his grandfather, the original teacher, opened a school at Edgbaston, near Birmingham, in 1814, and remained there until his death, in 1825. This was the Mr. Braidwood to whom Dr. T. H. Gallaudet applied in 1815 for the release of Mr. Kinniburgh, of Edinburgh, from his obligation not to reveal the art of instruction, and who, after consultation with his mother at Hackney, and other friends, refused the request.

4. John's other son, named *John Braidwood* after his father, took charge of the Edinburgh Institution in 1810, but in 1812 came to America with the view of instructing the deaf-mute children of a Virginia gentleman named Bowling or Bolling. He endeavored to establish schools in Baltimore, New York, and Virginia, but, being of dissolute habits, failed in all these enterprises, and finally died a victim to intemperance.

5. *Joseph Watson, LL. D.*, the first master of the London Asylum, which was begun at Bermondsey and afterwards removed to its present location in the Old Kent Road, was a nephew of the first Thomas Braidwood. The principalship of the London Asylum is still held by a member of the Watson family.

Deaf-Mutes in Court.—A friend in Manchester, England, sends us the following accounts of recent trials of deaf-mutes, one for stealing a watch and the other for unlawfully soliciting alms:

“In the Court for the consideration of Crown cases reserved, on Saturday, the case of the *Queen vs. Berry* was disposed of. The prisoner, James Berry, had been tried at the adjourned quarter sessions for Worcestershire for stealing a watch and other articles, and when called upon to plead he made no sign, whereupon counsel for the prosecution asked that a plea of not guilty should be entered, so that the prisoner might be heard. The chairman of quarter sessions, however, declined to do this, and directed that the jury should be sworn to try whether the prisoner stood mute by malice or not. It was proved by evidence that he had been deaf and dumb since he had been four years old, and the jury accordingly found that he was mute by the visitation of God, and the court directed the trial to pro-

ceed, having sworn a person who in some degree was able to communicate with the prisoner to interpret the evidence. The chairman, on summing up, left it to the jury to say, first, whether the prisoner was guilty or not guilty; and secondly, whether he was capable of understanding the nature of the proceedings. The jury found the prisoner guilty, but they also found, as a fact, that he was not capable of understanding the nature of the proceedings, on which judgment was postponed for the opinion of this court whether the conviction was right, the prisoner in default of finding bail being sent back to prison, where he now is. The Lord Chief Baron delivered judgment, holding that as the jury had found the prisoner was incapable of understanding the nature of the proceedings the conviction could not be sustained, but the prisoner would now, under the 39th and 40th of George IV, be remitted to prison to await Her Majesty's pleasure. The conviction was accordingly quashed, the prisoner to be detained during Her Majesty's pleasure."

"James Williams, a deaf and dumb man, who at the last Guildford county bench was charged with unlawfully soliciting alms by the presentation of a cleverly-written appeal, and with whom it will be recollected that Lord Midleton held a conversation by means of the digital alphabet, which ended in the discharge of the prisoner, was again brought before the bench on Saturday, charged with a similar offence. The evidence was communicated to the prisoner with great promptitude by Lord Midleton. In reply, the prisoner said he had broken no law, and he relied upon the legal knowledge of the bench to do him justice by discharging him. Lord Midleton told the prisoner that he feared he was a professional mendicant. The prisoner, with great alacrity, replied on his fingers, 'In that you are mistaken. I am an object of sympathy, and kind hearts take compassion on me.' Lord Midleton, with equal digital dexterity, replied, 'My former leniency to you was misplaced. You will go to prison for a month.' The prisoner, with great animation, replied, 'You are an accomplished magistrate, but you have no compassion for an afflicted fellow-creature.' He then bowed his acknowledgments to the bench and was removed into custody."

Steiger's Educational Catalogue.—Mr. E. Steiger, a very enterprising bibliographer, whose address is 22 Frankfort street, New York city, is preparing a catalogue of publications on education and general philology, one subdivision of which is to be devoted to the education of the blind and of the deaf and dumb. The catalogue is to be "limited to the enumeration of such publications as are of special importance in this country"—which would include nearly everything that is published on these subjects, for we in this country are ready to adopt any

and every method that promises benefit to our pupils—"and to such as are now readily attainable." Mr. Steiger says in his circular :

"I feel convinced that many persons will be glad to learn from this catalogue of the existence of publications from which they may derive much valuable and desired information, and I therefore cherish the hope that my endeavor will meet with encouragement and aid from those persons who are in a position to correct or amplify the descriptive titles therein given, or to suggest suitable publications not yet included.

"In many instances, the reports, proceedings, etc., of institutions and societies contain information and papers worthy of the widest distribution among persons outside of the profession who take a lively interest in matters pertaining thereto, but who fail to receive such publications, and even remain unaware of their existence.

"On the other hand, all managers of institutions naturally desire that the researches and results which they, after much labor, have brought to light, shall secure the widest possible publicity, and thus become a means of advancing the honor and usefulness of their profession.

"To meet both these ends is one of the aims of my catalogue, and, as an instance of this intention, I refer to my enumeration of a partial list of publications, reports, etc., belonging to your special department, and ask from you suggestions as to matters not yet enumerated

"If you will supply me also with information as to reports and publications relating to your own institution, and state at what price (if not gratis) you are in a position to furnish copies to me, I will, as far as circumstances permit, give their titles a place in my list."

Such a catalogue as Mr. Steiger proposes would, if made sufficiently full and complete, be very useful indeed to our institutions and teachers, and to all interested in deaf-mute education. The proof-sheets with which he favors us, containing the titles which he has thus far obtained "from references found in books or from other catalogues," show that a great deal of diligent and discriminating labor remains to be performed before these conditions can be said to be realized. In the meantime, much valuable assistance can be rendered by the principals of institutions and others in the way indicated in his circular above quoted.

The Census of Germany.—The Friedberg *Organ* of May last gives the following summary of the deaf-mute population of 19 German States, according to the census of 1877 :

STATES.	No. of Deaf-Mutes.	No. of Deaf-Mutes in 10,000 inhabitants.
Prussia	24,315	17.8
Bavaria	4,381	9.9
Saxony	1,614	6.3
Baden	1,784	12.0
Saxe-Weimar.....	351	12.3
Oldenburg.....	219	6.9
Brunswick.....	188	6.0
Saxe-Meiningen	255	13.3
Saxe-Altenburg.....	153	6.6
Saxe-Coburg-Gotha.....	166	9.5
Anhalt.....	124	6.1
Schwarzburg-Rudolstadt.....	83	11.0
Schwarzburg-Sondershausen.....	51	7.6
Waldeck.....	60	10.7
Reuss	107	7.8
Lippe.....	65	5.8
Bremen.....	78	6.4
Alsace-Lorraine.....	1,724	11.1
Total.....	35,659	9.6

The Next Convention.—At a meeting of the Executive Committee of the Convention of American Instructors of the Deaf and Dumb, held at the New York Institution, Nov. 7, 1877, it was resolved to hold the next Convention at the Ohio Institution for the Deaf and Dumb, Columbus, Ohio, in accordance with an invitation which had been received from Mr. G. O. Fay, the Superintendent of that Institution. The Convention will meet for organization on Saturday, August 17, 1878, and will continue in session until the Wednesday following. The central location of the Ohio Institution, its large building, and the well-known hospitality of its officers, combine to render the choice of the place a very happy one. The time, also, will be especially convenient for such of our profession as are interested in the education of the blind, as the Convention of Instructors of the Blind is to meet in the same city on the day that our Convention closes. Further particulars with regard to the Convention will be given in the official call of the chairman of the Committee, which will be published in the next number of the *Annals*.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIII., No. 2.

APRIL, 1878.

REMARKS CONCERNING NEW TEACHERS.

BY HENRY A. HAMMOND, M. A., INDIANAPOLIS, IND.

THE value of the proper kind of a beginning in any undertaking is generally recognized. Richard III thought he came into this world's race heavily handicapped, and we all sympathize with him. We want to see children escape sickness till, by this immunity, feebleness has given place to strength, and what we call a fair start has been obtained. In race, battle, or the ordinary course of life, so fully is this recognized that the experience of the world is coined into the proverb, "Well begun is half done."

To none can this appeal more powerfully than to teachers. That a pupil has been wrongly taught is, to many a skilful teacher, a source of greater annoyance than if he had not been taught at all; while an instructor of only ordinary ability can carry on the structure, the foundation of which has been properly laid.

That this work should be properly done requires not only a natural aptitude to teach, but also a knowledge of what the future labor is likely to be; what will be the effect of any habits of thought and study; what errors are most easily shunned, what most likely fallen into. It demands ability skilfully to bring out the latent capacity of the learner, that a love for study, begotten of gratification at the unfolding of his own powers, may be implanted in his mind. To answer these demands most fully requires not only a natural ability, but experience.

The bearing of these general remarks upon the instruction of deaf-mutes is obvious. If they are true as regards teaching of hearing children, who are almost unlimited as to the time they may be under instruction, they carry still more force in the case of instruction—confessedly, in the minds of all who know, the hardest—of deaf-mutes, whom teachers can have with them but seven or eight years at best, and on an average only four or five.

The best instruction any school or institution can give is called for in the first year of a pupil's course in the primary department. There seems to be a feeling among some teachers of deaf-mutes that the higher class they have the more benefit they are to the institution, and the more that institution recognizes the value of their services. But, to my mind, no honor attaches to the instructors of the highest classes in our institutions over their fellow-laborers, aside from that which comes from being thoroughly conversant with higher branches of study; and in this they do not generally possess a monopoly. Life is short. No course of education is so long that time devoted to it may, at its outset, be ill-used with impunity. The longest course in the institutions for deaf-mutes, in this country, seems all too short to impart to those passing over its full length such a knowledge of our vernacular as approximately to satisfy their instructors. It is of the utmost importance, then, in justice to the pupils, that dormant faculties be waked as soon as possible, and an interest developed the first year sufficient to carry the pupil past places in the second or third which might otherwise prove sand-bars.

The need, not only acknowledged but acted upon in most of the best public schools of our country, of experienced teaching in the primary department has, so far as I can ascertain, not obtained—not as much, at any rate, as it should have done—in institutions for the deaf and dumb. It has been and is customary, when a teacher begins work, to turn over to such an one, for his or her experiment, a class of new pupils, and with a few general directions, and signs for a few objects, to leave the neophyte alone to work out his own salvation and that of his class, to show whether he is of the right sort to become a permanent addition to the already-existing corps of teachers. No one can deny that there is no work more arduous in the whole round of instruction than that devolving upon a teacher of a

class of new pupils; and to expect it to be thoroughly accomplished by the most inexperienced is to look for the possession of the rarest ability. It is not much to be wondered at if, after the new candidate has spent the greater part of a month in the mysterious revelations of the doings of a cat and dog, varied by incipient moral lessons upon scratching, biting, kicking, spitting in a school-mate's face, *et id genus omne*, he should begin to doubt whether a college education was worth much after all, and whether he could not advance the world about as rapidly by husking corn. In almost no other line of work do we find the hardest position filled by a beginner.

The reason usually assigned for placing a new teacher in charge of a new class is, that he lacks sufficient knowledge of signs to take any other place. It occurs to him that he could satisfactorily take charge of pupils so far advanced that the majority of communications and explanations could be carried on by writing; but, in the opinion of older ones, obstacles unforeseen by him might arise, even there, to mar his usefulness.

"But if you do not put him over a new class, where will you put him?" The most obvious reply to this is, that he is not yet ready to be put at all; at least not in full charge of, and responsibility for, a class. That the majority of teachers of the deaf and dumb acquired their training by their own experiments would probably not lead them to recommend it. They would deplore it most from a vivid remembrance of its disadvantages.

Mr. James H. Logan, principal of the Western Pennsylvania Institution, evidently alive to the need of improvement in this direction, urges that the want of a training-school for instructors of the deaf and dumb becomes apparent here. There would be annoyance in no small degree saved if the different institutions had, as is the case with our public schools, an almost unlimited number of normal-school graduates from whom to draw their supplies of new teachers; for it is the testimony of those who know, that normal graduates generally, as indeed they ought, make good teachers. We wait for this idea to become a fact. Meanwhile, each institution may have a normal school on a small scale within its own walls, by placing a new teacher in the position of assistant to one of successful experience. In this way a training in signs, discipline, and judicious use of

time—in short, the minutiae of the school-room—can be obtained, which shall be doubly valuable and rapid because combining theory with practice, both at their best; and the introduction to full responsibility can be made when the candidate becomes fitted for it. Were this course followed there would be less cause for the assertion by “A Teacher,” in the last number of the *Annals*, (page 36,) that “the time of the pupils, which is very precious on account of being limited, is irretrievably wasted in order to give the teachers a chance to learn the language and qualify themselves for the profession. It is equivalent to robbery.”

PUNCTUATION AS AN AID IN THE EDUCATION OF DEAF-MUTES.

BY EDMUND BOOTH, ANAMOSA, IOWA.

IN the text-books, such as are used in the various educational institutions for hearing people, punctuation is taught, or rather the rules are laid down, read in course, or recited, and that is about all. So far as I know, no attempt is made to give practical instruction on this important point, and for the very good reason that professors and teachers generally have themselves never been taught or exercised in what to them may, perhaps, be termed a mystic science. Editors and printers long connected with the press know that, taking fifty professional men, such as lawyers, clergymen, physicians, teachers, etc., hardly one knows how to punctuate a letter or communication to a newspaper or magazine. One of the first two teachers we had in this county; some thirty-six or seven years ago, was a long lank Connecticut schoolmaster. who always reminded; me of Washington, Irvings, Ichabod Crane. and who, to show his great, “larnin,” punctuated the copy-books; as I have punctuated; this sentence. Editors are familiar with such cases.

Let me relate an incident. A few years ago I happened to be at the residence—in another part of the State—of a gentleman who had been a State officer for several years. He called my attention to a document framed in glass and hanging on the wall of the parlor. To all appearance, it was the finest kind of ornamental print, and it would be so regarded by ninety-nine in a hundred who observed it. It was a testimonial to the gentleman's fairness, kindness, etc., in dealing with the various

outside insurance companies doing business in the State, over which he had supervision and, in some sense, control, and was signed by some twenty insurance presidents. When I had read the document, the gentleman remarked, "That was all written with the pen." "Yes," I replied, "I knew that by its lack of punctuation." He started as though he had been shot, gazed into my face a moment as one mortified, and then said, "It is not necessary for any but editors and printers to know punctuation." In his own neighborhood this gentleman possessed influence, and the opportunity to get some sense into him in the matter of selecting school-teachers was too tempting to be resisted. I explained to him somewhat thus: "In speech, you know what a person means by the pauses, the rise and fall, and the various modulations of the voice. In writing and print no sound is heard, and the sense depends on the punctuation." I referred also to the fact that courts take critical notice of punctuation in interpreting the meaning of laws. I hope he profited by the lesson, and am only sorry that I have, perhaps, spoiled the pleasure he had in that document. Were he an ordinary person I should have been silent.

Teachers of deaf-mutes, unless I greatly mistake, pay little or no attention to punctuation in the school-room exercises. The evil exists everywhere; in schools for the hearing as well as for the deaf. And yet mutes need instruction in punctuation more than do the hearing. A hearing person, reading silently and to himself, has the sounds, all the pauses and modulations of the voice, running in his head. He will give more attention to two or three fly-specks than he will to a whole page of punctuation. To one born deaf, or who knows nothing of the many shades of sound, the case is wholly different. He must depend on the punctuation for the sense, else the whole is to him a chaos of words. Punctuation is a necessary and indispensable part of the language, and yet how utterly it is neglected by our schools, colleges, etc. Young men and women who intend to make teaching a life employment should spend a year—or, better still, three years—in a printing office; write occasional paragraphs or communications, and learn punctuation by seeing the ruthlessness with which the editorial pen goes through their jottings. They would learn this important lesson: punctuation depends upon the sense one wishes to convey.

I hope to be pardoned if I try to illustrate the subject. I will endeavor to be as simple as possible.

The first thing to be taught is the period (.). This is always at the end of a sentence, and always at the end of an abbreviated word. As examples : *Hon.* Charles Sumner, *Prof.* Porter, *Pres.* Gallaudet, *Cong.* (for Congregational :) *M. E.* Church, six per cent. interest per *an.*, *Mr.*, *Mrs.*, *Messrs.*, and so on through the entire language. The teacher or pupil has only to take notice as he reads, and he will readily understand the universal fact.

Next is the comma (,). I was teaching a class at the American Asylum in the first year. After some months I had advanced so far that the pupils could readily classify words, such as nouns, adjectives, adverbs, and verbs, and use them properly and in order. Repetition had become tiresome. I had never been taught punctuation or its uses, and, after pondering a moment how to save repetition of the same words, the use of the comma occurred to me. I solved it thus :

I see a man.

I see a book.

I see a tree.

“ “ “ house.

“ “ “ rock.

“ “ “ mountain.

“ “ the clouds.

Taking the first line, I ran all these short sentences into one, thus :

I see a man and a book and a tree and a house and a rock and a mountain and the clouds.

Throw out all the *ands* except the last, substitute commas, and you have it thus :

I see a man, a book, a tree, a house, a rock, a mountain, and the clouds.

The pupils readily caught the idea, and gave examples enough on their slates to show they understood it. The use of the article *a*, after the first, may also be omitted, or the teacher or pupil may say two, five, or any number, before either of the nouns.

The next lesson was to show the class they might qualify all or any of the nouns by adjectives :

I see a good book.

I see a tall tree.

“ “ “ large house.

“ “ “ hard rock.

“ “ “ high mountain.

“ “ the heavy clouds.

I see a good book, a tall tree, a large house, a hard rock, a high mountain, and the heavy clouds.

This idea was likewise readily caught by the pupils, as they soon showed on their own slates, going beyond my teachings, and writing, “I see a good, heavy, thick book ; an old, tall, and handsome tree,” etc.

Let the teacher make similar use of verbs and adverbs :

You see an apple.

You take an apple.

You eat an apple.

You relish an apple.

Condensed, you have it thus : You see and take and eat and relish an apple.

Leaving out the *ands*, except the last, and substituting commas : You see, take, eat, and relish an apple.

Next came the adverbs. The pupils should have been made to understand previously that as the adjective qualifies the noun, so the adverb qualifies the verb. Call out a pupil and ask him, “How do you walk ?” at the same time putting him through various paces and manners of walking :

You walk slowly.

“ “ softly.

“ “ gently.

“ “ handsomely.

“ “ pleasantly.

“ “ straight(ly.)

“ “ uprightly.

“ “ crooked(ly.)

Condensed, and the needless verbiage thrown out, it reads : You walk slowly and softly and gently and handsomely and pleasantly and straight and uprightly.

Throw out all the *ands* except the last, and substitute commas.

It would be well to require the pupils to write examples till the whole matter is thoroughly understood. In such case they will not forget, the rule being uniform in the simpler style of writing.

James, will you bring me a book?

When addressing a person or object named in the body of a sentence, the comma always precedes and follows the name of the person or object addressed:

“Go, *child of Heaven*, thy winged words proclaim,
’Tis time to search the boundless fields of fame.”

I remember reading, many years ago, a set of rules laid down by some writer, which ran somewhat thus: “When you pause one second, make a comma; when two seconds, a colon; when three seconds, a semicolon; when four seconds, a period”—all of which is nonsense. The punctuation must depend on the sense intended to be conveyed.

I never heard poetry spoken, read, or sung, but, from what somebody said long ago, I take it for granted there is a pause, for breath if for nothing else, at the end of every line. To show the absurdity of punctuating in such fashion I will quote from the *Nemesis of Nations*, in *Festus*—English, not American edition:

“Stern she sits
Her monumental throne; the hush of death
Spreads round her like a halo; she is girt
With silence as a girdle; even Hope
Might deem her dead.”

Each line, the last excepted, runs direct into the next below, and a comma or any sort of punctuation at the end would be out of place.

When a class is in its second year, and has mastered the forms of brief and simple sentences, then the comma should be put to its more general use. By its aid we introduce fragments of sentences into whole ones. I take the following from a newspaper, and the reader is requested to notice that it contains no less than seven commas:

“The autobiography of the late William H. Seward, from 1801 to 1834, edited by his son, W. H. Seward, just published, contains, in a letter to his wife, the great Secretary’s account of his first essay to make a speech in the legislature.”

In planning a building, the first thing in the mind is the form and size; next, the internal arrangement of the rooms, keeping in view spaces for library, pictures, and perhaps niches for busts or statues. So with a complex sentence. Let us analyze the quotation from the newspaper:

“The autobiography of the late William H. Seward, * *
* *, * * * *, * * * *, * *, contains, * * * *

* *, the great Secretary's account of his first essay to make a speech in the legislature."

The spaces and niches for library, pictures, statues, and other ornaments are left blank between the commas, and the building stands alone and solid. Or leaving out all the intercalations indicated by stars, we have it thus :

"The autobiography of the late William H. Seward contains the great Secretary's account of his first essay to make a speech in the legislature."

The sentence, freed from its appendages or intercalations and ornaments, contains not a single one of the seven commas.

An important point is to understand that when fragments of sentences are introduced into a whole sentence, such fragments must be preceded and followed by commas. The newspaper quotation above is an example.

But the comma is not confined to intercalations. I will quote Festus again :

"Thou hast declined in worship, and in wish
To please thy God."

The comma after the word worship is not essential. It may be omitted, and the sense would remain as before. But change the location of the comma :

"Thou hast declined in worship and in wish,
To please thy God."

It is readily seen that the sense would be widely different.

In the last October *Annals* some examples of composition, introduced by Professor Porter and Miss Hull for another purpose, illustrate forcibly how greatly the sense depends on punctuation. Without punctuation the complex sentences of Professor Porter's article (page 232) would be as at the tower of Babel. Even a hearing person could not understand without the closest attention to the sound; and to a mute, unacquainted with sound, it would be simply one string of words without a break, a mere jargon, or as Shakespeare puts it, "sound and fury, signifying nothing."

Let us take the lines of Tennyson quoted in Miss Hull's paper, (page 237 :)

"Rose a nurse of ninety years,
Set his child upon her knee," etc.

On reading these two lines, they being separated from the context, I encountered the same difficulty as did the class men-

tioned. The question was, whether Rose was the name of a person, or whether it was a verb? Seeing that there was no comma after Rose, it was clearly a verb. Let us put a comma after Rose:

“ Rose, a nurse of ninety years,
Set his child upon her knee.”

This makes Rose the name of the nurse, and all the first line, after the word Rose, becomes an intercalation.

An intercalation in such mode may be anything the reader pleases. For instance:

Rose, a nurse of ninety years;
“ , a black and midnight hag;
“ , a fair and comely girl;
“ , arising, loving, kind,” etc.

The colon (:). I have made repeated use of the colon in this article when about to give an example. Often the reader sees the colon in a newspaper when the paper is about to quote from another. It usually follows the words *to wit*: and in this its meaning may readily be seen. It is sometimes wrongly used where should be the semicolon, but in such cases the writer or proof-reader is not usually well versed in punctuation.

The semicolon (;) serves to connect sentences or fragments of sentences where a comma is insufficient. See the *Nemesis of Nations*, above quoted from Festus. I will quote again from the same work, both to show the use of the semicolon and because the words are peculiarly appropriate to the vocation of the well-fitted and useful teacher:

“ The cloud is cold,
Although ablaze with lightning—though it shine
At all points like a constellation; so
We live not to ourselves; our work is life,
In bright and ceaseless labor as a star
Which shineth unto all worlds save itself.”

The semicolon is often used to prevent confusion such as would ensue were there only commas. Thus of any given list of officers: President, — — —; Vice-President, — — —; Secretary, — — —; Treasurer, — — —; Orator, — — —; and so on.

The hyphen (-) connects two words and makes of them a compound word. Compound words are common enough to be readily found in print. Sometimes more than two words are thus compounded. Forget-me-not, the name of a flower, and The-man-afraid-of-his-horses, the name of an Indian chief, are

instances. When, in print or writing, a word is broken at the end of a line, the hyphen comes into use to indicate such break. A word can be broken only between two syllables, and here is a serious stumbling-block for mute printers who never heard spoken language. Take the word *house*. It is one syllable, and cannot be divided. If it comes last in a line, and there is not room, the line must be crowded to make room, or extended to fill up space and drive the word over to the next line. Semi-mutes who have learned to speak may have no difficulty, but for nearly all the rest the occupation of printer is one in which they would be out of place. They would be obliged to lose much time consulting the dictionary or their fellow-printers; and, after all, might still blunder enough to cause their dismissal or to send the proof-reader to the insane hospital. If, after a first and second proof-reading, the compositor still blunders in correcting his galley, it is terribly provoking when the first sheet comes from the press, especially as that is the supreme moment of hurry, in order to meet the mails, and the folders and others are waiting.

The dash (—) is often used in poetry in place of a comma or semicolon. It serves also for parenthesis in prose, and as such is used by the best writers. Frequently it indicates sarcasm or derision, usually at the end of a sentence where comes the dash and then the word.

When a class has been a few years in school, complex sentences may well be given, and the pupils be required to reduce them to simple sentences. The order may also be reversed, and simple sentences may be rendered complex. By such process a class will the more readily perceive and understand the use of punctuation. The better they so understand, the more readily will they read and comprehend the language. A good and efficient teacher may begin this in the second or third year, and unfold the process from time to time as occasion presents. The pupils will thus become familiar with the whole subject.

Take an example. I quote from Young :

“Lo, my coevals!—remnants of yourselves;
Poor human ruins, tottering o’er the grave.”

Simplified, we have it thus :

Lo, my coevals!—

Ye are remnants of yourselves ;

Ye are poor human ruins ;
 Ye are tottering over the grave.

It will be observed that, in reducing the poetry to prose, I have added nominatives and verbs—ye are—and that each line of prose is a complete sentence, the first excepted, in itself. Hence, each line, except the first, might end with a period; but the lines are so intimately connected that a semicolon is preferable.

The lines by the same author beginning with—

“Truth! Eldest daughter of the Deity,”

afford an excellent exercise for a class of five, six, or seven years' standing. Not the dull, heavy, shallow, or merely mechanical, but the earnest, intelligent, enthusiastic teacher can do the passage justice, and render the process and the sense thereof of interest to a class.

Quotation marks, brackets, the parenthesis, and the apostrophe are common, and need little or no elucidation; but pupils should be made to understand that a quotation within a quotation is designated thus:

“ * * * * “ * * * * ”

Brackets ([]) usually mean that something is added, not by the author of an article, but by another person.

I have dwelt largely on the comma because it is most frequent and most varied in its use, and have not exhausted it. I leave the teacher to discover further in his readings. It is but proper to give a caution. The issues of cheap publishing houses are generally faulty in punctuation, the proofs being read by inferior proof-readers, or by the authors, who often go by wild guess-work. The *Atlantic Monthly* and Harper's periodicals are usually models of good punctuation. So with the leading newspapers, which, as a rule, keep on hand professional proof-readers of the best kind.

In conclusion, let me say that in this article I have not attempted to lay down or point out rules so much as to make clear the ideas on which punctuation is based.*

* To readers of the *Annals* desirous of studying this important subject further we venture to recommend “Wilson's Treatise on English Punctuation,” (published by Woolworth, Ainsworth & Co., New York and Chicago,) a comprehensive and accurate work of 334 pages; and the much briefer but not less scholarly manual by Professor Hill of Harvard College, entitled “General Rules for Punctuation,” (published by Charles W. Sever, Cambridge, Mass.)—ED. ANNALS.

Teachers are unequal among themselves in ability and effectiveness in teaching. Some are comprehensive and clear-headed in perceptions and ideas, and easy and emphatic in signs. Others are the reverse. Hence it might be well for some one of the best to give a lecture on punctuation, once or twice a year, to the whole school. Among the many pupils there are those who will understand and remember. Language to them will become more simplified, and there will be more readers during school years and after leaving the institutions.

RECONSTRUCTION OF THE CONVENTION.

BY AN INSTRUCTOR.

[WE trust that another exception to the usual rule of the *Annals* requiring articles to be published with the author's name will not be regarded as abrogating the rule, but rather as proving it. We trust, also, our readers will remember that the editor assumes no responsibility for any opinions or sentiments expressed in the *Annals*, whether anonymously or otherwise, except for those distinctly avowed by himself. With respect to the present article, while he believes that the importance of the subject discussed justifies its publication, he would especially wish to disclaim participation in the idea of the writer that there exists in our institutions generally a feeling of antagonism between the principal and the teachers. So far as we have observed, the reverse of this is the case; principals and teachers work together for the welfare of the pupils, in entire harmony, and with full appreciation of and sympathy for the peculiar difficulties and trials connected with their respective spheres of labor.—ED. ANNALS.]

At the Conference of Principals held in Philadelphia in 1876, Mr. G. O. Fay, principal of the Ohio Institution, submitted to the Conference the proposition that it should recommend to the Committee to whom is entrusted the duty of arranging for the next Convention of American Instructors of the Deaf and Dumb to limit their invitations according to the following basis:

“1. All institutions and day-schools, of whatever size, are invited to be represented by two delegates, one the principal and the other a teacher or other officer of said institution.

“2. Every institution and school having over one hundred pupils is invited to send an additional delegate, who shall be a teacher or other officer of said institution, for every additional hundred pupils or fraction thereof.

“3. It is recommended that the Convention, as thus constituted, be held triennially.”

After considerable discussion—not, however, so much upon the merits of the plan proposed, in regard to which most of the speakers seemed to concur, as upon the best method of taking hold of it—the whole subject was referred to the next Convention.

The reason for this recommendation, as set forth in the preamble of the proposition, was “to secure a more uniform and efficient representation in convention;” but the chief object, as it appeared in the discussion, seemed to be to limit the number who should attend, and to keep the Convention from assuming such proportions as to make it burdensome to entertain. According to either view, I cannot believe that the mover of this proposition, who has shown himself such an efficient organizer in the Institution which he so ably superintends, nor the principals generally in conference, to whom this new basis for the organization of the Convention seemed to offer a happy solution of a possible embarrassment from excess of numbers in future, duly considered the nature and effect of the action proposed. I am not willing to suppose that either he or they, as principals, would wish to set themselves in opposition to their teachers, or to take advantage of their positions to initiate and carry out measures that would be prejudicial to the best interests of those who serve under them.

As I was not a member of the Conference, and had no opportunity to express my views upon this question at that time, and as I may not hereafter have the opportunity in the Convention, I beg leave to offer to principals and teachers, for their consideration, a few remarks upon it in the *Annals*; for I consider it to be a matter of more importance than it probably appeared to the principals who favored it, or than it may at first appear to the teachers who are to be especially affected by it.

1. It will be conceded, no doubt—as some one suggested in the discussion—that this is a matter with which the Conference, as such, has nothing whatever to do. It is true that the principals who compose the Conference are all of them, as individuals, members of the Convention also, and they expect to be members in future, though it is proposed to exclude most of the teachers. It is true, also, that the Committee of the Convention, whom this proposition attempts to instruct in regard to the calling of the next Convention, is composed wholly of principals, as most of the committees somehow usually happen to be—a mo-

tion to add *two* teachers to their number having been voted down at Belleville—but still the Conference as a body is entirely distinct from the Convention, and has no official connection with it or its Committee. It has no more business to direct, or instruct, or advise in regard to the constitution of this Convention than in regard to any other association.

But what is more, it seems hardly fair for these principals, in a Conference which they have all to themselves, and from which all teachers are excluded, and to which also, in most cases, all their expenses are paid by the institutions they represent, (if not to the Convention as well,) to initiate measures for bringing the Convention also more entirely under their own control, or to consider any proposition so evidently in their own favor and so unfavorable to the teachers generally. For while this plan proposes to include all the principals in the Convention, as well as in the Conference, it proposes to exclude a very large number of teachers from all future conventions of American instructors of the deaf and dumb, and to make it quite impossible for them ever to gain admission. It, indeed, admits of a sprinkling of teachers, or of directors, or of both together, but under such conditions as to deprive them of the little influence they now have, while it entirely cuts off the great majority of instructors from all its deliberations.

2. This proposition contemplates, not simply a reduction in the number of those attending the Convention, but an *entire change in its nature*. It virtually abolishes the Convention, and constitutes in its place another body under the same name. It is no longer a convention of American *instructors* of the deaf and dumb, but of *institutions*. It ceases to be a voluntary coming together—an informal reunion of those who are engaged in a common work—for the free interchange of views and friendly discussion of matters of interest to the profession, and becomes a representative body, constituted like a legislative body, if not for the purposes of legislation. Indeed, it would be hardly possible for a body so constituted to avoid the exercise of legislative authority to a certain degree. It is certainly a step, and a long step, in this direction, of which all instructors who are jealous of their rights and liberties should take notice.

The proposition presented makes no provision for any definite or uniform method of selecting the teacher or teachers to assist the principal in representing his institution. This is

quite essential to the successful working of any plan of representation, and must necessarily be provided for before it could go into operation. If the teachers themselves were permitted to select these delegates from their own number, there would at least be some show of fairness towards them in this matter of representation, from which the remainder were to be excluded.

But it is not at all probable that this privilege would be accorded them. The delegates, whose expenses should be paid as well as those of the principal, would no doubt be appointed by the trustees after having been selected directly or indirectly by the principal, and would, of course, be expected to reflect his views. This would cut off all opportunity for the free expression of individual views and opinions—a privilege which they have hitherto enjoyed, and of which I cannot suppose they would willingly be deprived. If a majority of them are to be denied admission to all future conventions, and only such a selected few of them admitted as will be sure to do the bidding of those who send them, we may fairly conclude that there is no further any place left for men of thought and intelligence in the ranks of the profession. The time *was* when none but such men were considered worthy to enter this profession. We could give a long list of such men, of education, of mind, and of culture, possessing abilities that would have adorned any of the learned professions, who have in years that are passed given themselves directly to the work of teaching the deaf and dumb. There are such yet remaining in the ranks of teachers, who have never aspired, nor consented when asked, to be principals, but who are content to occupy a less conspicuous though not necessarily a less important and useful position, and to give all their energies to the work of instruction. I am suspicious of any plan or policy that aims at driving them from the profession, or that is satisfied with supplying their places, as they drop out, with inferior men, under the plea that such teachers are no longer needed, and that the work of teaching may be done by simple operatives, whose only duty is to fulfil their allotted task like so many laborers under their foreman in any mill or shop. The proposition I am considering evidently looks in this direction, and, if adopted, would certainly operate still further to enhance the power and prerogatives of the principals and to bring the mere work of instruction into contempt.

3. The change proposed would frustrate the chief purpose for which these conventions are held. They were not intended to be bodies for the purpose of legislation, or for the exercise of authority, discipline, or control; nor even representative bodies, in which every institution should have an influence in proportion to its size; but simply reunions, voluntary meetings, from time to time, of *individuals* who are engaged in a common work, for the purpose of making the acquaintance of each other, promoting friendship, the interchange of views, and kindly courtesies, and for giving and receiving mutual advice, encouragement, edification, and assistance.

Teachers of deaf-mutes have their peculiar experiences and trials. Their work is especially difficult and self-denying. It severely taxes the nervous system. It isolates them from the society of their fellow-men to a great degree, and confines them to a narrow sphere of duty. They are widely separated from the multitude of their fellow-laborers (for their number, all told, has come to be quite considerable) who are scattered throughout the various institutions of the land, and shut up, in their daily round of toil, to the society of some half-a-dozen, more or less, of fellow-teachers, all of whom may not be just the associates they would choose. But however agreeable and congenial the society may be, they yearn for the sight of other faces, and a wider circle of intercourse. These occasional gatherings afford them the opportunity they so much desire and need. These principals, each one alone in his own institution, charged with weighty cares and responsibilities, all have their peculiar vexations; here they may meet and rehearse their experiences, compare notes, and receive the sympathy, counsel, and moral support which men in like positions and circumstances are best able to give to each other.

The educated mute teachers may perhaps, some of them, have known each other while in the course of their education; they should know each other, for their range of acquaintance cannot, at best, be large; but they may never be able to meet and enjoy each others society, except on occasions like this.

There are also many unmated gentlemen and lady teachers confined within the walls of their own institutions, like so many monks or nuns, who would by no means drag out a toilsome, weary life of celibacy were the opportunity for "natural selection" afforded them; they look forward to these conventions

with a lively hope, which, I am happy to believe, is not always doomed to be disappointed. These all come together, from their widely-separated fields of labor, as guests of the institution that entertains them; exchange friendly greetings, inquire after each other's welfare, engage in conversation upon whatever topics interest them most; organize—and the more free and informal their organization the better—for the purpose of listening to such papers as any of their number may have prepared, and for the free and friendly discussion of topics of common interest relating to their work; dine, sup, and breakfast together at a common table, go on a picnic or an excursion or two, if they are invited, and have a good time generally; and then disperse with fresh courage, zeal, and strength for the work of another year.

This is not an ideal picture. It is as true to fact as the infirmities of nature and the imperfection of all human arrangements will allow. But the plan we are considering proposes to upset and destroy all this, and substitute in its place a limited and delegated representative body for the transaction of business. Why, there is no business for any such body to transact, unless it makes business by trenching upon the rights and prerogatives of individuals and institutions, and meddling with their private affairs. Our various institutions, and those who labor in their service, are sufficiently governed already, without calling in the aid of a great centralized government, as in a confederation of States, or in the General Assembly, to subjugate them still further. This thirst for organizing and governing is one of the infirmities of human nature. It is an especial weakness of some men of ability whose talents evidently tend in this direction. There are those who cannot even attend a tea-party or a picnic, or a social gathering of any kind, without destroying all its simplicity and freedom by organizing it, and appointing a president and vice-president and secretary, and passing by-laws and resolutions. They cannot be satisfied till all with whom they are associated are subjected to a certain definite system of rules and regulations. This is all well enough in its place, and necessary often for the accomplishment of certain definite objects. But we are not made for rules: rules are made for us, and to promote our convenience. It is quite possible to organize and systematize and regulate the life out of any social gathering or society of individuals, and change it into a dead nuisance or an engine of oppression.

4. There are no reasons, at present apparent, to require or justify such a change. The object, as stated in the preamble to the proposition, is "to secure a more *uniform* and *efficient* representation in convention of all persons concerned in the education of the deaf and dumb." What need is there of *uniformity* or *efficiency* of representation in these conventions, and what will be the use of all this if secured? If the object were to secure a more general attendance, and to make these conventions more interesting and profitable as social gatherings, we would gladly second any measures that were likely to effect such results. Indeed, it would be well to institute an inquiry as to the best means of effecting such results. There are those who decline to attend these conventions because they think that some men in them talk too much and upon too many subjects, and because too little opportunity is found for those who are more modest and retiring to take any part in the proceedings of the convention. This is unfortunately one of the annoyances to which all such meetings are always liable. Some men are so constituted as to be unable to sit still or to keep silent when any public discussion is going on. They seem to think it of the utmost importance that they should express their individual opinions upon any measure that is suggested, whether they have any opinions or not to express. This *cacoethes loquendi* is a disease of some very clever men, for which due allowance should be made. It ought not to be expected that these conventions will be altogether free from such sources of complaint. They are certainly better as they now are than were they reorganized for the purpose of transacting actual business. And yet, if anything can be done to promote a more free and general expression of opinion on the part of those who are less obtrusive, it would, no doubt, be a great gain, and be very grateful to the majority.

Another reason for the change that was suggested in the discussion of this proposition, and the only one that was mentioned, was the apprehension that the conventions, if open to all, would eventually become too large to be easily accommodated. This has more plausibility than real force. The Convention at Belleville, in the summer of 1874, drew together a much larger number of instructors and their friends, more or less immediately connected with the cause, than any previous convention, or than can reasonably be expected to be gathered

at any future convention for a long time to come. The time; the place, so far to the north; the peculiar facilities that were offered for making a delightful tour into her Majesty's dominions at so trifling an expense; the very cordial invitation that was extended to all the friends of the cause to come and be welcome, all concurred to swell this Convention to an unprecedented size. At the seven previous conventions the number in attendance was comparatively small; at this, the Eighth Convention, the number, all told, was 145. Not more than two-thirds of this number, however, were actual instructors; the remaining third or more were ladies and gentlemen more or less directly interested in this cause. A dozen or more of this number were directly connected with the Belleville Institution. Had the attendance been limited strictly to principals and teachers, both male and female, the number would have fallen below *one hundred*. As it was, I have never heard any complaint that the generous hospitality of the Institution at Belleville, and of its friends among the citizens of that town, was abused or overtaxed. No doubt the large concourse contributed as much to the benefit of the Institution, and to the pleasure of those who entertained these numerous guests, as it did to the happiness of the guests themselves. And if the good friends of this cause at Belleville must wait for their turn to come, before it will be their duty or their privilege to entertain another convention of this kind, there will be few, very few, if any, to remember the burden imposed upon them by the Convention of 1874, or the pleasure it gave them.

These quadriennial conventions, or triennial, as it is proposed to make them, or biennial, as I think they ought to be, alternating with the conference of principals every other year, do not occur so often, nor are they likely to be so large as to make it a serious question at present where they can be held and how they can be entertained. There are not a few institutions that could, once in ten or twenty or forty years, as the case may be, contrive to accommodate a hundred or even two hundred such guests in their empty palaces during vacation, for two or three days, without serious loss or inconvenience. And no doubt many families in the neighborhood of these institutions, as was done at Belleville, would share in giving hospitality to such guests as could not be entertained in the building proper. It has always been found practicable to entertain the large annual meet-

ings of the American Board of Foreign Missions and of other religious and benevolent and educational bodies in this way, where not merely some hundreds, but several thousands, are freely provided for; and there is no reason whatever to fear that these conventions of a few scores of deaf-mute teachers and their friends will outgrow, in our day, the capacity of our institutions and the community that surrounds them, to give them accommodation and entertainment once in a generation. If there should be any fear on this score in any case, it might be a wise precaution to limit the invitation more strictly to those who are directly engaged in the work. It is, no doubt, pleasant for teachers to take some of their friends with them on such occasions, and desirable that they should, whenever it is practicable, but it would be better to leave them behind than to have the integrity of the conventions destroyed in the manner proposed.

It might be well enough, perhaps, for all teachers of the deaf and dumb who wish to enjoy the privileges of such an association to enroll themselves, and for those who hope to be able to attend any approaching convention to send in their names before the time of gathering, that the institution where they are to be entertained, and others interested, might be advised as to what and how many guests to expect. But I trust the time will be long in coming when it shall be found necessary to limit that number to principals and to one, two, or three such teachers and trustees as the authorities shall choose to permit to attend these conventions.

NOTATION.

BY GEORGE F. LUPTON, DANVILLE, KY.

IN order that deaf-mute beginners may have clearer ideas in regard to signing and writing figures correctly, we have prepared a short article upon the subject of Notation, which, we hope, will not only be of assistance to pupils, but also to the instructors of the younger classes. About two years ago an article upon the same subject was published in one of our institution papers, and we take the liberty of repeating a portion of this article, as well as to add, what we think, an improvement on all methods heretofore proposed.

“After having trained the class, by the end of five or six months, to count on their fingers from one to one hundred or higher, I place on the blackboard a column of figures as in Lesson I, below. I make the pupils copy the lesson on their slates, and then require the class in concert to repeat the numbers on their fingers downward and upward till they can do so with ease. I then give them Lesson II; I make the class repeat the first line down and up the same as before, and then, by beginning at the top of the second line, count downward ten, twenty, thirty, forty, fifty, etc., to the bottom. After they can repeat them together, thus: eleven, twenty-two, thirty-three, forty-four, fifty-five, and so on, I skip them from one line to another, until the class can give readily the value of any figure in either line. I then give Lesson III, and pursue exactly the same course; I then add Lessons IV, V, VI, VII, etc., following the same plan with each line added.”

Lesson I.	Lesson II.	Lesson III.
(1)	(2) (1)	(3) (2) (1)
1	1 1	1 1 1
2	2 2	2 2 2
3	3 3	3 3 3
4	4 4	4 4 4
5	5 5	5 5 5
6	6 6	6 6 6
7	7 7	7 7 7
8	8 8	8 8 8
9	9 9	9 9 9

Every instructor will admit that in all the branches of an education there must be a simple, yet *firm*, foundation laid—a basis upon which the pupil is to build, and which will be a guide in all his future work. Especially should this be the case in the instruction of deaf-mutes. We do not propose to explain the whys and the wherefores to pupils just beginning an education, but to adapt the subject taught to the minds of young beginners, thereby furnishing the means by which they can be guided in their work. Those who have deaf-mutes under their charge should use all good means to advance and enlarge the knowledge of their pupils. In order to do this an instructor is compelled to labor hard, and to exercise an unlimited amount of patience. *Notation* cannot be taught without exercising a great deal of labor and patience, and it is only by repeated efforts on the part of an instructor that good success will attend his teaching.

The few suggestions which we shall add upon the subject of Notation have been of great service to us, and we venture to say that they are worthy of a trial.

In teaching the lessons which we have given, follow exactly the same course which has been named before; but in doing this, rule a *line* down the *right*-hand side of the blackboard. Do the same upon the slate of each pupil. Place above this line the *index*, as found in Lesson I, below. In making the signs for the figures found in this lesson—for instance, 1, 2, 3, 4, 5, etc.—the instructor should not only show the numbers with his fingers, but should give his hand a *downward* motion, so as to correspond with the direction indicated by the index at the top of the column.

In Lesson II, after having added another *line* and its *index*, the signs for the figures in the second column should be made, horizontally; but when taking the two columns together, as twenty-two, thirty-three, forty-four, etc., the twenty, thirty, forty, etc., should be signed horizontally, and the two, three, four, etc., (in the first column,) should be signed perpendicularly.

In Lesson III, add another line and place above it the letter “C,” then make the regular sign for the figures in this column. When taking the three columns together, make the same signs as have already been explained for the first and second columns.

In Lesson IV, add another line and place the index and the letter “M,” as found below, at the top of this column; then make the signs for the figures in this column in the same manner as in Lesson I, except to add the sign for the thousands. We would suggest the propriety of using a heavier line in separating the hundreds from the thousands.

In Lesson V, add another line and place the index and the letter “M,” as found below, at the top of this column; make the signs for the figures in this column in the same manner as in Lesson II, adding the sign for the thousands.

In Lesson VI, add another line and place the letters “C” and “M,” as found below, at the top of this column; make the regular signs for all figures in this column.

It is hardly necessary to carry the explanations any further, having established the principle. The same can be taught in reference to millions, billions, etc.



After the class can write the figures correctly as far as one hundred, we have often drawn the line for thousands some *distance* from the rest. This has been a great help, as an in-

structor can better explain that it is not more difficult to write one, two, and three thousand, than it is to write one, two, and three. The same principle can be applied to tens and hundreds of thousands. The reason for commencing at the right hand side of the slate will be easily understood. Since we write words from left to right, pupils naturally think that figures should be written in the same manner.



When the pupils have been thoroughly drilled in this way of teaching Notation, we take away the lines and let them depend upon themselves.

The following is the way in which the lines, indexes, and letters should be made for each lesson:


Lesson III.

C  		
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5
6	6	6
7	7	7
8	8	8
9	9	9





Lesson II.

 	
1	1
2	2
3	3
4	4
5	5
6	6
7	7
8	8
9	9





Lesson I.


1
2
3
4
5
6
7
8
9




Lesson VI.

C  			C  		
M	M	M			
1	1	1	1	1	1
2	2	2	2	2	2
3	3	3	3	3	3
4	4	4	4	4	4
5	5	5	5	5	5
6	6	6	6	6	6
7	7	7	7	7	7
8	8	8	8	8	8
9	9	9	9	9	9

Lesson V.

 		C  	
M	M		
1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9

Lesson IV.

	C  		
M			
1	1	1	1
2	2	2	2
3	3	3	3
4	4	4	4
5	5	5	5
6	6	6	6
7	7	7	7
8	8	8	8
9	9	9	9

THE IMPORTANCE OF DEVELOPING THE CONVERSATIONAL POWERS OF THE DEAF AND DUMB.

BY ROBERT PATTERSON, B. A., COLUMBUS, OHIO.

“We slight the precious kernel of the stone,
And toil to polish its rough coat alone.”

Gowper's Progress of Error.

A GERMAN scholar and teacher said: “The end to be accomplished by teaching is three-fold, embracing piety, knowledge, and the art of speaking.” That the remark is pointedly applicable to the education of the deaf and dumb is obvious. Yet, strange to say, of the three the teaching of conversation receives the least recognition in practice. Religious instruction is regularly given in the chapel and in the Sabbath school. The acquisition of knowledge is encouraged in the study and enlarged in the class-room. Not less sedulously is attention paid to the learning of language, though more or less in a mechanical sort of way. But the great art of conversation is left to the guardianship of nature.

Out of this system of education follow two natural results. The first is, that the mute develops but little of real conversational skill. True, he picks up enough to enable him to talk glibly in the sign-language, but even his best talk proves to consist of few and meagre ideas which scintillate into a thousand different signs, like the beams of the sun reflected from a piece of broken mirror. He fares even worse when it comes to talking in English. His ideas, trammelled by “a set of phrases learn'd by rote,” struggle out into incoherent expressions, and soon his “conversation falls and drops to nothing, like a fire without supply of fuel!” The second result is, that he fails to acquire the self-confidence and strength requisite to perform the purposes of his social being. No one, indeed, will say he is deficiently endowed with social instincts. We all know how his sympathies break out with a free flow when he comes within the charmed circle of his class. But coming into contact with the speaking community, he is transformed into a mere automaton, as it were. It seems as though a seal were set upon the fount of his feelings. Try as hard as he will, he cannot wholly divest himself of a certain sense of helplessness, which broods over him like a night-mare. In his misery he learns to feel—

“ — the pain
Of fancied scorn and undeserved disdain,
And bear the marks upon a blushing face
Of needless shame and self-imposed disgrace.”

Inevitably, therefore, does he become, in a greater or less degree, a wanderer, not from, but among men.

“Look up,” said Leigh Hunt to Carlyle, when he was taking the darker side of the question and they had come out under the brilliance of a starry night, “look up and find your answer there.” In that sense, we can fancy President Gallaudet saying to the mute, “Look up to the speaking world and find your panacea there.” In a sincere manner he beseeches him to mingle as much as possible in the socialities of life, so that by collision his conversational powers may be brought out and polished by constant friction. This is the airy academy which he recommends. The mute, however, does not act upon his recommendation—not that he disdains it, but because, as he is forced to say with the ancient prophet, “I cannot speak; I am a child!”

The mute is a child so far as colloquial ability is concerned. Why? Did nature intend that he should go “thus far and no farther?” Was it intended that he should only look upon the world’s banquet of conversation and remain hungry—

“Like fabled Tantalus, condemned to hear
The precious stream still purling in his ear,
Lip-deep in what he longed for, and yet curst
With prohibition and perpetual thirst?”

The fact that the mute incessantly exhibits a strong inclination to talk in signs, to repress which we have no little trouble in the study and class-rooms, proclaims the impartiality of Nature. To a faulty training is his failure in the art of conversation in a great measure due. It is because he is fed on the dry husks of a mechanical training that his conversational powers are never fully developed. Is it, then, to be wondered at that he should incline to be clannish, and to wander at the public gates, soliciting crumbs from the table of the more opulent?

Verily deficient is the system of education which does not give conversation a prominent place upon its programme. For what good can it possibly do to furnish the mind with even the choicest gems of knowledge and yet neglect to give it power to diffuse, with reflected brightness, the light of its rich possessions? Is it not true that he

“Who learns and learns, but acts not what he knows,
Is one who ploughs and ploughs, but never sows.”

How can the mute ever attain the height he is capable of reaching in the art of conversation until this is taught regularly as a part of his school work? And what possible excuse is there that it should not be?—this art which has been truly called “the daughter of reasoning, the mother of knowledge, the breath of the soul, the commerce of hearts, the bond of friendship, the nourishment of content, and the occupation of men of wit.”

Such is the inexorable law of nature that in order to have our efforts crowned with success, we must put our hand to the plow-handle. There has been no end of harping on what are called the gifts of Nature; but when we come to investigate the facts, do we not generally find the so-called gifts to be nothing more than the direct results of patient labor and practice? They say Demosthenes possessed the gift of eloquence—does not history tell us how he wrestled with his spirit in solitude long before he emerged from the strife victorious? Goldsmith’s “Deserted Village” is admired as one of the finest pieces of genius—did he not labor over it seven long years? Sheridan was a brilliant conversationalist—know we not how diligently he practised in secret in order to exercise the wondrous charm of his conversation? As they thus labored so should we, if we would make the mute self-possessed and agreeable in conversation. We should study to gain such a knowledge of the laws of mind as will enable us to supply the right kind of conversational exercises, and skilfully to conduct them from day to day. It is not enough that a teacher here and there does this; there must be the combined efforts of all—each contributing his mite to this common treasury.

To carry out this plan successfully it is important for us to be on our guard against two pernicious influences. The first is the spirit of haste, which brings only destruction and confusion in its feverish train. It is necessary that we should hold back rather than press on, so as to give the mind time to widen and deepen through its own inherent powers of observing and judging. The other is the sleepy, soulless, and inert habit of teaching, which is like the vampire that sucks the blood of the sleeper. In a lively, yet earnest, way should we give the mute, as Sydney Smith said, “regular and copious supplies of food to prevent the atrophy and marasmus of mind which comes on from giving it no new ideas,” and gently, as with a touch

of Moses' rod, bring thought forth to activity and to liberty. Too much cannot be done in the way of rendering thought active and clear, so that it will, in the language of Emerson, "speak, though you were dumb, by its own miraculous organ—flow out of your actions, your manners, and your face." For then the mute will have found the real "philosopher's stone" to gild his acquisition of language with the precious gold of success.

As the mute comes to us a petitioner for knowledge, without the first lessons of infancy and early childhood which are usually taught in the school of the home circle with its clustering affections, its warm sympathies, and its winning smiles, it is proper for the teacher to begin with them, and be in no haste to take up the wearisome routine of school work. It would be well to devote the first few weeks to exercises of a colloquial character, carried on wholly in the sign-language, the true "open sesame" to the mind shut up by deafness. These exercises ought to be conducted in a manner calculated to bring out the latent expression of the pupil. This may be best brought about by drawing on the slate, or bringing into the school-room pictures of domestic animals, rural scenes, or anything that is apt to take the fancy of the youthful mind. Short stories suggested by them, and told in such a way as to go home to the young heart, are of incalculable value as means to draw out its little hidden treasures. No pains should be spared to encourage the pupil individually to repeat the stories, and to tell what he can in connection with them. The pupil should also be encouraged to talk of home, father, mother, brother or sister, his pets, and his sports; and let the teacher, on receiving the rough little diamonds, give them back polished by his clear and graceful signs for repetition by the pupil. These pleasant and familiar chats are not to be dropped when the regular routine of school exercises is begun, but to be kept up daily as pleasant breaks in the monotony. Will not exercises like these help to render the way clear and open for a successful running to the goal?

When the pupil has acquired a vocabulary of considerable length, he should be accustomed to express his wants, feelings, and thoughts in simple language, to ask and answer such questions as are usually prompted by nature in children. In proportion to the increase of the pupil's understanding of language,

let the teacher judiciously introduce materials for conversation and request him to give individually his thoughts. The teacher should, on receiving them, give them back clothed in words in common use, explaining their meaning and application, and giving other similar words to be used on future occasions, and should also acquaint the pupil with public sentiment on the various subjects. The teacher should take care that the pupil does not rest content with a glimmering of their sense, by calling upon him to repeat them in various and new connections, again and again, until they are so incorporated in the mind as to render it impossible for them to be eradicated.

Variety should be an important article in the school creed. One day the teacher may tell a succinct story of some illustrious character, and then let the conversation run on that; another, he may get up an imaginary party, and familiarize the pupil with the rules of etiquette and the polite phrases of society, by teaching him how to act here, and what to say there. This time he may take up the text-book, and select a topic of conversation; next, he may give an important question of the day. He should insist upon accuracy of thought and language, and this he will secure by careful and frequent reviews. These exercises should form a part of the programme of each day until the pupil's graduation—not a link to be detached from the chain.

The last few months previous to graduation might be wholly given to reading and conversation, with profit. A simple course of reading might be arranged with the view of imbuing the pupil with an appreciation of the beauties of literature, and a habit for reading which, once formed, would guard against the degeneration of mind so noticeable in nine-tenths of the old graduates. The teacher might take up Goldsmith, for instance, and give the salient points in his life, with a synopsis of his writings. And let the pupil have "The Hermit" or "The Traveller" to read in the evening along with some daily newspaper, and be required to tell the story the next morning in the sign-language. If the teacher should see that the sense of the story was not correctly grasped, he should supply it himself. That accomplished, let the conversation run on the story, the teacher pointing out a beauty here and there, and calling attention to this and that expression, with an explanation of its use and application. An abstract of the story in

writing might be now in order. When that is disposed of, the pupil might be requested to give in signs the important news contained in the newspaper, and then to write on the current topics, after mutual comments thereupon. The teacher might next conduct a conversational review of the important facts of history or geography, and then a drill in the practical portions of arithmetic, with the teaching of words and phrases commonly used in business transactions.

Let us imagine for a moment an institution where such exercises are daily practised. Behold a paradise of roses blossoming out of an intellectual Sahara. The teacher, instead of goading on mere human machines set in operation by memory, is surrounded, like Socrates of old, by listening, thinking, and speaking pupils. And the pupils develop into beings—

“Lively, gossiping,
Stor’d with the treasures of the tattling world,
And with a spice of mirth too.”

Will not the mute, thus trained, instead of trudging through life like a beast of burden, take his place in the world with modest confidence, proving by simplicity of language and good sense that he had been educated *to think, to reason, to feel, and to converse?*

THE TEACHING OF ARTICULATION IN ITALY.

BY REV. GIULIO TARRA, MILAN, ITALY.

[THE following extracts, for the translation of which we are indebted to Professor C. H. Gates, of Providence, R. I., are taken from the “Report of the Committee for the Education of Poor Deaf-Mutes in the Province of Milan, Italy, for the year 1874-’75.” In this excellent Institution is used the “pure oral intuitive method,”* no signs whatever being employed. The writer of the report is the principal of the Institution, who has had a long experience therein. His statements furnish additional and striking proofs of the great advantages which result from teaching the deaf to communicate by articulation instead of by signs or the manual alphabet.—J. W. HOMER, Providence, R. I.]

The possession and full use of speech is the prime condition for the acquisition, exercise, and full use of language. Therefore, any effort for the better formation of mechanical speech among the deaf will certainly not be considered superfluous.

* See the last number of the *Annals*, p. 62.

The true redemption, moral and civil, effectual and permanent, of every individual deaf person depends upon the possession of this faculty. Wherefore, the proposition that the deaf shall be morally and civilly educated must be made subordinate to this other, viz., that they shall know how to understand the speech of others, and how to speak themselves in an intelligent and intelligible manner.

Upon the development and extension of this method of instruction depend the future of our institutions and the hope of a general awakening of public and private beneficence in favor of the whole family of deaf-mutes. For through articulation especially is society enabled to verify the advantages of their instruction, and to recognize their admission into the patrimony of common ideas, sentiments, duties, and rights.

The consequence of this will be seen all the better when in all our institutions the "pure oral intuitive method" shall have been adopted, without mixture or dependence of any kind, as that which, better than any other, gives to the deaf the idea and possession of speech in the common physiological manner, and which alone brings him into close connection with those who are endowed by nature with this gift.

An appreciation of the value of this method among our own people is evinced by visitors to the institutions where such a method is pursued, who give proofs of their sympathy and admiration by more generous contributions.

But the most important testimony, and the one which ought to be the most efficacious in promoting the credit of the said method, and in diffusing it through all the schools of Italy, is that of the relatives and companions of the deaf who are thus taught to articulate. In the families and towns whence the child has come away mute, and returned with the gift of speech and the ability to use it with any and every one—in domestic matters, in business, in the workshop, with the ministers of God, with the physician, as his necessities may require—they cry out "a miracle!" and bless the school whence he comes as a house of redemption and divine wisdom. If I were to relate the moving expressions I have heard, the tender episodes to which I have been a witness every time the parents of our scholars bring them back after the autumnal vacations, when they verify the progress in the power of speech, and in the same proportion the improvement in knowledge of their children, I

should bring forward an argument in favor of my theory more efficacious than all others that I can produce. Let this one suffice.

A father who has two deaf children, one educated by the manual and sign-alphabet and the other to articulate, asked me, with tears in his eyes, if it were not possible to give the power of speech to the first also; and added: "See, sir; this poor fellow is good, but he is always alone and sad; he knows what he knows, but we do not, because we cannot understand him or make him understand us; it is a torment. On the other hand, the other is like us—he understands and is understood by every one. It is a wonder, a blessing; the first is for us as if he were dead, but the second has come to life again—he lives!" Here is a comparison grave enough, and worthy of serious reflection as to the practical effect and estimation of the two methods about which the schools of Italy are now divided. This judgment ought, as soon as possible, to pass into public opinion and the appreciation of the heads of institutions, so that an absolute preponderance and deserved favor may be given to the only truly efficacious method for the redemption of the deaf-mute, the pure oral intuitive method.

In support of such a hope, I may add that this method is acquiring favor and esteem among the deaf-mutes themselves, to whom it must cost so much physical and moral labor, and among whom at first it naturally encountered opposition and obstacles, as it had to overcome the long habit of indicating ideas by the easy plan of signs and natural gestures, and substitutes for that the fatiguing process of learning mechanical and mental speech and the interminable string of exercises necessary to make it pass into use in conversation. Not aware of the future advantages of speech, the young deaf-mutes have often showed themselves rebellious to such teaching when introduced into schools conducted with means more adapted to their tendencies; and among the older ones who had been taught by the other method it was natural to find prejudice and opposition. But where it is introduced and applied fully and constantly, using it little by little with masters, parents, and among themselves, for the expression of their ideas and actions, and thus knowing its effect, the scholars all come to like it, and the teachers find them well disposed and desirous to progress therein. They also, when they are educated in speaking, see-

ing themselves understood by all, and comprehending what others say, feel themselves ennobled and morally and socially resuscitated, so that they show much pity every time they happen to see some one older than themselves who cannot speak, but is obliged to use gestures or writing or the finger-alphabet to make himself understood.

“Above all, I thank you and my revered teachers,” wrote to me a poor deaf-mute girl of Paullo, the 9th of September, 1876. “for having taught me to speak. What would I now be without speech? Now, I hardly think of my misfortune any more. I am grateful for all the benefits received, but most of all for speech.”

The adults who see the new generation growing up with the power of speech call them fortunate, and lament their own muteness, which, however instructed they may be, keeps them aloof from that society to which they feel themselves attached, not only by nature, but also by aspirations, sentiments, and faith. One of these, writing to me a few days ago, said :

“Send me a dozen of the printed manual alphabets that I can give them to some persons in my town, so they can communicate with me in the store or for necessary things. Alas! poor me, that cannot speak! I was born too soon! Happy are my brothers who are younger than I, and learn to read from the lips and to speak.”

I saw a very distinguished deaf-mute, taught by the old sign method, but learned in literature and science, very much touched while in the midst of my little pupils, who were asking me questions about him and did not understand his sign-language. “If I knew how to speak and converse,” said he to me with a gesture whose expression it is impossible to describe. “I would willingly renounce all the rest.” And a very intelligent deaf-mute, married to a woman well-educated, but like him deprived of speech, having a son who speaks and hears, assured me, with a melancholy expression, that to him as well as to his wife the thought was grave and afflicting that they could never say one word to their offspring—a very just and touching grief, which I should like to have known and meditated upon by all adult deaf-mutes: for, attracted by a natural sympathy, they give their hands to one another in marriage more from the impulse of the heart than of good sense, without reflecting that in this way they are preparing grief for their offspring. The

gift of speech will henceforth remove those unfortunates from the cruel alternative of forcibly renouncing a holy right of nature, or the imprudent resolution of redoubling their own misfortune by uniting themselves with those similarly afflicted. The deaf-mute taught to articulate, who thinks it prudent and necessary to marry, will prefer, I believe, one who speaks better than he does; and thus will found his family upon speech, the common bond between it and society.

I will say, finally, that the symptoms of this better future, which binds the peculiar family of these unfortunates to the common family, are already to be seen in the spirit of mutual succor with which, here in Milan, many deaf-mutes, citizens and artisans, have recently formed themselves into a benevolent society, electing for president one of themselves, who to eminent moral gifts adds the faculty of speech, with which in a certain manner he guarantees their existence in the human family, and serves as an interpreter between their society and the council who have the control and public representation of their acts.

But the most consoling and evident proof of the benefits effected by the purely oral method, and of the intellectual progress of our pupils, is their *moral* advancement. As the countenance and the look, so their disposition, behavior, actions, and manners have acquired a certain judicious, peaceful, docile, reasonable aspect, which presents to us often in each that "gentle soul" of which Dante speaks :

"Com' anima gentil che non fa scusa,
Ma fa sua voglia della voglia altrui,
Tosto ch' ell' è per segno fuor dischiusa."*

—*Purgatorio*, 33, 130.

The habit of full dependence which deaf-mutes contract in catching what is said from the lips, and the idea from the action, and of expressing and communicating ideas by the orderly, rational, and tranquil means of oral conversation, takes from them that indocile and wild spirit peculiar to those who express themselves by the fantastic and passionate method of gestures, and always renders them more obedient, respectful, affectionate, sincere, and good. Yes, good; this testimony I

* Translated by Longfellow :

"Like gentle soul, that maketh no excuse,
But makes its own will of another's will
As soon as by a sign it is disclosed."

render with as much truth as pleasure, and I appeal to my excellent colleagues in instruction, and to the vigilant and zealous masters who in the past two years have not reported a single case that merited grave punishment, nor a single individual rebellious to simple admonitions and reproofs: while they all declare themselves satisfied with the moral deportment, and particularly with the docility and attention of the pupils entrusted to them.

And here I take pleasure in showing what a reason for particular gratitude, on the part of deaf-mutes recently instructed, is the gift of speech. The young girl, Giovanna Serati, who left the boarding-school at the end of the scholastic year 1874-'5, died on the 4th of January, 1876, an angel in looks as in grace, of pure faith and manners, an object of tenderness and holy envy to all witnesses of her serene death, and of ineffable comfort to me, whom she had called to her death-bed to receive from me a last consolation, or rather to give one to my heart. She, at one of those last moments in which what is truly good seems to shine upon the soul with a stronger and purer light, after having told me she was happy and contented, added smilingly, with a voice feeble but still distinct and intelligible, "I thank you, Count Taverna, and my teachers, for having given me the power of speech. If now I could not speak I should already be as one dead, for I could not gesticulate on account of the weakness of my arms and the cold, and because it would not be becoming to a Christian virgin, and then none of my family would understand me. But with articulation all understand me. I understand them without fatigue. I can remain covered up from the cold in bed, modestly comfortable and contented. I thank you all once more for having given me the use of speech."

This precious testimony of gratitude to those who teach to converse by articulation comprises all the most potent arguments that show its incomparable advantages. And, without quoting many others, I shall add but one which is worth them all, that of the young girl Amalia Perotta, a companion of the former, who, writing an affectionate letter to our president, remarks:

"I feel great content in speaking and reading from the lips of others. I say, Signor Count, that promoting the education of deaf-mutes by articulation is *more* than a *benefit*: to make one speak is like doing a miracle; because the deaf-mute,

made to speak, expresses with more propriety and more naturally his necessities, his desires, and even his thoughts, upon every occasion; and this does honor to his family and native place. If I had been educated without this faculty, how much dissatisfaction would I have caused to my parents; I might even have been ashamed to go to church. Now, on the contrary, I am so glad to know how to read something from the lips of others and speak properly. How fortunate the province of Milan, where there are pious and charitable souls to promote the education of deaf-mutes by speech."

The father of Pietro Pagani, a youth in the fifth year of instruction, of vivacious disposition, indocile and indolent and unwilling to work before, asserted with much emotion that during the last year "his son had changed from black to white, so that one could hardly say it was he." In his own words, "he was a viper, now he is a dove; if a year ago he was worth a farthing, now he is worth a gold piece of twenty francs."

The mother of Vittorio Zocchi, in the sixth year of instruction, thus tenderly expresses her satisfaction with the deportment of her son: "If it be true that the Lord takes away to himself good children, I am afraid my Vittorio may die soon, he is so good! He is always working, and does whatever he is told—is docile, thoughtful, and proper in every act and expression. He always articulates, uses no other means of expression, and understands well what is said to him. Respectful, retiring, affectionate, he does all he can for his family and for all—always trying to be helpful in all work about the house." At this point the poor mother embracing her son, all in tears, blessed the Institute and its supporters in terms that brought tears to the eyes of the writer, and finished by saying: "I thought it a great misfortune to have this son—a grief that would shorten my life; instead of which he is my honor, my consolation, my happiness! Blessed be the Lord that gave him to me thus!"

A LETTER FROM IL CAVALIERE GHISLANDI.

[Professor Gates has also had the kindness to translate the following letter from another distinguished teacher of Milan, who, it will be seen, ranks himself among the "non-purists."—J. W. H.]

ROYAL INSTITUTE FOR DEAF-MUTES,

MILAN, *May* 16, 1877.

DEAR SIR: Serious illness has, until now, prevented my replying to your esteemed letter of the 12th of February last.

I reply to you, as to all who ask me about the important subject of the speech of deaf-mutes, when instructing them—

1st. That in 1869, in this Institute, and at the same period in the Female Institute of Como, and, subsequently, in all the institutions of Italy, speech was adopted as the basis of instruction, as far as their means allow.

2d. That in the Congress of Teachers of Deaf-Mutes, held at Sienna, in September, 1873,* the principle was proclaimed that speech ought to be the principal means of instruction.

3d. That upon that occasion, Signor Giovanni Nicollussi, a teacher in this Institute, having published his *Sillabario*, with a guide for teaching the articulation of speech to deaf-mutes, the Congress gave it their very favorable verdict.

4th. That since that Congress some teachers sustain, contrary to the vote of the Congress, that speech ought to be the sole, exclusive method of instruction, and call their method the pure, intuitive, oral method. The contest is warm nowadays between the *purists* and the *non-purists*. I am of the latter, who agree with the Congress.

5th. That the improvement of deaf-mutes by instruction through speech is generally satisfactory, although it is not true speech, (which is impossible to those who cannot perceive sounds.)† It is, however, intelligible, and places the unfortunate person in easy communication, in the first place, with his own friends, and then with society—at least for the ordinary necessities of life—which is an immense benefit to him.

6th. That in Italy studies and experiments are going on to improve the voice, to render teaching more easy to masters, and to facilitate to scholars the learning of speech, with new expressions, with instruments, with a study of the anatomy of the vocal and respiratory organs, and with the use of electricity; but up to the present time without much evident or confirmed success.

These are, dear sir, the details required. However, if you wish to keep yourself informed as to the instruction of deaf-mutes in Italy, procure the proceedings of the Congress, and the periodical upon the instruction of deaf-mutes published at Sienna. I recommend, as well, a copy of the excellent work of Nicolussi and the last Report of this Institute.

* See the *Annals*, vol. xix, page 123.

† This is an unguarded statement, which of course cannot be maintained.
—J. W. H.

THE NATURAL METHOD.

BY D. GREENBERGER, NEW YORK.

IN the *Annals* of July last the editor gave a description of the method of teaching foreign languages adopted by Professors Heness and Sauveur, and closed his interesting article by asserting "that just in proportion as the instructor [of deaf-mutes] follows the plan by which nature teaches hearing children to speak, subject to such wise guidance and skilful adaptation as is indicated in Dr. Sauveur's practice, will the pupil learn to use language, whether written or spoken, with facility and with accuracy." Already his views on this subject are shared by at least a very respectable minority, if not the majority, of the readers of the *Annals*; and, unless all indications deceive us, the time is fast approaching when all of us—sign teachers and articulationists, "purists" and "non-purists"—will agree in one thing, viz., that the best and most efficient system of teaching language to our pupils is what may be briefly termed "the natural method." In the Institution under the charge of the writer, the instruction in language is imparted after this method.

The following is a sketch of the plan in use. As in the system of Mr. Heness and Dr. Sauveur, so in ours, the instruction at first is by means of object-teaching. There are two modes of employing objects in teaching language: first, to select *one word or phrase*, and use *many objects* to illustrate it, as "a dog runs," "a horse runs," "a boy runs," "a girl runs," etc.; second, to place *one object* before the pupils, and teach them to express *many ideas* about it in proper words. These gentlemen choose the latter mode. One of Dr. Sauveur's lessons which the editor reproduced, covering nearly two pages of this journal, is on "The Fingers:" others are on "The Arms," "The Shoulders," "The Hair," "The Class-room," etc. Thus each lesson is on one object only, and the pupil is so entirely absorbed in thought and the pursuit of ideas about this one object that he learns words and forms of speech almost unconsciously. Our object-lessons for deaf-mutes are designed after essentially the same plan. But it must be remembered that Messrs. Heness and Sauveur teach foreign languages only, and are therefore not

responsible for the mental development of their pupils. It is not their chief end to store their pupils' minds with ideas; but they call the mental faculties into requisition and resort to the use of objects as a means only of making their lessons more attractive to their learners, in order to teach them language more rapidly and thoroughly than they would acquire it by making words and forms of speech the direct object of their study. We, however, make object-teaching the first and most important aim in the education of our scholars, for the following reasons. We all know to our sorrow that, even under the most favorable circumstances, when our congenital and natural mutes leave the institution, but few of them are able to use the common, every-day language with such facility as hearing children do on entering the common schools. On examining the curriculum of these schools we find that a prominent place is accorded to object-lessons. Notwithstanding all the advantages that the child in the possession of all his faculties enjoys in gaining correct ideas about the world around him and acquiring an idiomatic use of language, we are told that the first object in his education must be "to lead him to observe with accuracy; the second, to express with correctness the result of his observations." A progressive series of lessons is therefore introduced, "the prevailing aim being, first, to exercise the perceptive faculties, arresting attention on qualities discoverable by the senses, then furnishing a vocabulary to clothe the ideas, and so fixing them in the mind; * * * second, to exercise the conceptive powers in recalling the impressions made upon the senses by external objects, when they are removed from observation; * * * third, to exercise the children in tracing resemblances and differences, in drawing comparisons and recognizing analogies; * * * fourth, to bring the reason and judgment into activity, in tracing the connection between cause and effect, between use and adaptation, * * * thereby cultivating language or the power of expression." If such a course of lessons is necessary for hearing children, it certainly cannot be dispensed with in the education of deaf-mutes. For if the knowledge of the external world which the former have when they enter school is deemed too defective a foundation for the further development of speech, the stock of ideas which our pupils have when they come to us cannot possibly be considered adequate to serve as a basis upon which to build language. Nobody can learn to speak correctly before he

has learned to think correctly. But correctness of thought can only result from accurate observation. Hence we think it of the highest importance to commence the education of our pupils with a course of object-lessons like those designed for hearing children—with such modifications, of course, as the peculiar condition of deaf beginners requires.

In the common schools, objects are employed in order to awaken new ideas only and teach new forms of expression, but we also use them in teaching words for ideas which the pupil already has, but is able to express only by means of signs. For, although we do not wholly discard the use of signs—as we will subsequently explain—we strictly adhere to the principle of making the pupil associate words directly with the ideas which they are intended to convey, but not with their respective signs. With very few exceptions, we avoid explaining new words by translating them into signs.

Another point in which our object-lessons differ from those devised for common schools is, that the latter are usually given on single objects only, whereas we also make the incidents and occurrences of every-day life subjects of our discussions. To a great extent our pupils lack the information which hearing children acquire from their intercourse with their parents and associates by speaking about what they see in the streets, the field, the public places, the stores, workshops, etc., as well as by listening to the conversation of adults. Undoubtedly, the best way of giving them this information, and the language to express it, would be to take them by the hand, lead them about, make them observe persons and things in reality, and teach them on the spot properly to express their observations. That, however, is not practicable. There are also serious objections to the method of those who, in order to make the pupils associate words with ideas, teach language in connection with real objects only, and attempt to bring everything in reality before the class. The number of real objects that can conveniently be brought into the school-room is very limited, so that the instructor following this method has (as it were) his hands and feet tied, and is compelled to move in a narrow circle of ideas and words. Besides, the system involves unnecessary trouble and waste of time.

In our object-lessons we make an extensive use of pictures. We have found Prang's Aids for Object Teaching very useful. The series contains twelve charts representing, I, Carpenter;

II, Shoemaker; III, Sailor; IV, Blacksmith; V, Lithographer; VI, Kitchen; VII, Gardener; VIII, The Farm-yard; IX, Hay-making; X, Baker; XI, Tinsmith; XII, Printer. Besides, we also have several other sets of pictures.

To give the reader a better idea of our object-lessons we will reproduce the following specimens. Before doing so, however, we must call attention to the fact that during the special training in articulation and lip-reading to which the first few months of our course are devoted, our pupils learn to speak and understand perhaps a hundred or more single words. When we begin our object and language lessons they can tell the name of almost everything they see in the school-room, and are familiar with a number of adjectives of color, size, shape, etc.; also with a few of the most common verbs. They have further learned to understand short phrases expressing directions, such as, "Sit down," "Get up," "Write slowly," "Wash the slate," etc., etc.

A Book.

(A first lesson for beginners.)

What is that? That is a book. Is the book large? No, sir; it is not large. Is the book small? Yes, sir; it is small. Is it black? No, sir; it is not black. Is it green? Yes, sir; it is green. Is the book thick, or thin? It is thin. Is it light, or heavy? It is light.

— — is black.

— — is white.

— — is blue.

— — is green.

— — is yellow.

— — is red.

The boy is —.

The coat is —.

The slate is —.

The wall is —.

The chair is —.

The apple is —.

— — is not black.

— — is not high.

— — is not tall.

— — is not thick.

— — is not light.

— — is not thin.

— — is large.

— — is small.

— — is thick.

— — is heavy.

— — is thin.

— — is light.

The horse is —.

The boot is —.

The arm is —.

The house is —.

The tree is —.

The sky is —.

— — is not strong.

— — is not white.

— — is not large.

— — is not heavy.

— — is not smooth.

— — is not green.

A Book.—(Continued.)

What are those? Those are leaves. Are the leaves thin? Yes, sir; they are thin. Are the leaves thick? No, sir; they are not thick. What are those? Those are letters. Are the letters small? Yes, sir; they are small. Are they large? No, sir; they are not large.

— — is black.	— — is not heavy.
— — are black.	— — are not heavy.
— — is large.	— — is not high.
— — are large.	— — are not high.
— — is small.	— — is not good.
— — are small.	— — are not good.

A Barn.

(A lesson for pupils of about two years' standing.)

What is that a picture of? That is a picture of a barn. What shape is the barn? It is square. How many sides has it? It has four sides. How many doors has it? It has two doors. Are they of the same size? No, sir; they are not. Point to the larger door. Point to the smaller door. Is the smaller door in the front? No, sir; it is on the side. Is the larger door in the front? Yes, sir; it is in the front. Has the barn a door in the rear? No, sir; it has no door in the rear. What are the doors used for? They are used to go in and out. What are the windows for? They are to make the barn light. What is the roof for? It is to keep out the rain. What are the sides for? They are to keep out the cold and wind.

(The following is to be committed to memory.)

That is a picture of a barn. The shape of the barn is square. It has four sides and two doors. These—namely, the doors—are not of the same size. One door is larger than the other. The larger door is in the front, and the smaller on the side of the barn. There is no door in the rear. The doors are used for going in and out. The windows are to admit the light. The roof is to keep out the rain. The sides are to keep out the cold and wind.

(The same subject continued.)

What do you see on the roof of the barn? I see a ventilator on the roof of the barn. What is the ventilator for? To let in the fresh air. What is on the top of the ventilator? A

vane. What is the vane for? To tell the direction of the wind. What is the roof of the barn covered with? It is covered with shingles. What are the sides made of? They are made of boards. Who built the barn? A carpenter built it. What color is the roof? It is grey. Are the sides of the same color as the roof? No; they are of a different color. Who painted the barn? The painter. Who paid the carpenter and painter for their labor? The farmer who owns the barn. How much do you think it cost? Perhaps two hundred dollars.

large	larger than	the largest
goat	cow	horse

The goat is large. The cow is larger than the goat. The horse is the largest.

The horse is large. The cow is smaller than the horse. The goat is the smallest.

tall	taller than	the tallest
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John is tall. James is taller than John. Charles is the tallest.

Charles is tall. James is shorter than Charles. John is the shortest.

high	higher than	the highest
table	mantel-piece	ceiling

The table is high. The mantel-piece is higher than the table. The ceiling is the highest.

The ceiling is high. The mantel-piece is lower than the ceiling. The table is the lowest.

Who is taller than you are? Who is shorter than you? Who is the tallest in this class? Who is the shortest in this class? the oldest? the youngest? the strongest? the weakest?

Name the largest animal, the largest bird, the smallest bird.

In these elementary lessons, as well as throughout the entire course, the principle of making the deaf-mute associate words directly with ideas, but not with signs, is scrupulously adhered to from beginning to end. But in order to awaken ideas, and effect their direct association with words, we find it judicious to use natural signs to a certain extent. For instance, in putting the question, "What is that?" for the first time, we point to the object and look interrogatively at the child; or to explain the words "yes" and "no," we resort to the natural nodding

or shaking of the head, as the case may be. As soon as the child knows what we mean when we use the question, "What is that?" or the words "yes" and "no," we refrain from accompanying them with pantomime, nor do we allow him to do so. To this extent pantomime is resorted to by every mother in teaching a hearing child to speak. There is, therefore, no reason why it should not be employed by us. On the contrary, there is, in our humble judgment, every reason to justify us in availing ourselves of this valuable aid in the instruction of mutes to a greater extent than mothers do with their hearing children. We believe that this is really done by all our instructors, whether "purists" or "non-purists." Unless we are very much mistaken, the "purists," who, as the editor says in the *Annals* of January last, "wholly discard signs," partake very much of the nature of Plato's ideals, and have so far not existed as real entities. Our experience has invariably been that those who lay claim to that title use the word "signs" in a less comprehensive sense than we do, and merely avoid, as far as practicable, explaining words by translating them into signs. In this respect, we are willing to follow wherever the purest of the "purists" will lead. But we venture to say that the man or woman who can teach a class of mute beginners with his or her hands folded has never lived.

It must seem stranger than fiction that the writer should advocate the use of signs in this paper, and be compelled to defend his views on this subject against the editor. But we cannot refrain from continuing this strange discourse a little longer. In his (the editor's) article, "Purist and Non-Purist," the following passage from our last annual report is quoted:

"The condition of a deaf-mute commencing to learn to clothe his thoughts in the language of his country is somewhat similar to that of a hearing child beginning to study a foreign tongue. If an American child were to learn French, he will improve more rapidly under the tuition of a teacher who is familiar with both the English and the French languages, and who will, at first, translate from one into the other, then gradually drop the use of the pupil's native tongue, than under the care of one who speaks to him in French only, and has to wait until the pupil chances to find the proper meaning of each word."

Upon this the editor remarks:

"Here we will interrupt Mr. Greenberger to say, with reference to his illustration of an American child studying French,

that our experience and observation of the acquisition of foreign languages has led us to a conclusion just the opposite of his. We have never known students to learn German and French with anything like the rapidity, accuracy, and thoroughness of the pupils taught by Messrs. Heness and Sauveur, who from the very outset employ only the new language to be acquired."

Begging the editor's pardon, we must say that his last statement, namely, that from the very outset Messrs. Heness and Sauveur employ only the new language to be acquired, is a direct contradiction to what he tells us in his description of the method practised by these gentlemen. On the first page of his article in the *Annals* of last July we find the following:

"But how, it may be asked, does he [Dr. Sauveur] make the class understand what he is saying, if he does not use their language and they do not understand his? At first, in the same way that the mother brings her little child to comprehend the loving words it is incessantly hearing from her lips; by significant gestures, signs, tones of voice, and expressions of countenance. As the pupil advances, however, there is little occasion for more gesture or pantomime than naturally accompanies any animated conversation; the language already acquired serves sufficiently to explain the new words continually introduced."

It is evident that Dr. Sauveur begins by speaking to his pupils in a language which they understand, but not in the one to be acquired. Having the choice between their vernacular English and significant gestures, he—for reasons best known to himself, and quite immaterial to us, who are interested in his method only so far as it is applicable to deaf-mute instruction—chooses the latter. But in the case of our pupils there is no such choice. Leaving out all distinctions without differences between "signs," "gestures," pantomime," etc., but calling a spade a spade, all of us must use signs in order to communicate with beginners—and communicate with them we must. Although we are in full sympathy with the editor in his admiration of the method of Messrs. Heness and Sauveur, and in his belief in the superiority of this method as applied to the instruction of the deaf in spoken language, yet we fail to see any force in his argument against our illustration of an American child studying French, and against the inference which we draw regarding the use of signs in our schools. It is true, Dr. Sauveur does not teach French by translating it into English; nevertheless, he is not one of those teachers who from the

beginning speak to the pupil in a foreign tongue, and wait till he (the pupil) chances to find the proper meaning of each word.

The grammatical exercises which follow each of the above lessons are given in special school hours. They are intended to explain the new expressions introduced in an object-lesson more thoroughly, and to fix them better in the minds of the pupils. If it were possible to separate our mutes after school hours, and make them live among persons who persistently would avoid the use of signs in all circumstances in which there is any possibility of conveying ideas in words, then such grammatical exercises might be dispensed with. But our pupils are usually so circumstanced in our institutions that they meet with a word once, perhaps, for every fifty or hundred times that children in the possession of all faculties hear and employ it. Therefore, if these special exercises be omitted, it would take much longer to make them use language with facility, and to develop in them that instinctive feeling by means of which hearing persons recognize every violation of the rules of grammar. It is well enough to imitate the course of nature, and to develop thought and speech simultaneously by means of object-lessons; but it is not advisable to limit the instruction in language to this class of lessons, and expect the mute to learn the forms of speech by rote and through use only, as hearing children do. For the latter have about fifteen hours each day to use these forms, against the twenty-five school hours per week during which our pupils have an opportunity to acquire them. New words and phrases we introduce in the object-lessons only, and the grammatical exercises are entirely subordinated to them, but they invariably accompany them.

The principal objection raised against the natural method is that it proceeds in a "haphazard" manner. But, as the editor correctly remarks in describing Dr. Sauveur's method, although the pupil taught after it forgets that he is studying, the instructor need not allow himself to forget that he is teaching language. It is by no means inherent in the system that words and forms of speech be necessarily introduced without any pre-arranged plan or order. On the contrary, the method admits of as much pre-arrangement as may be desired by the greatest pedant. It rests entirely with the teacher to select the words and introduce them in such sentences as he thinks appropriate

for his scholars at the different stages of the course. Our lessons usually begin with questions and answers containing a noun and an adjective, united by "is," "is not," "are," "are not," or two nouns combined by "has," "has no," "have," "have no." Then we introduce a few of the most common prepositions, verbs, etc., etc. But a teacher preferring to follow some other plan can easily arrange his lessons accordingly, and still carry out the true principle of object teaching, thereby securing for his pupils all the advantages which the natural method offers.

[TO BE CONTINUED.]

REMARKS BY THE EDITOR.

The extract which Mr. Greenberger makes from our article in the July number of the *Annals*, taken apart from the context, does not give a correct idea of the method we were endeavoring to describe. The words immediately preceding those quoted by Mr. Greenberger were :

"The essential features of the system are, that *it employs only the foreign tongue in the class-room*, and that it teaches connected language, not individual words, from the very outset. Dr. Sauveur begins to talk to his pupils *in French, and French only*, the first time he comes before them ; and throughout the entire course not one word of English is spoken."

In what followed we did not mean to convey the impression that Dr. Sauveur employs any such elaborate system of gestures and signs as to constitute a distinct language, but simply that he accompanies his spoken words with such natural gestures and actions as, taken in connection with his tones of voice and expression of countenance, aid the listener in comprehending the idea he wishes to convey. The gestures are so subordinate and subservient to the speech upon which the attention of the class is fixed that probably nine out of ten of those present would say at the end of the lesson that Dr. Sauveur had used no signs at all.

Professor Heness, with whose method of applying the system we have become personally acquainted since the July article was published, uses gestures less than Dr. Sauveur—perhaps because the one is a German and the other a Frenchman. The only difference in the result is that the learner is sometimes a

little slower in understanding what is said, but he learns the language none the less surely. In either case, while the gesture may or may not be used at the outset to aid the pupil in catching the idea, the meaning of every word taught is fixed in the mind by its use in connection with other words in the language to be acquired. This was what we attempted to explain in the July number as the leading feature of the system, and what we wished to emphasize in our remarks in the January number.

We may add that we did not intend in the last-named article to express any opinion of our own as to the possibility or impossibility, the advantage or disadvantage, of dispensing wholly with signs in the instruction of the deaf and dumb. Our object was to give the readers of the *Annals* an idea of the current of professional theory and practice among the articulation teachers on both sides of the Atlantic who have had, as we have not, the opportunity of observing the results of such a course. The criticism we ventured to introduce into our quotation from Mr. Greenberger's report had reference solely to his illustration, and not at all to his views on the use of signs.

In connection with the discussion of the application of "the natural method" to the instruction of the deaf and dumb, it may interest our readers to know that Professor Heness, the originator of this method as applied to modern languages, was once connected with a German institution for the deaf and dumb. He had almost forgotten the fact until his attention was called to the subject by the remarks in the last number of the *Annals*, and, as he says in the letter from which an extract is given below, he remembers little of what he learned in the Institution. We are inclined, however, to believe that to this source, unconsciously to himself, may be due the first suggestion or inspiration of the great reform which he subsequently inaugurated in the teaching of modern languages, which has been so widely extended by the untiring and successful labors of Dr. Sauveur. If we are right in this conjecture, it is but fair that the deaf-mutes of to-day should have some share, as we hope they will, in the rich harvest that has sprung from the little seed thus sown in the Esslingen Institution for the Deaf and Dumb forty-six years ago. With the permission of Professor Heness we quote part of a letter addressed to the editor, but not intended for publication :

“Your *Annals* was gladly received, and was quite a treat for me, for I have not been inside of an institution for deaf-mutes, nor read of one, since I left college, forty-six years ago. I was then one of those who were selected to attend for one year a course of lectures on teaching deaf-mutes, and to spend daily two hours in their school-room. I have never heard of this Institution (at Esslingen, Wurtemberg) since that time, and have never had an opportunity of putting into practice the skill I acquired then and there; nor do I recollect much of the lectures I heard beyond a few general principles. One of these, which you will find on page 39 of the preface to my *Leitfaden*, is distinctly before my mind, viz: ‘Never elucidate more than one new word in any one question.’

“How very singular it is that my method, partly based on the principles of instruction given to deaf-mutes, has found its way back again to where it originated, its old home! Yet all teachers, being teachers of language, should be mindful of this principle; for language and reason are twins, unable to exist without each other.

“Why cannot a teacher impart, or rather develop, from the grand, living, ever-flowing fountain of his own mind, instead of depending on that dreary, dungeon-like petrification of thought the book contains? Before the pupil’s mind and reasoning powers are fully developed, the book, which cannot progress with its reader as the teacher can with his pupil, is a robber of time and energy, and often the first, the only, cause of discouragement to pupil and teacher. The book gives the teacher but one way of development; the teacher, however, is full of resources, and in case he fails (be this from want of correct application or of inattention on the part of the pupil) in one attempt, he has ten other ways ready for as many new attempts. How I wish to emancipate both teacher and pupil from the book! Said the rector of the Teachers’ Seminary at Esslingen: ‘A pupil going to and coming from school with a load of books is a reproach to the teacher and his school for more than one reason.’

“All teaching is language-teaching, for the pupil’s ideas are developed by means of language; and every question and every answer is a new idea, or an old one in a new light, and at the same time an increase of his vocabulary, of his grammar, and especially of his syntax.”

We would not be understood as endorsing altogether what Professor Heness says in this letter concerning the use of books. Certainly no teacher or pupil ought to be the slave of a text book, but we believe a good book may be of very great assistance to the ablest and most original teacher. In the instruction of deaf-mutes we should advocate the employment of more books rather than fewer. The pupil needs a special training in the use of text-books, so that he may learn how to study independently. We have noticed that students coming to the College from schools where text-books are sparingly used are often very deficient in this respect.

In conclusion, we call the attention of our fellow-teachers who are interested in this subject to the various publications in which Dr. Sauveur has explained the application of "the natural method" to the study of foreign languages, ancient and modern. We refer not merely to his text-books, but to his introductory treatises and explanatory circulars, some of which may be obtained free of charge, and others at trifling cost, by addressing the author, 1481 Broadway, New York city. These publications, especially if examined in connection with the several volumes of *Causeries* and Professor Heness's *Leitfaden*, will, we trust, so interest the reader in the method as to make him desirous of testing for himself its applicability to the instruction of the deaf and dumb.

THE OPENING OF THE NEW BUILDING OF THE NATIONAL DEAF-MUTE COLLEGE.

BY J. B. HOTCHKISS, M. A., WASHINGTON.

SISTER institutions, and especially those that have recently seen their plans of development realized, or are looking forward to that event, will sympathize with the pride and pleasure that the friends of the Columbia Institution experienced on the 16th of February last. On that day they celebrated the twenty-first anniversary of its incorporation by throwing open for inspection, to a throng of distinguished guests, the beautiful new College building which has been in process of erection for the past two years.

This building is the last of the group designed in the general plan of the Institution prepared eleven years ago; and it now

only remains to give those finishing touches indicated in the extracts from the report of the Building Committee of the Board of Directors, quoted further on, to make the Institution complete in all its appointments.

In thus seeing it emerge from the transition state of the chrysalis by which it has so long been hampered, those who have been with this Institution from its inception look back over the period of cramped accommodations, and the many inconveniences under which the work has hitherto been carried on, with a feeling of relief, and fervent congratulation that now there can be a nearer approximation to that state of efficiency which they have labored to establish.

The growth of this Institution is not, we believe, exceptionally rapid when compared with that of other institutions for the deaf and dumb, and we think that in its development it has been obedient to the general law that regulates all genuine growth—its advance has been governed by the demand for its services. It started with a well-defined need to supply, and has gone on enlarging and perfecting its accommodations and methods in conformity to the increase of that need; and hence the Institution is now normal, healthy, and vigorous in all its departments.

This anniversary, then, was doubly an occasion for congratulation and rejoicing, and the day and the throng of guests were in harmony with these feelings; for the one could scarcely have been pleasanter, and the other was intelligent and appreciative in the highest degree. Among the guests were the President of the United States, who is *ex officio* Patron of the Institution; the Vice-President, who was formerly a director; Mrs. Hayes; Mrs. Randall, wife of the Speaker of the House of Representatives; the members of the Board of Directors, with their families, and other persons of distinction. The descendants of Amos Kendall were present as representatives of the distinguished founder of the Institution.

After the building had been examined by the visitors, they were summoned to the chapel hall by the College bell, where a meeting of the Board of Directors was held, to hear the reading of the report of the Building Committee. Before this report was presented, Mr. S. M. Freeman, of Cincinnati, a member of the senior class, expressed the feelings of the students in the following address, which he had prepared for this occasion:

MR. FREEMAN'S ADDRESS.

“LADIES AND GENTLEMEN: The time to which we have long looked forward with eager anticipation has at length arrived. A work, which is but the auxiliary to a higher labor, is accomplished. The architect, the mechanic, the laborer, have one by one withdrawn to other fields of toil, but what a change have they wrought! Side by side with the old College dormitory, around which cluster so many pleasant reminiscences, has arisen an edifice whose beauty of form is enhanced by the uses for which it is intended. Its bright and cosy rooms invite one to study and retirement; its spacious halls are suggestive of comfort and elegance; and the whole seems to offer inducements to patient and cheerful industry. A long-felt want has been supplied; and as we pause to contemplate our present surroundings the heart would fain seek to unbosom itself in a flood of expressions. Surely this gathering is not intended for a mere interchange of compliments, but for heartfelt congratulations. The occasion marks a new era in the history of the College.

“To-day the Institution celebrates the twenty-first anniversary of its existence. As we turn back over the records of all those years, what prosperous and healthy growth do we find impressed on every page! It is a growth fraught with all the evidences of a vigorous life; and now, as a young man who, standing upon the threshold of manhood, implores his father's blessing ere he enters the world's battle-field, so this young Institution, about to turn over another leaf, stands prepared to receive the benediction which you are ready and willing to bestow.

“To you, members of the Board of Directors, and to the President of the College, on whose fidelity you have always firmly relied, as well as to the Congress of the United States, the thanks of the students are mainly due. We feel that we owe you a debt of gratitude we can never repay. Gladly would we declare in words our appreciation of this added evidence of your kindness, but the scantiness of language is such as to preclude the possibility of giving full utterance to the feelings of our hearts. Allow us to hope, however, that the future may not be barren of results, but that duty, ever beckoning to us, may so direct our footsteps that all our actions may reflect honor upon our Alma Mater. We assure you that the elegant and commodious structure into which we have just removed,

and to which we can point with pride, is to us not only an expression of generous magnanimity, but also a symbol of all that is beautiful and noble in life. Durable, substantial, and elegant, it is well fitted to serve as a pattern after which to mould our characters.

“A good education is one of the choicest of earthly blessings. The man who has a clear comprehension of the world’s history; of the unfolding of Nature’s laws, and the various truths of science; who has the highest and most perfect idea of an Infinite Being, and who strives to bring himself into closer relations with that Being, is indeed a happy man. But were education neglected, all these essential attributes of happiness would be lacking. When we reflect upon all these things, it is natural that we should regard this Institution in the light of an unspeakable blessing. Wherever he is, and in whatever circumstances of life he may be placed, the educated deaf-mute can never, never forget the friends to whom he is indebted for his escape from a thralldom worse than slavery of the body.

“Among those who honor us by their attendance to-day there are two whose presence is especially gratifying, and whose interest in such gatherings never appears to diminish. President and Mrs. Hayes, amid all the vicissitudes of an active life, you have never ceased to give to the deaf-mute new proofs of your benevolent regard. We greet you with pleasure, and hope you will share in the joy of this new possession.

“We should fall far short of our duty if, on this occasion of rejoicing, we should pass without notice one whose name is forever linked with this Institution. Amos Kendall deserves the grateful remembrance of all who enter these walls in search of knowledge; and we are sure that, were he with us at this moment, his eyes would light up and his countenance beam with pleasure as he gazed upon this assemblage. But though he be not present in the flesh, we can imagine that, from that higher sphere to which he has been called, his benign smile is beaming down upon us, and there is still the same ‘God bless you’ awaiting us.

“Twenty-one years have come and gone. They represent but a very small space in the ocean of time, but for the Institution they have been years of fruitful abundance. And now, as we enter upon our new era of prosperity, allow us once again, gentlemen of the Board of Directors, to thank you as the

representatives of a great people. We will rest assured that, feeling as you must do the nobility of the service you are rendering, you find yourselves abundantly repaid for your exertions in our behalf."

Mr. Freeman, who lost his hearing at the age of seven years, delivered his address orally, in a voice clear and intelligible in all parts of the large hall, and in a manner that won the applause of the audience.

The Hon. William Stickney, Secretary of the Board, then read the report of the Building Committee, of which President Gallaudet is the chairman. We make the following extracts :

EXTRACTS FROM THE REPORT OF THE BUILDING COMMITTEE.

"On the day which marks the completion of twenty-one years since the Institution was incorporated by Congress, we have the pleasure of informing you that all the buildings contemplated in plans submitted to Congress eleven years ago are finished.

"The Institution has now ample accommodations for all its departments, and nothing remains to be done for its material comfort but to provide for furnishing the new building, for the proper enclosure and improvement of the grounds, and for the erection of a gymnasium.

"We are happy to be able to say that the cost of the improvements now completed falls within the original estimates and within the amounts appropriated by Congress; and that, after meeting all expenses that have been incurred in connection with our new building operations, there will remain on hand a balance of nearly two thousand dollars, which, under the terms of the appropriation, can be applied towards furnishing the new building.

"The expense of completing the College edifice, together with connections with the main central building and the remodelling of the roof of the old section, has amounted to \$125,060.64. This sum includes all fixtures of a permanent character, such as the heating apparatus, gas-lights, plumbing, etc.; also, the expense of plans, specifications, and supervision.

"In its construction the building is semi-fire-proof. The corridor floors are laid on brick arches, the stairway is composed wholly of iron and stone, and there are numerous partition walls of solid masonry. Should fire ever occur, it is

believed it could be speedily checked, and that in any event a safe means of exit is secured to the occupants of the building.

"Not a few who are present on this occasion witnessed the opening of this Institution, on the very spot where we are to-day assembled, in a small frame cottage, with five pupils and one instructor. For the steady and healthful growth that has continued since that day: for the liberality of benevolent men in Washington, Philadelphia, Hartford, and Boston: for the efficient and hearty co-operation of the many friends of the Institution in Congress, rising sometimes to bold championship against bitter opposition; for the unwavering favor of the National Legislature: and, above all, for the smile of Divine Providence, which has seemed ever to attend the work of this Institution, your Committee venture to congratulate the Board, and all who are interested in the welfare of deaf-mutes, and to express the hope that so long as youth are found in our country needing such care and training as is here afforded, so long may this Institution deserve and receive the support of a beneficent Government."

Senator Dawes, of Massachusetts, one of the corporate members of the Board, in moving the acceptance of this report, congratulated the Institution upon its steady and healthful growth from insignificant beginnings, and spoke warmly of the work of President Gallaudet, to whose indomitable will, untiring energy, and rare personal magnetism he attributed the success of the College. While others doubted the feasibility of his plans and aspirations, he never wavered, and to-day these noble buildings, and the noble work of which they are auxiliaries, attest the wisdom of his faith and the strength and benevolence of his purpose. He (Mr. Dawes) took pleasure in recalling the failure of his own efforts to discourage the proposal to purchase Kendall Green, and now gladly acknowledged the importance of having the title of this fine estate vested in the Government, for thereby the perpetuity of the Institution is secured, while the nature of its incorporation protects it from the disturbing effects of frequent political changes. Referring to the old New England custom of giving a young man on his twenty-first birthday a new suit of clothes and then sending him out into the world to care for himself, he said he did not believe that now that Congress had so clothed this Institution,

it would ever hereafter cast it adrift, and he hoped the support it had received from that body in its good work would be as steadily given in the future as in the past.

Dr. Sunderland, in seconding the motion of Mr. Dawes, referred to the favor of God which had so abundantly blessed the Institution, paid a tribute to the founder and first president of the Institution, the Hon. Amos Kendall, and endorsed Mr. Dawes' opinion of the work and ability of President Gallaudet. He then, on invitation, pronounced the benediction, and the gathering dispersed.

The new building is a gem of modern Gothic architecture, designed by Mr. F. C. Withers, of New York. It stands on a prominent site, facing the west, so that every room gets the sunlight during a portion of the day. Its long lines are agreeably broken and varied by just inequalities, and its broad expanse of roof is given a lightness of outline by the gables, dormer windows, towers, and graceful chimneys, which spring up at every angle.

The material of which the building is constructed is of pressed brick laid in black cement, with courses and beautifully-carved ornamentations of white Ohio sandstone. The steps are of Quincy granite. The building is connected with the main hall by an arcade of five pointed arches supported by monoliths of alternate red and gray Scotch granite, highly polished. The interior wood-work is almost entirely of oiled and polished butternut, and the flooring of the corridors is of buff and blue tiles. The colored-glass windows in the museum and library are of the same tints, these being the "College colors." The metal fittings are entirely of bronze and bronzed iron. The students' rooms have a unique arrangement for knockers: a six pound weight is attached to a bell-pull, and, being raised by the pull, it drops on the floor, causing a jar that attracts the attention of the deafest of the deaf. The principle on which this is constructed is, that a deaf person is more sensible to vibrations of bodies with which some portion of his own person is in contact: and, as the feet are nearly always on the floor, the knocking should be done there. This knocker has been proved to be a success, and, properly regulated, and with mortar-deadened floors, is not, like stamping on the floor, disagreeably noisy to hearing-persons in other rooms.

The ground floor contains the office of the Institution, the

president's room, the reading-room, and the room of microscopy, besides a number of dwelling-rooms. The second floor has the museum and library, and the third floor the hall of the Literary Society. On the fourth floor is the art room and the room for the accommodation of the instruments to record the fickleness of the weather. These are to be in charge of students who will take daily observations, and, under instruction, get an insight into the mysteries of meteorology.

Many of the students' dwelling-rooms are in suites of two—a bed-room and a study—and all are supplied with ample closets. The class-rooms and laboratory are in the old wing. All of these apartments are well lighted, and commodious in every respect. The building is heated by steam, and the coal-vaults and all conveniences accessory to the work of the College are ample and well placed.

The finishing touches indicated in the report of the Building Committee we feel assured will soon be given, and all that the College now needs to carry its labor to the highest possible perfection is the hearty co-operation of all sister institutions in its work; and, as such co-operation is a part of *their* work, has not the College a right to expect, and even to demand, that they shall give it? There is now no denying, even by the furthest stretch of ingenuity, that the College is a permanent establishment, and that it is doing a good work. All those, then, who have any interest in the education of deaf-mutes, owe it to the College and to themselves to encourage those young men who are fitted to undertake its course of study to come here and avail themselves of the opportunity which a beneficent Government offers them of attaining a higher plane of moral and intellectual life.

CALL OF THE NINTH CONVENTION.

OHIO INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB,
COLUMBUS, O., *February 26, 1878.*

At the Eighth Convention of American Instructors of the Deaf and Dumb, held at Belleville, Ontario, Canada, on the 15th–20th of July, 1874, the following resolution was adopted:

“*Resolved*, That all invitations for the entertainment of the next Convention be referred to the Standing Committee, who shall determine the matter, and duly announce the time and place.”

At a meeting of the Committee held in New York on the 7th of November, 1877, a communication was presented from the Board of Trustees of the Ohio Institution for the Education of the Deaf and Dumb, through G. O. Fay, Esq., Superintendent, cordially inviting the Convention to meet in Columbus at their Institution during the summer of 1878.

This invitation was accepted by the Committee, and Mr. Fay was, by vote, requested to act as local committee.

After consultation with the authorities of the Ohio Institution, it has been decided to invite the Convention to meet in August of the present year, and notice is hereby given that the Ninth Convention will be called to order on Saturday, the seventeenth day of August, 1878, at three o'clock P. M.

An invitation is extended to all persons engaged in the education of the deaf and dumb in the United States and the Dominion of Canada to be present at this Convention; and it is suggested to the principals of the several institutions that they invite such persons as may have been instructors, or are for other reasons interested in deaf-mute education, as might in their judgment properly participate in the proceedings of the Convention in the capacity of honorary members.

The Convention at its last meeting adopted a resolution directing the Executive Committee to recommend to the writers of papers to observe the limit of twenty minutes, and to require that no paper shall exceed thirty minutes in its delivery; and also that an abstract, not to exceed one page, be furnished to the Business Committee of the Convention on the first day of the session.

The Committee request that early notice may be given of intentions to present papers, the titles being forwarded to G. O. Fay, Esq., Local Committee of Arrangements; to whom, also, due notice should be given by the delegates of their purpose to attend the Convention.

It is expected that the sessions of the Convention will continue at least through Wednesday, the 21st of August, on which day the Association of American Instructors of the Blind will meet in Columbus.

In behalf of the Committee.

E. M. GALLAUDET,

Chairman.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

Illustrated Moral Lessons, (New Gifts for Children,) translated and adapted from the French of M. VALADE-GABEL, Honorary Director of the Institution for the Deaf and Dumb at Bordeaux, by CHARLES BAKER, Head-Master of the Yorkshire Institution for the Deaf and Dumb. Engraved and printed by the pupils of the Mile-End Institution for the Deaf and Dumb, Montreal, Canada. 1878. 16mo, pp. 141.

The original edition of this little book, published in England under the title of "Picture Lessons for Boys and Girls," was highly praised in the *Annals* (vol. xii, p. 191) when it first appeared, and we can now cordially endorse what was then said in its favor. The present edition is neatly printed by the boys of the Montreal Catholic Institution. Of the wood-cuts it may be said that, while they are far from being models of art, they are very well adapted to illustrate the meaning of the text. The work may be obtained of the Rev. A. Bélanger, principal of the Institution, at the price of \$2.40 a dozen in quarter binding, or \$3.00 a dozen in full cloth.

Iconographia dos Signaes dos Surdos-Mudos, trabalho de FLAUSINO JOSÉ DA GAMA, Alumno do Instituto do Rio de Janeiro. Rio de Janeiro: E. & H. Laemmert. 1875. 8vo, pp. 40, plates 20.

Contos Moraes aos Surdos-Mudos. Por J. J. VALADE-GABEL, Director Honorario do Instituto de Bordeaux. Traduzido para os alumnos do Instituto do Rio de Janeiro. Rio de Janeiro: Typographia Nacional. 1869. Small 4to, pp. 106.

Licoes de Metrologia aos alumnos do Instituto dos Surdos-Mudos. Pelo seu professor, JOSÉ RABELLO LEITE SOBRINHO. Rio de Janeiro: E. & H. Laemmert. 1875. 16mo, pp. 23.

Salva-Guarda do Surdo-Mudo Brasileiro. Imitação do Allemão por TOBIAS R. LEITE. Director do Instituto do Rio de Janeiro. Rio de Janeiro: E. & H. Laemmert. 1876. 32mo, pp. 27.

Noticia do Instituto dos Surdos-Mudos do Rio de Janeiro, enviada para a Exposição de Philadelphia com os artefactos de seus alumnos. Rio de Janeiro: E. & H. Laemmert. 1876. 16mo, pp. 16.*

**Iconography of the Signs used by Deaf-Mutes*. By FLAUSINO JOSÉ DE GAMA, pupil of the Rio de Janeiro Institution.

For these works, published by the Institution for the Deaf and Dumb at Rio de Janeiro, the library of the National Deaf-Mute College is indebted to Mr. J. Loew, an enterprising deaf-mute, who recently visited Brazil.

The book first named is a reproduction in Portuguese of Pelissier's remarkable "*Iconographie des Signes*." The original work was published in 1856, and is one of many books in the Baker Library which we have been meaning to introduce to the acquaintance of our readers when our time and space should permit. It contains about four hundred of the most common and useful signs of the deaf-mute's natural language, represented by pictorial illustrations of a person in the act of making these signs. The motions to be executed by the hands are indicated by dotted lines, and are further explained in the accompanying text. It is the most comprehensive and successful attempt at "a dictionary of signs" that has ever been made; and while, of course, it cannot take the place of a living master in imparting a thorough familiarity with the sign-language, it gives the reader a better idea of it than he could obtain from any other work. Most of the signs are the same, or nearly the same, as those generally used in this country. The original work was published by Paul Dupont, Paris. In view of the inquiry so frequently made by visitors to our institutions for "a dictionary of signs," we are inclined to think the publication of an American edition with English text would be a profitable enterprise. In the interest of our pupils, however, such a publication is hardly to be recommended; they and their friends should rather be encouraged to carry on their communication by the manual alphabet, by writing, or by word of mouth.

The second book is a translation into Portuguese of M. Valade-Gabel's "*Nouvelles Etrennes de l'Enfance*," Dr. Baker's English translation of which is mentioned above. The Rio edition is without the pictures.

Moral Tales for Deaf-Mutes. By J. J. VALADE-GABEL, Honorary Director of the Bordeaux Institution. Translated for the pupils of the Rio de Janeiro Institution.

Lessons in Measurement for the pupils of the Institution for Deaf-Mutes. By their teacher, JOSÉ RABELLO LEITE SOBRINHO.

The Brazilian Deaf-Mute's Passport. Imitated from the German by TOBIAS R. LEITE, Director of the Rio de Janeiro Institution.

Notice of the Rio de Janeiro Institution for Deaf-Mutes, sent to the Philadelphia Exhibition with the handiwork of its pupils.

The "Lessons in Measurement" initiate the pupil, by means of explanations, examples, questions, and answers, into the mysteries of the metric system of weights and measures, which is the system used in Brazil.

The "Deaf-Mute's Passport" contains a page to be filled out with the owner's name, parentage, birth-place, term of residence in the Institution, personal description, etc., and signed by the principal of the Institution; a series of questions such as a deaf-mute travelling alone might have occasion to ask; directions to strangers how to make themselves understood by the deaf; information with regard to the Institution, etc., etc. We can conceive of a great many cases where this little book might be very useful to the deaf-mute, especially to one whose education was incomplete, and who was travelling among people not familiar with the deaf.

The pamphlet last named contains a brief account of the Institution, and of its representation at Philadelphia.

These publications, taken together, give the reader a very favorable impression of the Institution at Rio de Janeiro, the officers of which seem to be animated by the same spirit of activity and intelligence that has made their Emperor distinguished among the sovereigns of his time.

Proceedings of the Conference of Head-Masters of Institutions and of other Workers for the Education of the Deaf and Dumb, held on July 24th, 25th, and 26th, 1877. London: G. Hill. 1877. 8vo, pp. 160.

Through the kindness of the secretary of the Conference, we were able to publish in the *Annals* an abridged report of its proceedings soon after it took place. (See the *Annals* of October last, page 205.) We are sure that all who have read this report will wish to see the more detailed account contained in the pamphlet before us, which is sold at half-a-crown.

The subject which chiefly occupied the attention of the Conference was articulation. This was discussed in all its various bearings at considerable length, and by several speakers with great ability. No candid reader can rise from the perusal of the forcible papers of Mr. Ackers and Mr. Elliott, Mr. Smith and Miss Hull, and the discussion that followed, without being impressed by the conviction that this vexed question is pre-eminently one upon which there is a great deal to be said upon

both sides, and that the advocates of neither system are in the sole possession of the truth.

In reading the discussion on articulation we were struck by one fact that seems rather curious, but whether it has any special significance or not we are unable to say; viz., that while the English-born advocates of the German system—Mr. Ackers, Mr. Kinsey, and Miss Hull—favor the “purist” application of the articulation method, the members of the Conference who have themselves been trained in continental schools—Mr. Van Asch, a disciple of Hirsch of Rotterdam, and Mr. Schontheil, formerly an associate of Deutsch in Vienna—prefer the “non-purist” method.

The other papers and discussions are also interesting to all persons concerned in the education of the deaf and dumb. If possible, we will make extracts from some of them in future numbers of the *Annals*.

The Telephone. A Lecture entitled Researches in Electric Telephony. By Professor ALEXANDER GRAHAM BELL. Delivered before the Society of Telegraph Engineers, October 31, 1877. London: E. and F. N. Spon. New York: 446 Broome street. 1878. 8vo, pp. 32.

In this lecture Professor Bell tells in a very clear and interesting manner, and with the aid of numerous wood-cuts illustrating the apparatus used, the way in which, while experimenting in the hope “of devising methods of exhibiting the vibrations of sound optically, for use in teaching the deaf and dumb,” he was led to make the wonderful invention which has rendered his name famous. We hope that, now he has benefited the world in general and has gained distinction and wealth for himself by the Telephone, he will pursue with renewed zeal the original object of his researches.

The Sermon preached at the Twenty-fifth Anniversary of St. Ann's Church for Deaf-Mutes, Eighteenth street, near Fifth Avenue, New York, on the Nineteenth Sunday after Trinity, October 7, 1877. By the Rector, the Rev. THOMAS GALLAUDET, D. D. 8vo, pp. 24.

The Fifth Annual Report of the Church Mission to Deaf-Mutes. New York. 1877. 8vo, pp. 42.

Report for the year 1876-7 of the Royal Association in Aid of the Deaf and Dumb, Saint Saviour's Church, Lecture, Reading and Class Rooms for the Deaf and Dumb. London. 1877. 8vo, pp. 54.

We have not space for an extended review of these publications, but we commend them to the notice of all who are interested in the efforts now put forth in behalf of the adult deaf and dumb in this country and in England. The nature of these efforts, and the happy results attending them, have been fully explained in former numbers of the *Annals*. The reports before us indicate gratifying progress during the past year. Dr. Gallaudet's Anniversary Sermon has a special interest, inasmuch as it traces the history of the great church that has grown up under his ministration from its humble beginning twenty-five years ago.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Other institutions have their weeklies, bi-weeklies, and monthlies, but the parent institution, we believe, is the first to publish a *daily*. The *Daily News* is printed from an electric-pen press, and gives its readers the general news of the day and items of special interest to the residents of the Institution, in a neat script, and in a clear and simple style adapted to the comprehension of the pupils. The manner in which it is prepared and the advantages derived from its publication are described as follows by Mr. W. L. Bird, one of the teachers, in a letter to the *Deaf-Mutes' Journal* of March 21:

“The principal and teachers take turns at editing. They write down in simple language the news of the day, whether foreign, home, or strictly local, choosing that which will most interest or benefit the pupils, and not beyond their comprehension. The copy is usually ready at the close of school-hours, at 4 o'clock. A careful man, an accurate speller, writes with the electric pen to prepare the ‘stencil’ sheet. This takes about half an hour each day, and two or three of the pupils can do the rest, so that the copies are ready for distribution to those who can read them at 8 P. M., at the close of the study-hour. About 150 copies are printed, five days in the week. We use smooth yellow paper, which is cheap and just as good as white for the purpose. Each sheet is eight inches by twelve, printed on one side only. It will hold about two hundred and fifty words, which make enough matter for the pupils to master in one day, in addition to their regular school work.

“It will be seen that this *Daily News* cannot well be sent to distant persons regularly. It is too small, and the postage

would amount to a great deal, but it serves its purpose almost perfectly. The pupils reach eagerly for it, and begin reading at once. They are interested because they understand. Day by day, in the school-room, they are required to give an account, more or less full, of what they have read. They learn new words and phrases. News of interest to themselves only, such as pantomimes in the chapel, visits to shows, and the like, are put in such shape that they can write intelligently about them to their friends. They acquire an interest in the affairs of the outer world, and are thus prepared to overcome the difficulties of reading and understanding the average newspaper, from which so many deaf-mutes turn away with mingled disgust and despair.

“As to the cost, it is not great. The battery, in frequent use, should not take over fifty cents a month for the acids, and as for the paper, ink, and labor, any one can calculate those expenses.

“It must not be supposed that the electric pen is used for the *Daily News* alone. Stories, questions, examination papers and the like, can be prepared with it, so that it is becoming indispensable. It is much liked at the Rochester Institution, and would be in every institution as soon as introduced. We tried the papyrograph before the pen, but found it more expensive to use, and requiring greater pains.”

New York Institution.—Mr. Jeremiah W. Conklin, a faithful and efficient deaf mute teacher of many years standing, died on the 27th of January last. From the resolutions in which his associates in the New York Institution express their sense of loss, we cull the following just tribute to his memory:

“Our friend and associate, Jeremiah Wood Conklin, spent in this Institution nearly forty-eight years of his useful life—eight years as a pupil, and forty years as a teacher. In him we all of us recognized a man of remarkable singleness of purpose, peculiar adaptation to his work, unswerving faithfulness in the discharge of duty, incessant industry, and eminent success as a teacher of the deaf and dumb, manifested in the fact that not only did his pupils make decided progress while under his immediate care, but that the influence of his instruction continued with them throughout their entire course in the Institution and through the remainder of their lives.

“His life was marked by a kind and sympathizing spirit, a self-denying, genial benevolence, a devoted attachment to his friends, and an intense interest in those committed to his charge.

“His Christian character was marked by unquestioning faith, thorough conscientiousness, spotless integrity, truthfulness, purity, and simplicity, and he never failed, if he thought that in manner or in word he had been guilty of injustice to any one.

to make ample and unreserved acknowledgment, and to ask forgiveness.

"We will hold his memory precious in the example it furnishes us of a faithful teacher and a godly man. In no other way can we contribute our share to make up for the great loss experienced by the Institution in his departure than by making our lives conform more closely to his."

Mr. Conklin's place has been filled by the appointment of Mr. G. C. W. Gamage, formerly a teacher and late supervisor in the educational department, while Mr. C. W. Van Tassel, late a teacher, succeeds Mr. Gamage.

Pennsylvania Institution.—The Institution has suffered a severe affliction in the death of Mr. Abraham R. Perkins, who died on the 10th of December last, and Mr. William Welsh, who died suddenly on the 11th of February, while attending a meeting of the directors of one of the numerous benevolent institutions in which he was interested. Both these gentlemen were active and efficient members of the Board of Directors, and their loss is deeply felt in many ways.

Ohio Institution.—A bill has been introduced into the Ohio legislature for the reorganization of the Institution, in which it is proposed to reduce the salaries of all the officers, from the superintendent down to the common laborer. A correspondent of the *Cincinnati Gazette*, after making some just remarks upon the nature of the "skilled labor" required for the instruction of deaf-mutes, says that the bill, "if passed in its present shape, will result in setting the Institution back for a quarter of a century." The Ohio Institution, under its present organization, has become famous for the economy of its administration, and we sincerely trust there is wisdom enough in the legislature and Governor of Ohio to prevent the proposed act from becoming a law.

Indiana Institution.—During the past year Mr. W. R. Corwin and Miss S. J. Crabbs, graduates of the high class of the Institution, resigned their positions as teachers, and were succeeded by Mr. W. A. Caldwell, a graduate of Hanover College, and Miss Emma E. Goree, of Indianapolis.

At the opening of the present session a change was made in the system of teaching articulation. The pupils who pursue

this branch, eighteen in number, now receive instruction in all their studies according to this method, instead of being withdrawn at certain hours from the other classes.

Dr. MacIntire, in his last report, recommends the erection of a separate building for the younger children, "to be under the same general management as the rest of the Institution, but to constitute a distinct department, to be conducted somewhat after the manner of a well-regulated kindergarten school."

Illinois Institution.—Dr. Gillett also recommends, in his last report, a separate building and "a *quasi* kindergarten department" for the children of tender years.

Speaking of the reunion of more than a hundred graduates which was held at the Institution in September last, Dr. Gillett says:

"It has been my happy lot, in the course of my superintendency of this Institution, to entertain representative bodies of almost every character—teachers, physicians, editors, dentists, and other conventions, conferences, assemblies, etc., of the various denominations—but it is no disparagement to any of these to say that this convention of adult deaf-mutes, while it contained among its members no eminent individuals, for average probity, industry, and moral worth, was not surpassed by any other."

South Carolina Institution.—The School Commissioner of South Carolina speaks as follows, in his last report, of one feature of this Institution:

"At every visit to this admirably-managed school we have been struck with this feature. There, a boy is taught that it is his duty and privilege to wait on the girl near him at the black-board, prepare the board for her, hand her the chalk, etc. We have often seen this done there, by some little silent pupil, with a grace and courtesy that Chesterfield might envy."

Iowa Institution.—After the fire last year, Mr. Gillespie, one of the teachers, being relieved from the care of a class, went to Boston and studied Visible Speech with Professor Bell. He now has charge of the department of articulation.

Texas Institution.—We have received the first number of the *Texas Mute Ranger*, the latest addition to the list of institution papers. It is handsomely printed at the Institution

press, and carefully edited by Mr. J. R. Dobyns, teacher of the high class. The frequency of its issue is as yet undetermined.

Oregon Institution.—An able address, entitled “Ephphatha,” was delivered on the 30th of December last at Salem, Oregon, by the Rev. P. S. Knight, principal of this Institution. After describing the results of deaf-mute education as witnessed in the various institutions he had visited, which, he claimed, are a literal fulfilment of our Saviour’s prophecy—“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father”—Mr. Knight closed with the following appeal in behalf of the deaf and dumb of his own State :

“And we, who know so well how to boast of our plentiful harvests and undeveloped material resources; we, who have not known in thirty years a drought, a tornado, an earthquake, a cattle plague, a grasshopper devastation, or a money crash: we, who have more prosperity and less hard times and better prospects for the future than any of the younger States of this Union—what have we done—what are we doing—what do we intend to do for the educational and moral welfare of coming generations? We have made beginnings in the line of common schools, and in the instruction of the deaf and the blind. When shall these beginnings ripen into settled plans, producing institutions more worthy of a people’s boast than material wealth or business prosperity? When shall we, as a people and as individuals, be more fully inspired by the example of Him whose followers, through love and patient labor, perpetuate His miracles through the ages?”

Western Pennsylvania Institution.—The experiment of having three of the teachers take charge of a class in articulation for one hour each day is successful. There are now thirty pupils receiving instruction by what is known as the imitation method.

National College.—President Gallaudet recently visited the Ohio, Indiana, Illinois, and Western Pennsylvania Institutions, and brings back a favorable report of their progress and prosperity. At Indianapolis, by request of Dr. MacIntire, he delivered a public address on the education, especially the higher education, of deaf-mutes, which, as we judge from the reports in the Indianapolis papers, was able and eloquent, and in every way worthy of the subject and the occasion.

Ontario Institution.—Typhoid fever prevailed to some extent during the past month, resulting in the death of four pupils. The cause is supposed to have been that the water used in the Institution, drawn from the bay of Quinté, was injuriously affected by the discharges from the Institution sewer, which were not sufficiently removed from the supply-pipe.

Llandaff (Wales) School.—The trustees have erected a monument over the grave of the late Mr. W. Evans, of Cardiff, in memory of his exertions in behalf of the school. The tomb is in St. Mellon's churchyard, Cardiff, and bears the following inscription :

“ Sacred to the memory of William Evans, of Havelock House, Cardiff, accountant, who departed this life 1st September, 1875, aged 44 years. ‘Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.’ (Eccles. ix, 10.) This stone was erected by the trustees of the school for the deaf and dumb, Llandaff, in grateful remembrance of the unwearied exertions of the deceased, who, in a few months before his death, collected £1,000 for the enlargement of the school, and of their great sorrow at his early removal. ‘Father, Thy will be done.’ ”

We notice in the last report of this Institution that Mr. Alexander Melville, principal, and Mrs. Melville, matron, fill these positions without pecuniary compensation.

English Catholic Institution.—Mgr. De Haerne, in his last report, treats at some length the question of religious instruction for pupils, quoting from the discussion of this subject at the Belleville Convention. He also gives minute directions for the articulation of the various sounds of the English language, referring frequently to Mr. Greenberger, principal of the New York Institution for the Improved Instruction of Deaf-Mutes, as his authority.

MISCELLANEOUS.

BY THE EDITOR.

School Examinations.—There has been some discussion of late between the *Deaf-Mute's Journal* and the *Michigan Mirror* as to the comparative rigidity of the examinations in the Central New York and Michigan Institutions. We have not space for the discussion in full, but we make such extracts as will give an idea of the manner in which these examinations are respectively conducted:

“The first idea the class and teachers in the Central New York Institution have that there is to be an examination is a notice on the school bulletin-board, to the effect that class so and so will assemble in its school-room on such and such a Saturday, and be examined in such and such studies. This notice is made public two or three days previous to the date. When Saturday comes, the pupils, on entering their rooms, find on their desks papers containing printed questions, blank paper, and pencils, with a notice staring them in the face, from one of the large slates, that they have an hour to answer the questions in each study. An hour each, from 9 to 12 o'clock, is considered time enough to go through three studies. The luckless laggard has to take his chances. These questions are prepared solely by the principal without consultation with any of the teachers, except to inquire how far in each study the class has progressed. Excepting such questions in geography as, ‘What is a cape?’ etc., which are stereotyped from generation to generation, the chances are one in a thousand of the pupil’s having ever had one of them previously propounded to him. Teachers of the deaf generally will see right here where the shoe pinches; for the pupil often has to think a good deal before he comprehends the meaning of the question itself, and, generally speaking, the comprehension of the deaf-mute pupil of a class of two to five years’ standing of original interrogatives is not to be relied on. He is as apt as any way to comprehend quite a confused meaning. For instance: it is only the teacher of the deaf who can even suspect the process of reasoning by which one pupil, after a good think at this stunner in his arithmetic sheet, ‘What is the sign of addition?’ wrote, ‘Yes, sir.’ He doubtless thought he was asked if he understood addition. One could already see that if he had the opportunity of having this question explained in signs he would have got along better. But the examiner knew no such privilege. The teacher is bound and gagged as far as all help goes; and the principal, who is always present in person, lends his presence to see that there is no smuggling of books, and no mutual assistance on the part of the pupils. Copying is out of

the question, so isolated is each pupil—one at each desk, which in every-day routine comfortably seats two; and if ever boys or girls are on their merits, it is then."

In the Michigan Institution "the number of examinations held during the year are two, at stated times, previous to which a careful review is carried on by the teachers, preparatory to the ordeal, which requires much study and labor, which is, in reality, greatly to be desired. Just before the work is entered upon the principal appoints a committee of three teachers for each room, and they step in and take charge, asking such questions as they may deem best, and the pupil has a certain length of time in which to reply. The teacher of the room has not a word to say, or any suggestion to make about questions, answers, or anything else. At the closing, the older classes are all assembled in their study-room, no two of the same class being allowed to sit near each other, or at the same table, while each is given a pencil and some paper, and allowed a certain length of time to answer a list of questions which are written upon a blackboard in plain sight of all. No books can possibly be smuggled in, and no whispering is allowed, while the teachers are so stationed about the room that any pupil disobeying the rules will be immediately apprehended and reported. Each is *obliged* to stand or fall upon his or her own knowledge, and woe be unto the lazy pupil who neglects his or her books, for grief is sure to be the reward."

Blind Deaf-Mutes.—The New York Institution has at present two boys who are deaf, dumb, and blind. One of them, James H. Caton, became blind after he had been three years under instruction as a deaf-mute. The other, Richard T. Clinton, entered the Institution on the 20th of September last, and was entirely without knowledge of language at that time. Caton is already a good scholar, and Clinton is said to be very promising. Their teacher is Miss Bessie V. Fitz Hugh, who is instructing with them Stanley Robinson, a nearly blind semi-mute. Dr. Peet writes that he hears of other blind deaf-mutes, and the directors of the Institution propose to make provision for their education.

Third Ordination of a Deaf-Mute.—Mr. Samuel Rowe, of West Boxford, Mass., was ordained, in that place, to the ministry of the Congregational church on the 20th of February last. The questions of the preliminary examination are said to have been close and rigid, and his answers entirely satisfactory to the members of the Council. Mr. Rowe expects to labor among his brethren in the State of Maine.

The Paris Exposition.—At the request of General Eaton, Commissioner of Education, and Mr. Philbrick, to whom the preparation of the exhibition of educational matters from the United States was assigned, the collection of material relating to deaf-mute education which was exhibited at Philadelphia has been sent to Paris. At the close of the Exposition it will be returned to Washington. The volumes will be preserved in the Congressional Library and the pictures in the museum of the National College.

M. Dupanloup on Education.—The following statement of the true aims of the education of youth, as summed up by Mgr. Dupanloup, the eminent Bishop of Orleans, may be specially commended to the instructors of deaf-mutes, who, more fully than other teachers, have committed to their hands the destiny of their pupils. We quote from the *Conseiller Messager des Sourds-Muets* of April last:

“To cultivate, exercise, develop, strengthen, and adorn all the faculties, physical, intellectual, moral, and religious, which constitute human nature and human dignity; to give to these faculties their perfect integrity, to establish them in the complete fulness of their power and action; by these means to form the man, to fit him to serve his country in the various social functions of life which he will one day be called upon to fill, and thus, in a higher point of view, to prepare for the eternal life by ennobling the present; such is the work, the aim of education; such is the task of the men in whom an honorable choice, a serious vocation, a generous devotion, are joined to authority and to paternal solicitude: such is the sacred mission of the instructors of youth.”

Trial of a Deaf-Mute.—The New York *Sun* of January 13, 1877, contained the following:

“John Smith, a mute, was arraigned in Jersey City yesterday, accused of assault and battery on his father. His father was his interpreter. The prisoner declined to answer, by either sign or writing, whether he was guilty or not guilty, and the judge called a jury to try whether ‘the prisoner at the bar was mute obstinately and on purpose, or by the providence of God.’ Witnesses were called, and the jury decided that Smith must answer by signs. He refused, and the judge ordered a plea of guilty entered. Subsequently Smith was convicted.”

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIII., No. 3.

JULY, 1878.

DRAWING DESIGNS.

BY JAMES H. LOGAN, M. A., TURTLE CREEK, PA.

THE drawing of designs may be made an excellent means of training the mental faculties of deaf-mutes. Here reference is had to its use in the cultivation of fine taste and the calling into activity of the constructive and inventive faculties. The judgment is also called into active exercise. The drawing of designs may seem to be a difficult matter ; but, really, it is not so difficult as at first sight appears. After a few weeks' practice, children can learn to draw very tasteful and beautiful designs. Nor is it necessary to receive instruction from a skilled artist, though whenever practicable this is desirable. If the teacher only has sufficient taste to detect and point out what is unpleasant or faulty in the design, the rest may safely be left to the child. At first, it will be necessary to give the child some designs to copy ; but after he has gained some facility in handling the pencil he may be left to his own resources. It is better that he should be allowed to exercise his ingenuity in constructing original designs for himself instead of merely gaining skill in copying the designs of others. The habit of independent effort thus fostered is of great value.

The method of drawing designs to which attention is called in this paper is a part of Froebel's Kindergarten System, and, so far as used by the writer, has succeeded admirably. Indeed, the results attained have been to all a matter of surprise. Nearly all the pupils of our Institution have been exercised in

drawing designs by this method, and it is with them universally popular. A full description of the method will be found in the "*Arbeitschule*," by Fr. Seidel und Fr. Schmidt, "*Das Netz-zeichnen, I und II Abtheilungen*." Part I is on figures composed of straight lines only, and Part II on figures composed of curved lines. The work is inexpensive, and is published by Hermann Böhlau, Weimar. The other parts of the series belonging to the above work will undoubtedly prove very useful to all anxious to develop the mental faculties of children, and are well worthy of a careful examination by the profession. The two parts of the series to which attention is here called will be very useful even to those unable to read the text, for the plates are very suggestive.

There is no expense of any account to be incurred in carrying out the above plan of drawing designs. All that is necessary is to get the two parts of the work referred to, and to have slates ruled into squares, the lines forming them to be about a quarter of an inch apart. These slates should be used for constructing the designs. When a very good design is made it is always desirable to preserve it in a permanent form. For this purpose it may be copied on paper ruled in squares. This ruling can be done at any printing office where there is a ruling machine. The lines on the paper should be in faint blue. The paper will cost very little more per ream than ordinary letter-paper. It can be used in single sheets or bound in books, as desired.

In order to rule the slates a ruling-machine for the purpose must be constructed, and then a few boys can prepare all the slates wanted for the school. Pine wood, screws, and a table knife with the end broken off so as to form an angular point, are all that is needed for the machine. The one devised at our Institution consists of a board 19 by 30 inches. Strips of wood a little thicker than the thickness of a slate-frame are screwed along each of the longer sides of the board. At right angles to these is a cross-bar, 1 inch thick and $1\frac{1}{2}$ inches high. The bar is fastened by a screw at each end. To one side of this bar is screwed a strip of wood of the same height, and $\frac{1}{4}$ inch thick. At the ends where the screws fasten the strip, thin pieces of wood are placed between it and the bar, so that a slit is formed just wide enough to allow the knife to glide in easily. One of the strips along the longest side of the board is carefully marked,

on the side next the narrow strip of the cross-bar, into spaces of $\frac{1}{4}$ inch. A sharp knife is used in making the divisions. The strip on which this scale is cut is bevelled, and the widest side is uppermost. Thus a V-shaped recess is formed, in which the edge of the slate-frame is pushed while the ruling is being done. This recess is necessary, because the edges of slate-frames are rounded. A fine mark is now made on a slate-frame, and brought exactly opposite a division of the fixed scale above referred to. The side of the slate is pressed evenly into the recess; the knife is inserted in the slit and drawn towards the operator. The slate is pushed forward a little, until the fine mark is brought opposite the next division of the scale, and another line ruled. The repetition of this operation gives a series of parallel lines, all accurately spaced. Another side of the slate is now brought against the recess, and a series of lines is ruled at right angles to the first set, thus forming squares. The slit in the cross-bar prevents the knife from slipping, so that it is impossible to rule a crooked line. The master of the cabinet-shop at any institution will know how to construct an effective ruling-machine on this or some other plan.

Drawing designs on these ruled slates is an exercise so full of pleasure and profit to the younger children, as well as to the older pupils, that it is well worthy of being introduced everywhere. The small expense of an extra slate, and even of copy-books and pencils, would be repaid a hundred times over by the diversion into useful channels of intellectual activity, usually finding vent in mischief for want of other employment. The teacher should always examine the work of the pupils, and correct any errors. At first, the tendency of children is to introduce too much into a design, and it often happens that a bad design is changed into a good one by the mere rubbing out of superfluous lines. It is always well for teachers and others to examine, and commend whatever is well done. It is surprising to note how great an effect such encouragement has on children.

Practical application can easily be made of the designs thus produced. Some designs for borders could be used in embroidery, and some could be cut out in black paper, and when placed on a white back-ground, with a photograph in the centre, would make very attractive borders. Others could be cut out in various fancy woods with a scroll-saw, and would give fine

picture-frames. Some of the designs would make excellent patterns for carpets or oil-cloths, while others would do for tiles.

The variety and number of designs formed of straight lines alone, which may be constructed on the ruled slates, is infinite. Curved lines, used either alone or in combination with straight lines, add another element of variety. Again, some of the designs can be varied by having the parts differently shaded or colored. These would form very good patterns for tiles. Using colors is an occupation of which almost all children are exceedingly fond, and which can here be turned to a very useful purpose. The applications which can be made of this method of drawing designs are very far from having been exhausted. It is hoped that this short article will prove sufficient to induce others to make use of this valuable method in instruction, and that further contributions from those so using it will add more variety and value to our knowledge of the subject.

[With the foregoing article Mr. Logan sends for our inspection several original patterns, designed and executed by pupils of the Western Pennsylvania Institution. They evince good taste, a high degree of ingenuity, and a skilful use of the pencil.—ED. ANNALS.]

CONSANGUINEOUS MARRIAGES.

BY ALFRED HENRY HUTH, LONDON, ENG.

[MR. HUTH has been mentioned in a previous number of the *Annals* (vol. xxi, page 205) as an able and candid advocate of the harmlessness of consanguineous marriages. The *Westminster Review* for October, 1877, has an interesting article from him on this subject, chiefly in connection with a review of Mr. Darwin's work, "The Cross and Self-Fertilization of Plants." We make such extracts as are specially adapted to the character of this periodical.—ED. ANNALS.]

There are three classes of direct proof that consanguineous marriages are harmless to the offspring :

1. Observations on individual cases.
2. Statistical observations on large numbers.
3. Observations on isolated communities.

Of the first class we need say nothing beyond the warning that a case of consanguineous marriage which seems to show a harmful result on the offspring is no proof whatever that consanguineous marriages are harmful, because the harm may be caused by ordinary inheritance, just as in families where the

parents are not related. On the other hand, if consanguineous marriage is a cause of harm in and by itself, and we find very many cases where the results do not bear out this view, we cannot believe that it is either a very dangerous or constant cause.

It is a remarkable fact that, though immense labor and pains have been bestowed by statisticians and physicians on observations concerning these marriages, they seem to have been unaware that, for such observations to be of any use, it is of the utmost importance first to find out the proportion that one kind of marriage bears to the other. To say that 1.4 per cent. of the deaf-mutes are born from marriages between near kin conveys no meaning unless we know whether the proportion of consanguineous marriages to non-consanguineous marriages also stands at 1.4 per cent., or whether it is greater, or whether it is less. Guesses and estimates can only mislead, and, while the point is still doubtful, all observations are unripe for deduction.

To Mr. George Darwin belongs the honor of having by a method, or, rather, series of methods, as ingenious as they were laborious, ascertained with some degree of accuracy the proportion that marriages between first cousins bear to others. Wishing to ascertain whether consanguineous marriage was really as harmful as it was generally considered to be, he was at once confronted with the fact that there was no basis to start from. But, unlike some of his predecessors, he was not satisfied with a rough estimate, and being gifted with a clear sight and fertility of resource, he accomplished what neither physicians nor statisticians, nor even governments, have hitherto been able to do. To describe or criticise these methods would take up too much of our space. Let it suffice that his results, although, of course, to some extent conjectural, are beyond comparison safer than the wild guesses of former writers on the subject. The proportions he gets are that marriages between first cousins, among all classes, are 1.5 per cent. in London, 2 per cent. in urban districts, and 2.25 per cent. in rural districts. While, if we take the different classes, marriages between first cousins are in the proportion of 3.5 per cent. of all marriages in the middle and upper classes and landed gentry, and 4.5 among the aristocracy. Having got these data, he applies them to statistics obtained from various English and Welsh lunatic and idiot asylums; and the results, from somewhat imperfect re-

turns, show that, on a total of 4,308 patients who could answer, 149 or 142 were the children of first cousins, or 3.45 or 3.29 per cent. If only the most trustworthy returns are taken, on a total of 2,301, 92 or 93 were born from first cousins, or, as nearly as possible, 4 per cent.

It is probable, however, that the returns are even more favorable than this, for it is not enough to state merely the number of patients born from first cousins; we want also to know the number of families represented. It is probable that a far greater proportion of non-consanguineous marriages are affected than consanguineous, because where the parents are relatives there may be some tendency to an intensification of disease, and, consequently, each *affected* family among the consanguineous marriages may produce more deaf-mutes than the others, while a greater proportion of consanguineous marriages may be free from deaf-mutism than the non-consanguineous. And we find this supposition is confirmed by the Irish census reports. Taking the average of the last three census returns, we find that every deaf-mute of non-consanguineous origin represents one family, while one and a half deaf-mutes of consanguineous origin go to every family represented; and the proportion would be greater were we only to take first cousins. Now let us take an imaginary case. Say that 10,000 marriages produce 100 deaf-mutes. Of these 10,000 marriages, say 4 per cent., or 400, are between first cousins, and of the 100 deaf-mutes, say that 4, or 4 per cent., are born from marriages between first cousins. Now, since 1.5 deaf-mutes from first-cousin marriages go to a family, these four deaf-mutes represent 2.7 families, ($1.5 \times 2.7 = 4$), while the 96 remaining deaf-mutes represent 96 families. Hence we have (10,000—400, or) 9,600 non-consanguineous marriages, of which 96, or 1 per cent., turn out harmful to the offspring; while we have only 2.7 out of 400 marriages between first cousins turning out harmful to the offspring, or 0.6 per cent. only.

Applying this to Mr. G. H. Darwin's returns we have a total of 2,301 deaf-mutes, of which 93 were born from marriages between first cousins, and represent ($\frac{93}{1.5} =$) 62 families, while the remaining (2,301 — 93 =) 2,208 deaf-mutes represent 2,208 families. On a total, then, of (2,208 + 62 =) 2,270 families represented, only 62, or 2.7 per cent., proved harmful to the offspring. That is, there is less probability of a marriage between first

cousins producing a deaf-mute than a marriage between persons who are not related by nearly half per cent., even though we take the proportion of first-cousin marriages to others as low as 3 per cent.

We must, of course, be careful not to deduce too much from these figures, which are too small to settle the question at all satisfactorily. At the same time, they are valuable as an indication; for though we have other statistics on the same subject elsewhere, we cannot apply them, since we do not know the proportion of all consanguineous marriages to other marriages. Whatever Mr. G. H. Darwin's inquiries may be worth, as far as they go, (and they were extended to deaf-mutism, sterility, low vitality, and superior mental and physical power,) they show that at least there is no danger from marriages between first cousins. Thus, Mr. G. H. Darwin obtained information concerning 366 families who had furnished deaf-mutes to asylums, of which eight were unions between first cousins, or barely 2.2 per cent. Again, by counting the children of cousins in Burke's "*Landed Gentry and Peerage*," he found that not only were marriages between first cousins more fertile, but the children of cousins, even if they contracted a non-consanguineous marriage, were also more fertile than the average. If we put the average number of children per non-consanguineous marriage at 2.2, that where one parent is the offspring of cousins will be 2.3, and where the marriage is between cousins the average will be 2.4. Mr. G. H. Darwin thinks that this slight preponderance in favor of consanguineous marriage may be due to accident, since much of his data is founded on estimate; but we think he is wrong here, and undervalues the accuracy of his results. According to Oesterlen, 20 per cent. of all marriages in Great Britain were barren in the year 1851; Simpson found 11.7 marriages in Great Britain were barren; Dr. West found the average about the same; and Dr. Duncan puts it at 15 per cent. Taking a low estimate from the last three, we have 12.8 per cent. as the average of sterility. As for the prolificness of marriages in Scotland, where the average stands very high, 4.64 children were born per marriage in 1861; in England the average is 3.89; in France only 3.1.

Now Dr. Bemiss collected 833 cases of consanguineous marriage, of which only 53, or 6.4 per cent., proved barren; while the remaining marriages produced 3,942 children, or an average

of 4.7 per marriage, barren and fertile. Of 299 cases collected from various authors in a recent work on this subject,* we find 17 marriages were barren, or 5.7 per cent. We were inclined to attribute this superiority in fertility of consanguineous marriages to the probability that consins know more about each other's health before they marry, and also marry earlier, generally, than do persons who are not related; for we know from Dr. Duncan's researches that early marriages are the most prolific. But this would not explain the greater fertility of the offspring of cousins who marry strangers, if we may venture a deduction from 93 marriages only; and Mr. G. H. Darwin suggests that since it is more likely that consanguineous marriages will occur where the family group is large than where it is small, this superior fertility may be inherited.

The general result, then, of such statistics as we possess, in the absence of a census, points to the harmlessness of marriages between near kin. We could bring forward many more figures on this subject, all tending to the same point. But in a short paper of this kind they could not be properly discussed; nor is it necessary, as we conceive that the figures already given are quite sufficient in the present doubtful state of our knowledge of the true proportion between consanguineous and non-consanguineous marriages.

The third proof, or the effects of continued intermarriage in a small community, is next door to direct experiment, and only differs in being less exact. To experiment on human beings, it would be necessary to shut up a community, under favorable circumstances, and see that they contracted only consanguineous and healthy marriages. Luckily, there is a remarkable tendency in all animals to separate off into small communities, and this tendency is exemplified in the human animal by all savage tribes, which refuse to intermarry with their neighbors, or have established castes, and in European countries by many small communities. The fishing populations dotted around the western European coasts regard the peasantry with the greatest contempt, and, of course, refuse to intermarry with them. Inland, the hostility of neighboring villages has not long been extinct; and in many parts of Europe there are still spots thus artificially or naturally isolated, the inhabitants of which constantly intermarry among themselves. Such instances are par-

* See the *Westminster Review* for October, 1875.

ticularly valuable in an inquiry of this nature, as the inhabitants not only do not cross, but never subject themselves to any change. We might give many, but confine ourselves to an account of the community at Batz, near Le Croisic, given by Dr. Voisin, who carefully inquired into the history of every marriage.

This commune of Batz is situated on a peninsula, bounded on one side by precipitous sea-washed rocks, and shut off from the mainland by a salt marsh. The inhabitants number 3,300, and have but a very limited intercourse with the rest of the department (Loire Inférieure.) Their character is simple, but intelligent; they are reserved to strangers, and drunkenness and crime are unknown. Though they have been in the habit of closely intermarrying among themselves generation after generation, not a single individual suffered from any disease of the mind, from deaf-mutism, albinism, blindness, or malformation. At the time of Dr. Voisin's visit, everybody was related, of course, but 46 marriages were between near relatives, of which 5 were between first cousins, 31 between second cousins, and 10 between cousins of the fourth degree. The 5 marriages between first cousins produced 23 children, or an average of 4.6 per marriage; while the average for all France is, according to M. Husson, only 3 per marriage. All these children were healthy, but 2 died from acute diseases. The 31 marriages between second cousins produced 120 children, or 3.87 per marriage, none of whom were affected by any congenital malformation or infirmity, but 24 of them died of acute diseases. The 10 remaining marriages produced 29 children, all healthy, but 3 of them died of acute diseases. Of the whole 46, only 2 marriages proved barren, or 4.3 per cent.; while the average of barrenness, as we have seen, stands far higher.

We see, therefore, that an ignorant community of people, who are obliged daily to toil in the unhealthy occupation of collecting salt from exposed and foggy salt marshes, may remain healthy notwithstanding constant consanguineous marriages, continued generation after generation. It is, indeed, an extraordinary and unfair test. For, were it even proved that all nations which married exclusively among themselves were dying out, that would be no argument against consanguineous marriage. We might as justly argue that because the natives of a country where the importation of corn, even in famine

years, was strictly prohibited, were in danger of starvation, therefore that country was infertile. The truth is, that any restriction on individual freedom is hurtful in itself, and should be imposed only on the plainest and clearest evidence that freedom causes a greater hurt than its curtailment would produce.

In another way, there can be no doubt that a community isolating itself, whether consanguineous marriage is the rule, as among the Basques, or consanguineous marriage is prohibited, as in China, will fall behind less exclusive communities in the grand struggle for existence. It requires no demonstration that the greater the amount of inter-communication of thought, the greater will be the progress. But consanguineous marriage need not hinder the exchange of ideas. Such marriages may be constant, as among the Jews, and the community may yet hold unrestricted intercourse with all the world. Or, again, there may be impassable barriers between one nation and the rest of the world, and yet marriages between near relations be forbidden. It is the interference with perfect liberty which is the harmful element, whether it acts by forcing or prohibiting marriages of consanguinity.

We regret that the question was not settled once and forever by the census of 1871, and hope that no misguided opposition may prevent its solution in 1881. Meanwhile, however, we have very various and cogent evidence that such marriages have been unjustly accused. We venture to think that Mr. Darwin's work has not settled the question absolutely as regards the vegetable world; but should other investigations confirm his deductions, it has still to be proved that marriages between near kin are harmful in their results.

THE GREATEST GOOD TO THE GREATEST NUMBER.

BY ISAAC LEWIS PEET, LL. D., NEW YORK.

[THE following extract from the last annual report of the New York Institution presents very forcibly, and at the same time candidly, the considerations which have led the great majority of American instructors, notwithstanding the excellent results produced by articulation in many cases, to prefer the manual method for the instruction of the deaf and dumb, as a class.—ED. ANNALS.]

During the past year, in the New York Institution, instruction in articulation and lip-reading has been given, in connection with their regular studies, to 45 pupils, while 116 others have received special training, making the whole number who have been instructed 161, or about 30 per cent. of the school. In this department, as well as in every other, we are steadily seeking after higher success, in spite of the obstacles in our path. In fact, these obstacles only stimulate us to greater exertions. Still, it is well to recognize the limitations which ought to control our endeavors, and be careful not to yield substance to shadow. And here we are met with the inquiry: Are there any reasons why deaf-mutes, as a class, should not be taught articulation? Admitting the question of fact that deaf-mutes who have never heard or spoken have been taught to utter words and sentences so distinctly as to be understood, is there any reason why the experiment should not be made with every deaf-mute, and abandoned only after all effort has been exhausted?

It will, of course, be expected that, after all the discussion which has been had on this subject, the answer shall be based on ample experience, and shall be free from all preconception and prejudice. That adequate opportunity has been afforded in connection with this Institution for thorough investigation, and that a degree of interest has been felt sufficient to justify a claim to an impartial expression of opinion, is evident from the fact that, since the year 1867, special teachers of articulation have been constantly employed, and that they have had the enthusiastic co-operation of the principal, with the hope that the best results might be secured, and that whatever merit could attach to this effort to benefit the deaf and dumb might be enjoyed in full measure by an Institution, the officers of which, whatever may have been their errors of judgment, have

been animated by a sincere desire to neglect nothing that shall inure to the welfare of those committed to their charge.

And here the remark seems pertinent, that, making due allowances for the imperfection of everything human, a work, to be properly done, should be thoroughly done. No mere approximation should be accepted. In its application to the points we are considering, this principle requires that, for practical purposes, the deaf-mute should have a vocal utterance so clear that it shall not require on the part of the hearer an ear educated and attuned to his particular mode of enunciation, nor a mind quick to catch his meaning through the necessities of the connection; so natural, that it shall not startle by its peculiarity; so correct, that it shall not be a perpetual appeal to the sympathies of the benevolent and the complaisance of the humane; so agreeable, that it shall not excite the mirth of the unthinking nor the ridicule of the unfeeling. If this be acknowledged, our question is answered at the very outset. Among those who have never heard, the cases in which we find distinctness of articulation, correctness of intonation, and euphony of enunciation, if, indeed, they ever exist, are the rare exceptions, and by no means the rule.

There are many parents, however, who would accept an utterance far short of this, and friends who would look with wonder and sympathy upon a far less degree of correctness in speech, fancying that this approximation to speech, or substitution for it, has an actual inherent value, and brings their children nearer to them in the intercourse of daily life and association; and hence comes the pressure, so far as it exists, upon a public institution, to provide instruction in this direction. The wealthy can, without difficulty, employ a private teacher, who can be the constant companion of the child and develop language as well as speech; a distinction, be it observed, which is founded upon the difference between an essential comprehension and use of connected words and a particular and unessential form of expression. By such, there are frequently to be found faithful and competent teachers, well skilled in this specialty, and there would be many more should the demand for them justify the time and study requisite for proper preparation. And, whenever a parent of sufficient means desires to have his children taught to speak and read upon the lips, the proper course for him to pursue would be to procure such an

instructor, either to live in the family or attend daily. There is nothing in common between the deaf-mute who depends upon articulation as his form of expression and other deaf-mutes, so far as communication goes, and therefore none of the advantages of school life are to be secured by him, and, consequently, he will lose nothing in that direction; but the increased individual attention which is the very life of progress in artificial speech will be secured by the employment of a private teacher. All the cases of success that have been so marked as to attract public attention, either at home or abroad, in the more recent or the more remote periods of the existence of the art, from Bonet to Bell, have been the results of devoted individual attention.

The poor man, however, looks to those organized schools which have grown out of public and private beneficence for all that can be done for his child, and he looks not in vain. But he will here always find, and, if he does not, he should always find, the underlying principle controlling all theories, methods, and regulations to be "the greatest good to the greatest number."

Does this include articulation?

Is it even a good?

The boon of which the deaf-mute is deprived is hearing. Speech is a mere corollary of this, being only the natural method of expression which hearing induces and suggests. Give him speech without language; teach him to pronounce distinctly every word in the dictionary; enable him to read fluently and distinctly and at sight any book you may place in his hands; and it is of no benefit to him because it has no significance. It is of no more value than teaching the pronunciation of French and German without teaching the language would be to the ordinary youth in possession of all his senses. But give him a written language, such as human ingenuity has devised to give fixity and permanence to human thought; give him something for the eye to rest upon and enable his mind to grasp the ideas which are embodied in the forms before it; and you have measurably substituted one sense for another, you have caused sight to take the place of hearing, you have trained the eye to perform the office of the ear.

In doing this, however, it is necessary to accept new relations. With the loss of hearing as the receptive faculty, comes

the loss of speech as the expressive. The opening of sight as the avenue of ideas requires a different vehicle for their conveyance from the mind as well as to it.

The congenital deaf-mute naturally thinks in pictures. Vision is the organ of memory and of reason. Pictorial forms, therefore, constitute his methods of expression. Hence, pantomime, and that language of signs which springs up whenever two deaf-mutes are brought together; a language whose forms and order, as well as the analogies which extend its power and compass, are all of a pictorial character. This is found of value in giving significance to the written word, and in testing the deaf-mute's conception thereof.

Then, as alphabetic language gradually becomes the vehicle of thought, writing, and its most convenient substitute, the manual alphabet, by means of which words may be spelled so as to be visible to the eye with a rapidity quite equal to that of deliberate vocal utterance, may be made the instruments of expression.

With the command of these, the deficiencies of the deaf-mute disappear in proportion to the thoroughness of his education, till the sentiment of pity on the part of those who have observed his progress gives place to admiration, and to the exclamation, "What hath God wrought!" There is no labored, indistinct, disagreeable enunciation, which cannot fail to call constant attention to his misfortune, whatever may be the cultivation of his mental powers.

There is, merely, in the use of the manual alphabet, an employment of a graceful, easy method of communication, with which any intelligent person may become familiar in a very short time; or, in the use of writing, a resort to that mode of expressing thought which, in these days of daily newspapers and cheap postage, constitutes the most important feature in the commerce of ideas.

Whatever unnecessarily retards this acquisition of alphabetic language and detracts from the vigor and energy of mind essential thereunto is an evil to be avoided.

That instruction in articulation has this effect in the case of the congenital deaf-mute is apparent when we consider—

1. That the pupil does not, as in either of the methods of expression heretofore mentioned, have an appreciative consciousness of the effect he is producing. Not hearing his own voice,

his attention is directed more to certain rules which he has been taught for putting his organs of speech in certain positions, expelling the breath in a peculiar way, making certain contractions of the throat, and modulating these efforts so as not to pitch the voice on a key either too high or too low, than to the substance of what he is saying; and like a blind man shooting at a mark, his sole knowledge of the success of his efforts is what he is told. When he is writing or spelling, however, he sees what he is doing, and knows exactly how his communication ought to be received, just as the hearing man feels instinctively, from the perception of his own intonations, what he has to expect. He is, therefore, rather discouraged than encouraged, like a steed handicapped by excessive weight.

2. The methods employed to impart skill in articulation are burthensome to both teacher and pupil. It is not attained, as many seem to think, by imitating the motions of another's lips, which would make lip-reading the antecedent and articulation its natural consequent; but a thorough comprehension of the position of the lips, tongue, or other organs, for producing certain sounds, has to be imparted, and actual manipulation has frequently to be employed by the teacher, who, when the pupil fails to place the organs in their required positions, has to do it for him. This is, of course, a great strain upon the nervous system, injurious in some cases, it is believed, to the health, and certainly more or less unfavorable to that equipoise of mind and body which is most favorable to a healthful intellectual activity.

3. It consumes a great deal of time that can ill be spared from the more important work of becoming familiar with the hidden meaning and idiomatic use of words and phrases. Not only are the different consonant sounds to be mastered and the modes of producing the nicely-shaded vowel sounds to be impressed upon the mind, but the application of these to spelled words is to be ascertained. In addition to this, there is the vocal culture, so much a matter of experience on the part of the teacher and of faith on the part of the pupil. But even this is not all. The eye must be trained to recognize in others the position of the vocal organs assumed in uttering the successive sounds that go to make up the pronunciation of a word. This is, with the majority of deaf-mutes, a matter of great uncertainty, and requires, for its acquisition, a great amount of practice.

Articulation, without lip-reading, is a source of annoyance rather than convenience, as it challenges a reply by speech which is unintelligible. Lip-reading, if generally possible, would have far the greater value of the two, as it would give the deaf-mute an idea of what was being said in his presence. It is, however, a still rarer accomplishment.

4. Articulation is a very imperfect instrument of instruction, involving constant repetition on the part of the teacher to enable his pupils to catch his meaning, and is an unsatisfactory method of class-recitation, by reason of its being, in the case of each individual, isolated in its character.

Finally, in the most satisfactory cases, it does not facilitate the enjoyment by the deaf-mute of mixed society, being totally inadequate to the needs of general conversation, for his glance cannot, like the ear, follow quickly the ever-succeeding remarks of different individuals, nor decide when his own remarks will be pertinent to the occasion. A hearing friend, conversant with signs or with the manual alphabet, will convey, in the way of interpretation, more of the salient points of statement, discussion, wit, and repartee, than could a whole company successively addressing their remarks to the deaf-mute in speech; while his own contributions to the entertainment would be far more neatly and agreeably expressed if written and read aloud, or spelled and interpreted, than if spoken with his own peculiar voice and intonation. And in those situations, which are constantly arising in social gatherings, in which conversers are grouped in pairs, he would find writing a far more quiet, interesting, certain, and rapid method of communication. As a deaf-mute, he enjoys in these ways all that he can hope to enjoy when among hearing persons, but when challenging attention by a vocal utterance he is placed at a disadvantage in every respect. The speaking mute, like all other perversions of the strict order of nature, is, in fact, more an object of wonder than of admiration.

That there are cases, however, among our pupils to which the preceding remarks do not apply, certainly in their full force, is to be inferred from our practice. In every large institution will be found a number of individuals who, on account of the possession of hearing in early childhood, retain a remnant of speech, united with more or less of language, especially if they learned to read before they became deaf; while there are others

who have a degree of hearing sufficient to enable them to perceive and to utter pure vowel sounds, and, in many instances, to speak in defective sentences, the omitted words being those which the hearing was insufficient to grasp when similar sentences had been spoken in their presence. The former are called semi-mutes; the latter semi-deaf. The semi-mutes who come to us rarely possess any hearing whatever, the disease which caused their deafness having destroyed the auditory nerve. The semi-deaf, on the contrary, generally present the phenomenon of immature development of the auditory apparatus previous to birth, and among these improvement in hearing has sometimes been manifested in advancing years. To both these classes articulation and lip reading are of decided benefit; to the semi-mute, in continuing a mental habit, contracted in early childhood, of thinking in words; to the semi-deaf, in turning to practical use a faculty capable of considerable development; and it is an interesting fact that the latter gain more quickness of intellect, and improve more rapidly, under a course of instruction that recognizes their partial hearing than under one which addresses the eye alone. Both these classes are capable of acquiring considerable, and, in many cases, remarkable ability to catch spoken words by watching the movements of the face and the positions of the lips.

Each of them affords something to build upon, and gives promise of creditable success; while the labor involved, as compared with that which is required in giving artificial speech to the mute who has, at the outset, neither knowledge of language nor conception of sound, is incomparably less.

To neglect to keep up and improve the speech of the semi-mute would be to fail in an obvious duty. To overlook the possibilities of improvement presented in the case of one possessing a partial hearing would be to turn from a path which nature points out both to pupil and to teacher. Our provision for teaching articulation, therefore, is intended to meet the necessities of the cases just presented. In addition to these there are a few bright deaf-mutes with remarkable perceptive faculties, and with intellectual energies of uncommon vigor, who desire to learn to speak and read the lips. To these it would be a matter of discretion to give the opportunity that they crave, especially as, on account of their superior ability, they would not be so likely to be retarded in their studies as would others of inferior powers.

ADDRESS DELIVERED ON PRESENTATION DAY, THE
FOURTEENTH ANNIVERSARY OF THE NATIONAL
DEAF-MUTE COLLEGE, MAY 1, 1878.

BY EDWARD M. GALLAUDET, PH. D., LL. D., WASHINGTON.

THE occasion which has brought us together at this hour is one of more than ordinary interest to the friends of this Institution.

Besides being a day of festivity and rejoicing to all the members of the College, and the day of days to the young men who are soon to go out from its protecting walls, it is the crowning day of many years to those who have watched this Institution from its foundation, and to those who have labored for its up-building.

In the times when science was young, the belief was widespread that certain occult powers resided in numbers; that periods in the lives of men and of nations, represented by arithmetical quantities, were momentous.

Although the science of the present no longer accepts these antiquated notions, a certain interest, which it is not easy to explain, attaches to such coincidences as seem to sustain the superstitions of our forefathers. And I trust I shall not be looked upon as a believer in the doctrines of the Cabala when I call attention to the fact that, in the history of the Institution whose anniversary we are assembled to celebrate, the sacred number *seven* marks the epochs of importance.

The end of the first seven years found the primary department complete in its appointments, and witnessed the inauguration of the College. At twice seven years the success of the latter as an educational undertaking had been demonstrated by the graduation of two classes from the full course of study; the broad domain of Kendall Green had been secured, and the building in which we are now gathered was finished and dedicated.

The third epoch, which closes to-day, finds the buildings of the Institution complete, its organization perfected, and its resources, as assured by the legislation of Congress, sufficient for the work it has to do.

The Institution enters upon a new existence from this time. The formative, experimental era is past. Henceforth its work is in the line of direct, untrammelled, feasible educational effort.

There exists no longer a question as to the possibility of directing deaf-mutes through a course of collegiate study. Nor is there any uncertainty as to the value of such training in fitting deaf-mutes for the higher walks of practical life.

Our earliest graduate is an instructor in the primary department of this Institution.

Of the class of '69, one member is the principal of the Western Pennsylvania Institution for Deaf-Mutes, a flourishing school of nearly eighty pupils; another, well known in Washington, fills the position of principal examiner in the Patent Office, proving himself fully competent for the discharge of his important and delicate duties; while another is a professor in the faculty of our own College.

One of the class of '70 is the principal teacher in the young deaf-mute institution of Oregon; others are instructors in Connecticut, Ohio, Tennessee, and Ontario, Canada.

Of the class of '72, one is a professor in our College, one is the editor and publisher of a newspaper in Massachusetts, one has charge of a school for deaf-mutes in Cincinnati, and others are teaching in Nebraska and Mississippi.

From the later classes, teachers have been furnished to the States of Minnesota, Iowa, West Virginia, Maryland, Indiana, Ohio, New York, and Pennsylvania, one has become an accomplished draughtsman in the office of a New York architect, and one has taken a place in a lawyer's office in Columbus. And there is reason to believe that these men, besides many others not yet called to positions of such prominence, are exerting, in the communities where they dwell, the influence of upright lives, inspired by the principles of reverence to God and love to their fellow-men.

At our second commencement, in 1870, a warm friend of the College, then Secretary of the Interior, alluded to the missionary work that our graduates would find to do as teachers among those who were, like themselves, bereft of hearing. How fully and how soon his prediction has been fulfilled will appear from the fact that at the present time graduates of our College have under their immediate care and training upwards of four hundred children and youth in the institutions of this country and Canada.

And thus, even before it has reached its maturity, we are allowed the satisfaction of knowing that the College for Deaf-

Mutes, denounced in prominent quarters but a few years since as an extravagant and useless experiment, has already done a work for the advantage of the whole country the value of which cannot be estimated in money.

Turning from the consideration of the benefits this College may be expected to confer on the community at large, through the work of its graduates, it will, perhaps, be interesting to many here present to be informed as to the course of study afforded to the students, the satisfactory completion of which is made the ground for the conferring of our academic honors.

In the department of mathematics, the freshmen complete algebra: they also study plain geometry, the geometry of space, and the conic sections. The sophomores study plane and spherical trigonometry to mensuration and surveying, and learn to use logarithms with facility and precision in computations. The juniors demonstrate the propositions of mechanics mathematically, and solve numerous problems. They also study astronomy, and, while their work is chiefly of a descriptive character, classes have mastered the mathematical portions of Loomis's Treatise by extending the study into the first term of the senior year.

In the department of natural sciences an elementary work is studied by the sophomores, accompanied by illustrative experiments. In the junior year, practical chemistry is taken up, and laboratory work is performed by each member of the class. A short course in qualitative analysis is pursued, which illustrates the methods, and enables the class to identify all the common minerals in compounds.

Natural philosophy is studied during the junior year, illustrations of the principal phenomena being given by means of suitable apparatus.

Botany occupies two terms of the sophomore year, zoology, physiology, mineralogy, and geology receiving attention at subsequent points of the course.

Beck's binocular microscope and Morton's college lantern are used for the purposes of manipulation and illustration.

The course in history is as full as that of the prominent colleges, comprising the study of American and English history, and a general survey of all the States of the civilized world in ancient and modern times.

More stress is laid upon both the critical and practical study

of the English language than in other colleges, owing to the general deficiency of the deaf and dumb of this country in the use of that tongue; and philological studies, which are made optional in most colleges, are here included in the regular course. Frequent exercises in original composition are required of students in all the classes, and a full course in English literature is given.

Latin is studied during the freshman year, and about one-half the sophomore year; and while—owing to the prominence given to French and German, and the critical study of the English—the proportion of time devoted to the ancient languages is less than in the usual curriculum of American colleges, it is believed that Latin is taught in such a manner as to awaken in the students the true spirit of classical scholarship, and enable them subsequently to read the more difficult authors independently, with pleasure and profit.

French and German are taught by the “natural method” of Professors Heness and Sauveur, the language to be imparted being the only one used in the class-room, and familiarity with the grammatical forms and idioms being acquired by means of conversation and reading before the principles of grammar are taken up. The relations of French to Latin, and of both French and German to English, are explained. The success attained under the “natural method” has been of the most gratifying character.

Logic, rhetoric, and mental science receive as full attention as is usual in colleges; and the same may be said of moral philosophy, evidences of Christianity, political economy, international law, and æsthetics.

In all the departments of study ordinary college text-books are used; recitations are conducted almost wholly in verbal language, and the examinations, which occur three times a year, at the close of each term, are in writing.

On a scale of ten, a mark of 6.5 is necessary to pass an examination, and a standing below 7 is subject to censure.

Lectures are frequently given by the professors on subjects within their respective departments, and occasionally our students enjoy the benefit of addresses from gentlemen not connected with the College, such exercises being interpreted in the manner made use of in your presence to-day.

The young men who are to present essays this afternoon

have reached the point in the course of study just detailed which entitles them to the position of candidates for degrees.

Three of them, having lost their hearing in childhood, are able to speak well enough to be understood in conversation ; their voices are not, however, strong enough to reach the most distant portions of this hall.

It will be understood, therefore, that the authors of the essays read will make use of the language of signs in their delivery.

In opening the exercises of Presentation Day in the year of grace 1878, and of the independence of the United States the 102d, may I be permitted, on behalf of the faculty of the College, to congratulate the board of directors, the representatives of the Government whose liberal appropriations have nobly supplemented and exceeded the benefactions of individuals, and all who have contributed of their time or their money for the support of this College, on the auspicious events of this day ; and if I may be allowed to speak for those whose ears the finger of God has touched, sealing them until the resurrection morning, may I express the hope and belief that this Institution will not lack for support so long as there shall be found, within the length and breadth of our land, those who need its fostering care.

THE GESTURE-LANGUAGE.—I.

BY EDWARD B. TYLOR, LONDON, ENGLAND.

[THE chapters on the Gesture-Language in Mr. Tylor's "Researches into the Early History of Mankind and the Development of Civilization" (London: John Murray) contain so much that is interesting in various ways to teachers of deaf-mutes that we have long wished to reproduce them entire in the *Annals*. The space of the present number being less in demand than usual for original contributions, we are enabled to give the greater part of Mr. Tylor's remarks on this subject, reserving the remainder for a future number.—ED. ANNALS.]

The power which man possesses of uttering his thoughts is one of the most essential elements of his civilization. Whether he can even think at all without some means of outward expression is a metaphysical question which need not be discussed here. Thus much will hardly be denied by any one, that man's power of utterance, so far exceeding any that the lower animals possess, is one of the principal causes of his immense pre-eminence over them.

Of the means which man has of uttering or expressing that which is in his mind, speech is by far the most important, so much so that when we speak of *uttering* our thoughts, the phrase is understood to mean expressing them in words. But when we say that man's power of utterance is one of the great differences between him and the lower animals, we must attach to the word utterance a sense more fully conformable to its etymology. As Steinthal admits, the deaf and dumb man is the living refutation of the proposition that man cannot think without speech, unless we allow the understood notion of speech as the utterance of thought by articulate sounds to be too narrow.* To *utter* a thought is literally to put it outside us, as to *express* it is to squeeze it out. Grossly material as these metaphors are, they are the best terms we have for that wonderful process by which a man, by some bodily action, can not only make other men's minds reproduce more or less exactly the workings of his own, but can even receive back from the outward sign an impression similar to theirs, as though not he himself, but some one else, had made it.

Besides articulate speech, the principal means by which man can express what is in his mind are the gesture-language, picture-writing, and word-writing. If we knew now, what we hope to know some day, how language sprang up and grew in the world, our knowledge of man's earliest condition and history would stand on a very different basis from what it now does. But we know so little about the origin of language that even the greatest philologists are forced either to avoid the subject altogether, or to turn themselves into metaphysicians in order to discuss it. The gesture-language and picture-writing, however, insignificant as they are in practice in comparison with speech and phonetic writing, have this great claim to consideration, that we can really understand them as thoroughly as perhaps we can understand anything, and by studying them we can realize to ourselves in some measure a condition of the human mind which underlies anything which has as yet been traced in even the lowest dialect of language, if taken as a whole. Though, with the exception of words in which we can trace the effects either of direct emotion, as in

* Steinthal, "Ueber die Sprache der Taubstummen" (in Prutz's "Deutsches Museum," Jan. to June, 1851, p. 904, etc.)

interjections, or of imitative formation, as in "peewit" and "cuckoo," we cannot at present tell by what steps man came to express himself by words, we can at least see how he still does come to express himself by signs and pictures, and so get some idea of the nature of this great movement, which no lower animal is known to have made or shown the least sign of making. The idea that the gesture-language represents a distinct, separate stage of human utterance, through which man passed before he came to speak, has no support from facts. But it may be plausibly maintained that in early stages of the development of language, while as yet the vocabulary was very rude and scanty, gesture had an importance as an element of expression, which in conditions of highly-organized language it has lost.

The gesture language, or language of signs, is in great part a system of representing objects and ideas by a rude outline gesture, imitating their most striking features. It is, as has been well said by a deaf and dumb man, "a picture-language." Here at once its essential difference from speech becomes evident. Why the words *stand* and *go* mean what they do is a question to which we cannot as yet give the shadow of an answer, and if we had been taught to say "stand" where we now say "go," and "go" where we now say "stand," it would be practically all the same to us. No doubt there was a sufficient reason for these words receiving the meanings they now bear, as indeed there is a sufficient reason for everything; but so far as we are concerned, there might as well have been none, for we have quite lost sight of the connection between the word and the idea. But in the gesture language the relation between idea and sign not only always exists, but is scarcely lost sight of for a moment. When a deaf and dumb child holds his two first fingers forked like a pair of legs, and makes them stand and walk upon the table, we want no teaching to show us what this means, nor why it is done.

This definition of the gesture language is, however, not complete. Such objects as are actually in the presence of the speaker, or may be supposed so, are brought bodily into the conversation by touching, pointing, or looking towards them, either to indicate the objects themselves or one of their characteristics. Thus, if a deaf and dumb man touches his under lip with his forefinger, the context must decide whether he means

to indicate the lip itself or the color "red," unless, as is sometimes done, he shows, by actually taking hold of the lip with finger and thumb, that it is the lip itself, and not its quality, that he means.* Under the two classes, "pictures in the air" and things brought before the mind by actual pointing out, the whole of the sign-language may be included.

It is in deaf and dumb institutions that the gesture-language may be most conveniently studied, and what slight practical knowledge I have of it has been got in this way in Germany and in England. In these institutions, however, there are grammatical signs used in the gesture-language which do not fairly belong to it. These are mostly signs adapted, or perhaps invented, by teachers who had the use of speech, to express ideas which do not come within the scope of the very limited natural grammar and dictionary of the deaf and dumb. But it is to be observed that though the deaf and dumb have been taught to understand these signs and use them in school, they ignore them in their ordinary talk, and will have nothing to do with them if they can help it.

By dint of instruction, deaf-mutes can be taught to communicate their thoughts, and to learn from books and men, in nearly the same way as we do, though in a more limited degree. They learn to read and write, to spell out sentences with the finger-alphabet, and to understand words so spelled by others; and besides this, they can be taught to speak in articulate language, though in a hoarse and unmodulated voice, and, when another speaks, to follow the motions of his lips almost as though they could hear the words uttered.

It may be remarked here, once for all, that the general public often confuses the real deaf and dumb language of signs, in which objects and actions are expressed by pantomimic gestures, with the deaf and dumb finger-alphabet, which is a mere substitute for alphabetic writing. It is not enough to say that the two things are distinct: they have nothing whatever to do with one another, and have no more resemblance than a picture has to a written description of it. Though of little scientific interest, the finger-alphabet is of great practical use. It appears to have been invented in Spain, to which country the world

* A slight difference in the manner of touching the lip indicates to persons familiar with the language whether the lip itself or its quality is referred to.—ED. ASSAIS.

owes the first systematic deaf and dumb teaching, by Juan Pablo Bonet, in whose work a one-handed alphabet is set forth differing but little from that now in use in Germany, or, perhaps, by his predecessor, Pedro de Ponce. The two-handed or French alphabet, generally used in England, is of newer date.*

The mother tongue (so to speak) of the deaf and dumb is the language of signs. The evidence of the best observers tends to prove that they are capable of developing the gesture-language out of their own minds without the aid of speaking men. Indeed, the deaf-mutes in general surpass the rest of the world in their power of using and understanding signs, and for this simple reason, that though the gesture-language is the common property of all mankind, it is seldom cultivated and developed to so high a degree by those who have the use of speech as by those who cannot speak, and must therefore have recourse to other means of communication. The opinions of two or three practical observers may be cited to show that the gesture-language is not, like the finger-alphabet, an art learned in the first instance from the teacher, but an independent process originating in the mind of the deaf-mute, and developing itself as his knowledge and power of reasoning expand under instruction.

Samuel Heinicke, the founder of deaf and dumb teaching in Germany, remarks :

"He [the deaf-mute] prefers keeping to his pantomime, which is simple and short, and comes to him fluently as a mother-tongue."[†]

Schmalz says: "Not less comprehensible are many signs which we indeed do not use in ordinary life, but which the deaf and dumb child uses, having no means of communicating with others but by signs. These signs consist principally in drawing in the air the shape of objects to be suggested to the mind, indicating their character, imitating the movement of the body in an action to be described, or the use of a thing, its origin, or any other of its notable peculiarities."[‡]

"With regard to signs," says Dr. Scott, of Exeter, "the [deaf and dumb] child will most likely have already fixed upon signs by which it names most of the objects given in the above

* Bonet, "*Reduction de las Letras, y Arte para enseñar á ablar los Mudos*;" Madrid, 1620; pp. 128, etc. Schmalz, "*Ueber die Taubstummen*;" Dresden and Leipzig, 1848; pp. 214, 352.

† Heinicke, "*Beobachtungen über Stumme*," etc.; Hamburg, 1778, p. 56.

‡ Schmalz, p. 267.

lesson, [pin, key, etc.] and which it uses in its intercourse with its friends. These signs had always better be retained, [by the child's family,] and if a word has not received such a sign, endeavor to get the child to fix upon one. It will do this, most probably, better than you."*

The Abbé Sicard, one of the first and most eminent of the men who have devoted their lives to the education and "humanizing" of these afflicted creatures, has much the same account to give:

"It is not I," he says, "who am to invent these signs. I have only to set forth the theory of them under the dictation of their true inventors, those whose language consists of these signs. It is for the deaf and dumb to make them, and for me to tell how they are made. They must be drawn from the nature of the objects they are to represent. It is only the signs given by the mute himself to express the actions which he witnesses, and the objects which are brought before him, which can replace articulate language."

Speaking of his celebrated deaf and dumb pupil, Massieu, he says:

"Thus, by a happy exchange, as I taught him the written signs of our language, Massieu taught me the mimic signs of his." "So it must be said that it is neither I nor my admirable master [the Abbé de l'Epée] who are the inventors of the deaf and dumb language. And as a foreigner is not fit to teach a Frenchman French, so the speaking man has no business to meddle with the invention of signs, giving them abstract values."†

All these are modern statements; but long before the days of deaf and dumb institutions Rabelais' sharp eye had noticed how natural and appropriate were the untaught signs made by born deaf-mutes. When Panurge is going to try by divination from signs what his fortune will be in married life, Pantagruel thus counsels him:

"Pourtant, vous fault choisir ung mut sourd de nature, affin que ses gestes vous soyent naifvement prophetiques, non fainctz, fardez, ne affectez."

Nor are we obliged to depend upon the observations of ordinary speaking men for our knowledge of the way in which the gesture-language develops itself in the mind of the deaf and dumb. The educated deaf-mutes can tell us from their own

* Scott, "The Deaf and Dumb;" London, 1844, p. 84.

† Sicard, "Cours d'Instruction d'un Sourd-muet;" Paris, 1803, pp. xlv, 18.

experience how gesture-signs originate. The following account is given by Kruse, a deaf-mute himself, and a well-known teacher of deaf-mutes, and author of several works of no small ability :

“Thus the deaf and dumb must have a language, without which no thought can be brought to pass. But here nature soon comes to his help. What strikes him most, or what * * makes a distinction to him between one thing and another, such distinctive signs of objects are at once signs by which he knows these objects, and knows them again ; they become tokens of things. And whilst he silently elaborates the signs he has found for single objects—that is, whilst he describes their forms for himself in the air, or imitates them in thought with hands, fingers, and gestures, he develops for himself suitable signs to represent ideas, which serve him as a means of fixing ideas of different kinds in his mind and recalling them to his memory. And thus he makes himself a language, the so-called gesture-language (*Geberden-sprache* ;) and with these few scanty and imperfect signs a way for thought is already broken, and with his thought, as it now opens out, the language cultivates and forms itself further and further.”*

I will now give some account of the particular dialect (so to speak) of the gesture-language which is current in the Berlin Deaf and Dumb Institution. † I made a list of about 500 signs, taking them down from my teacher, Carl Wilke, who is himself deaf and dumb. They talk of 5,000 signs being in common use there, but my list contains the most important. First, as to the signs themselves, the following, taken at random, will give an idea of the general principle on which all are formed :

To express the pronouns “I, thou, he,” I push my fore-finger against the pit of my stomach for “I ;” push it towards the person addressed for “thou ;” point with my thumb over my right shoulder for “he,” and so on.

* Kruse, “Ueber Taubstummen,” etc.: Schleswig, 1853, p. 51.

† Whether the “dialects” of the different deaf and dumb institutions have received any considerable proportion of natural signs from one another, as, for instance, by the spreading of the system of teaching from Paris, I am unable to say : but there is so much in each that differs from the others in detail, though not in principle, that they may, I think, be held as practically independent, except as regards grammatical signs.

[Undoubtedly a large number of the natural signs most generally in use in the institutions for the deaf and dumb in America came from the Paris Institution ; at the same time very many new signs have been introduced, and some of those imported have been considerably modified.—ED. ANNALS.]

When I hold my right hand flat, with the palm down, at the level of my waist, and raise it towards the level of my shoulder that signifies "great;" but if I depress it instead, it means "little."

The sign for "man" is the motion of taking off the hat; for "woman," the closed hand is laid upon the breast; for "child," the right elbow is dandled over the left hand.

The adverb "hither" and the verb "to come" have the same sign, beckoning with the finger towards oneself.

To hold the first two fingers apart, like a letter V, and dart the finger tips out from the eyes, is to "see." To touch the ear and tongue with the forefinger, is to "hear" and to "taste." Whatever is to be pointed out, the forefinger, so appropriately called "index," has to point out or indicate.

" * * * atque ipsa videtur
Protrahere ad gestum pueros infantia linguæ
Quom facit ut digito quæ sint præsentia monstrent." *

To "speak" is to move the lips as in speaking, (all the deaf and dumb are taught to speak in articulate words in the Berlin establishment,) and to move the lips thus, while pointing with the forefinger out from the mouth, is "name," or "to name," as though one should define it to "point out by speaking."

The outline of the shape of roof and walls done in the air with two hands is "house;" with a flat roof, it is "room." To smell as at a flower, and then with the two hands make a horizontal circle before one, is "garden."

To pull up a pinch of flesh from the back of one's hand is "flesh" or "meat." Make the steam curling up from it with the forefinger, and it becomes "roast meat." Make a bird's bill with two fingers in front of one's lips and flap with the arms, and that means "goose;" put the first sign and these together, and we have "roast goose."

How natural all these imitative signs are. They want no elaborate explanation. To seize the most striking outline of an object, the principal movement of an action, is the whole secret, and this is what the rudest savage can do untaught; nay, what is more, can do better and more easily than the educated man. "None of my teachers here who can speak," said the director of the Institution, "are very strong in the gesture-language. It is difficult for an educated speaking man to get

* Lucretius, v. 1029.

the proficiency in it which a deaf and dumb child attains to almost without an effort. It is true that I can use it perfectly; but I have been here forty years, and I made it my business from the first to become thoroughly master of it. To be able to speak is an impediment, not an assistance, in acquiring the gesture-language. The habit of thinking in words, and translating these words into signs, is most difficult to shake off; but until this is done, it is hardly possible to place the signs in the logical sequence in which they arrange themselves in the mind of the deaf-mute."

As new things come under the notice of the deaf and dumb, of course new signs immediately come up for them. So, to express "railway" and "locomotive," the left hand makes a chimney, and the steam curling almost horizontally out is imitated with the right forefinger. The tips of the fingers of the half-closed hand coming towards one like rays of light, is "photograph."

But the casual observer, who should take down every sign he saw used in class by masters and pupils as belonging to the natural gesture-language, would often get a very wrong idea of its nature. Teachers of the deaf and dumb have thought it advisable for practical purposes, not merely to use the independent development of the language of signs, but to add to it and patch it so as to make it more strictly equivalent to their own speech and writing. For this purpose signs have to be introduced for many words of which the pupil mostly learns the meaning through their use in writing, and is taught to use the sign where he would use the word. Thus, the clinched fists pushed forward, with the thumbs up, mean "yet." To throw the fingers gently open from the temple means "when." To move the closed hands with the thumbs out up and down upon one's waistcoat, is to "be." All these signs may, it is true, be based upon natural gestures. Dr. Scott, for instance, explains the sign "when" as formed in this way. But this kind of derivation does not give them a claim to be included in the pure gesture-language; and it really does not seem as though it would make much difference to the children if the sign for "when" were used for "yet," and so on.

The Abbé Sicard has left us a voluminous account of the sign-language he used, which may serve as an example of the curious hybrid systems which grow up in this way by the graft-

ing of the English, or French, or German grammar and dictionary on the gesture-language. Sicard was strongly impressed with the necessity of using the natural signs, and even his most arbitrary ones may have been based on such; but he had set himself to make gestures do whatever words can do, and was thereby often driven to strange shifts. Yet he either drew so directly from his deaf and dumb scholars, or succeeded so well in learning to think in their way, that it is often very hard to say exactly where the influence of spoken or written language comes in. For instance, the deaf-mute borrows the signs of space, as we do similar words, to express notions of time; and Sicard, keeping to these real signs, and only using them with a degree of analysis which has hardly been attained to but by means of words, makes the present tense of his verb by indicating "here" with the two hands held out, palm downward, the past tense by the hand thrown back over the shoulder, "behind," the future by putting the hand out, "forward." But when he takes on his conjugation to such tenses as "I should have carried," he is merely translating words into more or less appropriate signs. Again, by the aid of two forefingers hooked together—to express, I suppose, the notion of dependence or connection—he distinguishes between *moi* and *me*, and by translating two abstract grammatical terms from words into signs, he introduces another conception quite foreign to the pure gesture-language. If something that has been signed is a substantive, he puts the right hand under the left to show that it is that which stands underneath; while if it is an adjective, he puts the right hand on the top to show that it is the quality which lies upon or is added to the substantive below.*

These partly artificial systems are probably very useful in teaching, but they are not the real gesture-language; and, what is more, the foreign element, so laboriously introduced, seems to have little power of holding its ground there. So far as I can learn, few or none of the factitious grammatical signs will bear even the short journey from the school-room to the playground, where there is no longer any verb "to be," where the abstract conjunctions are unknown, and where mere position, quality, action, may serve to describe substantive and adjective alike.

* Sicard, "Théorie des Signes pour l'Instruction des Sourds-muets:" Paris: 1808, vol. ii, p. 562, etc. A really possible distinction appears in "lip," "red," *ante*, p. 165.

At Berlin, as in all deaf and dumb institutions, there are numbers of signs which, though most natural in their character, would not be understood beyond the limits of the circle in which they are used. These are signs which indicate an object by some accidental peculiarity, and are rather epithets than names. My deaf and dumb teacher, for instance, was named among the children by the action of cutting off the left arm with the edge of the right hand. The reason of this sign was, not that there was anything peculiar about his arms, but that he came from Spandau, and it so happened that one of the children had been at Spandau, and had seen there a man with one arm; thence this epithet of "one-armed" came to be applied to all Spandauers, and to this one in particular. Again, the Royal residence of Charlottenburg was named by taking up one's left knee and nursing it, in allusion apparently to the late king having been laid up with the gout there.

In like manner the children preferred to indicate foreign countries by some characteristic epithet, to spelling out their names on their fingers. Thus England and Englishmen were aptly alluded to by the action of rowing a boat, while the signs of chopping off a head and strangling were used to describe France and Russia, in allusion to the deaths of Louis XVI and the Emperor Paul, events which seem to have struck the deaf and dumb children as the most remarkable in the history of the two countries. These signs are of much higher interest than the grammatical symbols, which can only be kept in use, so to speak, by main force; but these, too, never penetrate into the general body of the language, and are not even permanent in the place where they arise. They die out from one set of children to another, and new ones come up in their stead.

The gesture-language has no grammar, properly so called; it knows no inflections of any kind, any more than the Chinese. The same sign stands for "walk," "walkest," "walking," "walked," "walker." Adjectives and verbs are not easily distinguished by the deaf and dumb; "horse black handsome trot canter" would be the rough translation of the signs by which a deaf-mute would state that a handsome black horse trots and canters. Indeed, our elaborate systems of "parts of speech" are but little applicable to the gesture-language, though, as will be more fully said in another chapter, it may perhaps be possible to trace in spoken language a dualism, in

some measure resembling that of the gesture-language, with its two constituent parts, the bringing forward objects and actions in actual fact, and the mere suggestion of them by imitation.

It has, however, a syntax, which is worthy of careful examination. The syntax of speaking man differs according to the language he may learn: "equus niger," "a black horse;" "hominem amo," "j'aime l'homme." But the deaf-mute strings together the signs of the various ideas he wishes to connect, in what appears to be the natural order in which they follow one another in his mind; for it is the same among the mutes of different countries, and is wholly independent of the syntax which may happen to belong to the language of their speaking friends. For instance, their usual construction is not "black horse," but "horse black;" not "bring a black hat," but "hat black bring;" not "I am hungry, give me bread," but "hungry me bread give." The essential independence of the gesture-language may indeed be brought very clearly into view by noticing that ordinary educated men, when they first begin to learn the language of signs, do not come naturally to the use of its proper syntax, but, by arranging their gestures in the order of the words they think in, make sentences which are unmeaning or misleading to a deaf-mute, unless he can reverse the process by translating the gestures into words, and considering what such a written sentence would mean. Going once into a deaf and dumb school, and setting a boy to write words on the blackboard, I drew in the air the outline of a tent, and touched the inner part of my under-lip to indicate "red," and the boy wrote accordingly, "a red tent." The teacher remarked that I did not seem to be quite a beginner in the sign-language, or I should have translated my English thought *verbatim*, and put the "red" first.

The fundamental principle which regulates the order of the deaf-mute's signs seems to be that enunciated by Schmalz: "that which seems to him the most important he always sets before the rest, and that which seems to him superfluous he leaves out. For instance, to say, 'My father gave me an apple,' he makes the sign for 'apple,' then that for 'father,' and that for 'I,' without adding that for 'give.' "*"

The following remarks, sent to me by Dr. Scott, seem to agree with this view:

"With regard to the two sentences you give, (I struck Tom

* Schmalz, p. 274.

with a stick, Tom struck me with a stick.) the sequence in the introduction of the particular parts would, in some measure, depend on the part that most attention was wished to be drawn towards. If a mere telling of the fact was required, my opinion is that it would be arranged so, 'I Tom struck a stick,' and the passive form in a similar manner, with the change of Tom first. But these sentences are not generally said by the deaf and dumb without their having been interested in the facts, and then, in coming to tell of them, they first give that part they are most anxious to impress upon their hearer. Thus, if a boy had struck another boy, and the injured party came to tell us; if he was desirous to impress us with the idea that a particular boy did it, he would point to the boy first. But if he was anxious to draw attention to his own suffering, rather than to the person by whom it was caused, he would point to himself and make the sign of striking, and then point to the boy; or if he was wishful to draw attention to the cause of his suffering, he might sign the striking first, and then tell afterwards by whom it was done."

Dr. Scott is, so far as I know, the only person who has attempted to lay down a set of distinct rules for the syntax of the gesture-language.* "The subject comes before the attribute, * * the object before the action." A third construction is common, though not necessary, "the modifier after the modified." The first construction, by which the horse is put before the "black," enables the deaf-mute to make his syntax supply, to some extent, the distinction between adjective and substantive, which his imitative signs do not themselves express. The other two are well exemplified by a remark of the Abbé Sicard's. "A pupil to whom I one day put this question, 'Who made God?' and who replied, 'God made nothing,' left me in no doubt as to this kind of inversion, usual to the deaf and dumb, when I went on to ask him, 'Who made the shoe?' and he answered, 'The shoe made the shoemaker.'"† So when Laura Bridgman, who was blind as well as deaf and dumb, had learnt to communicate ideas by spelling words on her fingers, she would say, "Shut door," "Give book;" no doubt because she had learnt these sentences whole; but when she made sentences for herself, she would go back to the natural deaf and dumb syntax, and spell out, "Laura bread give," to ask for bread to be given her, and "Water drink Laura," to express that she wanted to drink water.‡

* Scott, "The Deaf and Dumb," p. 53. † Sicard, "Théorie," p. xxviii.

‡ "Account of Laura Bridgman:" London, 1845, p. 26. A similar instance, p. 157, "Jacket Oliver give mother."

It is to be observed that there is one important part of construction which Dr. Scott's rules do not touch, namely, the relative position of the actor and the action, the nominative case and the verb. Dr. Schmalz attempts to lay down a partial rule for this. "If the deaf-mute connects the sign for an action with that for a person, to say that the person did this or that, he places, as a general rule, the sign of the action before that of the person. For example, to say 'I knitted,' he moves his hands as in knitting, and then points with his forefinger to his breast."* Thus, too, Heinicke remarks that to say, "The carpenter struck me on the arm," he would strike himself on the arm, and then make the sign of planing,† as if to say, "I was struck on the arm, the planing-man did it." But though these constructions are, no doubt, right enough as they stand, the rule of precedence according to importance often reverses them. If the deaf-mute wished to throw the emphasis not upon the knitting, but upon himself, he would probably point to himself first. Kruse gives the construction of "The ship sails on the water" like our own, "Ship sail water;" and of "I must go to bed," as "I bed go."‡

A look of inquiry converts an assertion into a question, and fully serves to make the difference between "The master is come," and "Is the master come?" The interrogative pronouns, "who?" "what?" are made by looking or pointing about in an inquiring manner: in fact, by a number of unsuccessful attempts to say "he," "that." The deaf and dumb child's way of asking, "Who has beaten you?" would be, "You beaten: who was it?" Though it is possible to render a great mass of simple statements or questions, almost gesture for word, the concretism of thought which belongs to the deaf-mute whose mind has not been much developed by the use of written language, and even to the educated one when he is thinking and uttering his thoughts in his native signs, commonly requires more complex phrases to be re-cast. A question so common amongst us as, "What is the matter with you?" would be put, "You crying? you been beaten?" and so on. The deaf and dumb child does not ask, "What did you have for dinner yesterday?" but "Did you have soup? Did you have porridge?" and so forth.§ A conjunctive sentence he expresses by an al-

* Schmalz, pp. 274, 58.

† Heinicke, p. 56.

‡ Kruse, p. 57.

§ The child the author speaks of evidently has at his command a much

ternative or contrast: "I should be punished if I were lazy and naughty," would be put, "I lazy, naughty, no!—lazy, naughty, I punished, yes!" Obligation may be expressed in a similar way: "I must love and honor my teacher," may be put, "Teacher, I beat, deceive, scold, no!—I love, honor, yes!" As Steinthal says in his admirable essay, it is only the certainty which speech gives to a man's mind in holding fast ideas in all their relations which brings him to the shorter course of expressing only the positive side of the idea, and dropping the negative.*

What is expressed by the genitive case, or a corresponding preposition, may have a distinct sign of holding in the gesture-language. The three signs to express "the gardener's knife," might be the knife, the garden, and the action of grasping the knife, pressing it to his breast, putting it into his pocket, or something of the kind. But the mere putting together of the possessor and the possessed may answer the purpose, as is well shown by the way in which a deaf and dumb man designates his wife's daughter's husband and children in making his will by signs. The following account is taken from the "Justice of the Peace," October 1, 1864:

"John Geale, of Yateley, yeoman, deaf, dumb, and unable to read or write, died, leaving a will which he had executed by putting his mark to it. Probate of this will was refused by Sir. J. P. Wilde, judge of the court of probate, on the ground that there was no sufficient evidence of the testator's understanding and assenting to its provisions. At a later date, Dr. Spinks renewed the motion upon the following joint affidavit of the widow and the attesting witnesses: 'The signs by which deceased informed us that the will was the instrument which was to deal with his property upon his death, and that his wife was to have all his property after his death, in case she survived him, were, in substance, so far as we are able to describe the same in writing, as follows, viz: The said John Geale first pointed to the said will itself, then he pointed to himself, and then he laid the side of his head upon the palm of his right hand, with his eyes closed, and then lowered his right hand towards the ground, the palm of the same hand being upwards. These latter signs were the usual signs by which he referred to his own death, or the decease of some one else. He

less fully developed language of signs than that generally used in this country. A pupil in one of our institutions would simply ask, "What did you have for dinner yesterday?" if that was what he wanted to find out.—ED.

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* Kruse, p. 56, etc. Steinthal, "Spr. der T.," p. 923.

then touched his trousers' pocket, (which was the usual sign by which he referred to his money,) then he looked all round, and simultaneously raised his arms with a sweeping motion all round, (which were the usual signs by which he referred to all his property or all things.) He then pointed to his wife, and afterwards touched the ring-finger of his left hand, and then placed his right hand across his left arm at the elbow, which latter signs were the usual signs by which he referred to his wife. The signs by which the said testator informed us that his property was to go to his wife's daughter, in case his wife died in his lifetime, were * * * as follows: He first referred to his property as before, he then touched himself, and pointed to the ring-finger of his left hand, and crossed his arm as before, (which indicated his wife;) he then laid the side of his head on the palm of his right hand, (with his eyes closed,) which indicated his wife's death; he then, again, after pointing to his wife's daughter, who was present when the said will was executed, pointed to the ring-finger of his left hand, and then placed his right hand across his left arm at the elbow, as before. He then put his forefinger to his mouth, and immediately touched his breast, and moved his arms in such a manner as to indicate a child, which were his usual signs for indicating his wife's daughter. He always indicated a female by crossing his arm, and a male person by crossing his wrist. The signs by which the said testator informed us that his property was to go to William Wigg, (his wife's daughter's husband,) in case his wife's daughter died in his lifetime, were * * as follows: He repeated the signs indicating his property and his wife's daughter, then laid the side of his head on the palm of his right hand, with his eyes closed, and lowered his hand towards the ground, as before, (which meant her death;) he then again repeated the signs indicating his wife's daughter, and crossed his left arm at the wrist with his right hand, which meant her husband, the said William Wigg. He also communicated to us by signs that the said William Wigg resided in London. The said William Wigg is in the employ of and superintends the goods department of the North-Western Railway Company, at Camden Town. The signs by which the said testator informed us that his property was to go to the children of his wife's daughter and son-in-law, in case they both died in his lifetime, were * * * as follows, namely: He repeated the signs indicating the said William Wigg and his wife, and their death before him, and then placed his right hand open a short distance from the ground, and raised it by degrees, and as if by steps, which were his usual signs for pointing out their children, and then swept his hand round with a sweeping motion, which indicated that they were all to be brought in. The said testator always took great notice of the said children, and was very fond of them. After the testator had, in manner aforesaid, expressed to us what he intended to do by his said will, the

said R. T. Dunning, by means of the before-mentioned signs, and by other motions and signs by which we were accustomed to converse with him, informed the said testator what were the contents and effect of the said will."

Sir J. P. Wilde granted the motion.

The deaf-mute commonly expresses past and future time in a concrete form, or by implication. To say "I have been ill," he may convey the idea of his being ill by looking as though he were so, pressing in his cheeks with thumb and finger to give himself a lantern-jawed look, putting his hand to his head, etc., and he may show that this event was "a day behind," "a week behind"—that is to say, yesterday or a week ago, and so he may say that he is going home "a week forward." That he would of himself make the abstract past or future, as the Abbé Sicard has it, by throwing the hand back or forward, without specifying any particular period, I am not prepared to say. The difficulty may be avoided by signing "my brother sick done" for "my brother has been sick," as to imply that the sickness is a thing finished and done with. Or the expression of face and gesture may often tell what is meant. The expression with which the sign for eating dinner is made will tell whether the speaker has had his dinner or is going to it. When anything pleasant or painful is mentioned by signs, the look will commonly convey the distinction between remembrance of what is past and anticipation of what is to come.

[TO BE CONTINUED.]

MRS. MARY B. SWAN.

BY ROSWELL H. KINNEY, M. A., OMAHA, NEB.

[It has been suggested that the publication in the *Annals* of the following tribute to a well-known and worthy friend of the deaf and dumb, which appeared in the *Mute Journal* of Nebraska for March, 1878, would give pleasure to many of our readers.—ED. ANNALS.]

FAME, as some will have it, is not for those who live, but for the dead. It is not merely popularity; it is not the buzz of the thoughtless, the newspaper puff, nor the grateful flattery of friendship. It is the transfer of a noble spirit into the thoughts and minds of others, and is thus borne down the stream of time into the far distant future. This, as we think, may begin, and be enjoyed, during the life of those who have earned it.

Mrs. Mary B. Swan, for eight years assistant matron in the Ohio Institution for the Deaf and Dumb, at Columbus, and since October, 1863, the efficient head of the domestic department of the Iowa Institution, recently closed her labors as matron, and is now residing with her son at Council Bluffs, who was also connected with the Institution for many years as steward.

Her retirement was the occasion, on the part of the pupils, as an expression of gratitude and love, for the presentation of a beautiful toilet set; and from the other members of the household, officers and teachers, as an appropriate token of their regard, she received an elegant card-receiver, representing a graceful swan.

In the energetic and faithful performance of duty, for nearly a quarter of a century, in these trying departments of labor, she had earned no mean reputation.

Mrs. Swan is a lady by instinct as well as culture, always self-controlled and reasonable, never addressing herself to self, to prejudice, or passion, but to hearts and heads. No wayward impulses could make her forget the dignity of her position, betray her into recklessness of expression, usurpation of authority, or conflict. She understood and respected the relations and rights of her associates and subordinates. Her thoughtful and delicate attention to their interests and happiness won their confidence and lasting esteem.

She was devoted to her work, and prosecuted it with fearless and uncompromising zeal. Feeling right herself, she could see clearly how to settle difficulties and bear petty annoyances with a calm and cheerful spirit. The great object of her ambition was to give pleasure and do good. She strove to make virtue noble, industry desirable, and increase the happiness of deaf-mutes, by developing their capacity to be happy.

In all this work, extending through so many years, she was characterized by an all-pervading fervor, the exquisite fineness and beauty of which threw about her a magic charm that could belong only to a true and noble woman, and aided very much in making the institutions with which she was connected great, grand, and attractive homes.

Thousands of visitors to these institutions retain the most pleasant recollections of the accomplished and refined woman, whose lady-like manners, and unusual conversational powers, made their visit memorable.

With a mother's holy love she devoted a large portion of her life to the welfare, improvement, and exaltation of the deaf and dumb; and although she has retired from active labor, in her dreams of the Better Land, to which she is going, will she not, even in this life, enjoy the blessed consciousness of having touched innumerable human keys that shall cause chords of happiness to vibrate, in ever widening circles, throughout all eternity?

IN MEMORY OF THE LATE JOHN R. BURNET.

BY JAMES NACK, NEW YORK.

[THE following lines, which we take from the *Deaf-Mute's Journal* of February 7, have a double interest for the readers of the *Annals*, as being in memory of one of our former contributors, and the composition of a gentleman who has been profoundly deaf for more than half a century.—
ED. ANNALS.]

When the immortal mind escapes
The bondage of its mortal clay,
To mingle with those heavenly shapes
That dwell beyond the starry way,
It is not for our happier friend
That tears of sympathy should flow,
Removed to joys that never end,
And glories earth can never know.

The wisdom of this world is vain;
The science vague and incomplete;
The highest knowledge we attain
Is but a phantom of deceit.
But now the mighty truths he sought
Are given to his eager mind,
While through the height and depth of thought
He wanders free and unconfined,

And glides through the unbounded range
Of countless systems, suns, and spheres—
Would he those glorious heights exchange
To tread again this vale of tears?
To wish him back would do him wrong;
Far better seek his path above;
We shall leave this suffering throng
To greet him with our treasured love.

Yet can we not our loss forget,
And, as we miss that genial smile,
The parting we may well regret,
Though it is but a little while.

Oh! ye who mourn your kinsman kind,
Oh! widow, plunged in sorrow deep,
Oh! daughter of his heart and mind—
Weep on! for ye have cause to weep.

Fond sister! in thy olive wreath
What fitting symbols love may trace!
His virtues in the roses breathe,
The daisies tell his modest grace,
The oak leaves as of old declare
A victor in the cause of right—
But, more than conqueror, he shall wear
A crown of everlasting light.

AN INTERESTING CASE OF ARTICULATION AND LIP-READING.

BY THE EDITOR.

THE *National Journal of Education* of May 16, in a commendatory notice of the Normal School of Languages to be held this summer at Grinnell, Iowa, under the direction of Mr. Henry Cohn, principal of the Sauveur School of Languages, Boston, Mass., said:

“We have seen many testimonials of the success which has attended Professor Cohn’s labors, but none is more remarkable than that of Miss Salter, of Boston, who is *perfectly deaf*, but who has learned to speak the German language with truly wonderful ease and accuracy by this new method of instruction.”

The following letter from Miss Salter, published in Mr. Cohn’s prospectus of the Normal School, also came to our notice:

“BOSTON, April 9, 1878.

“TO PROF. HENRY COHN:

“MY DEAR SIR: Will you kindly permit me to express my earnest appreciation of your truly wonderful success in teaching me the German language by the *Natural Method*?

“I am greatly encouraged to believe that the time is not far distant when I shall be able to enjoy the German literature, without losing any of its spirit—a loss only too often sustained by those who have *Englished* their knowledge of a language in the free use of a dictionary. As I have before told you, I lost my hearing when a very little child. To this day I have been *perfectly deaf*, with no prospect of recovering my loss. Every painful disadvantage has been more than counterbalanced by one blessing—I have always understood any conversation directed to me, by simply watching the motion of the speaker’s lips. This, however, referred only to my own—the English

language. That I could be taught a foreign tongue, without dictionary and grammar, but only by watching the lips of a teacher, seemed a herculean task. I determined, however, to make the trial, and the success thus far, where I almost looked for complete failure, is a surprise, both to myself and friends. I attribute it to your uniform patience, your perseverance, and your great kindness. That the *Natural Method* of teaching is admirable, I can honestly say; when I think, that if I—who am perfectly deaf—can have gained in so short a time a good insight into the spirit of the German language, what must it be to those whose hearing is excellent?

“Before closing, I must also thank you for the keener appreciation of the Latin tongue which I have gained while attending your Latin class.

“In all gratitude, your pupil,

“EDITH AGNES SALTER.”

The newspaper paragraph above quoted, and still more the letter that follows it, made us desire to ascertain something further about this lady; and as we had the pleasure of Mr. Cohn's acquaintance, and knew him to be intelligent and trustworthy, we wrote him a note inquiring at what age Miss Salter lost her hearing; at what school, if any, she had received her education in the common English branches, and how well she could articulate and read the lips; also asking permission to publish the facts, if we saw fit, in the *Annals*. With regard to her articulation, Mr. Cohn replied that it was clear and distinct, and that her voice was natural and pleasant to hear; with respect to the other points of inquiry, he referred us to the following very interesting letter written by Miss Salter herself:

“1 STANIFORD STREET,

“BOSTON, May 23, 1878.

“MY DEAR PROFESSOR COHN: I am very glad that you sent me Mr. Fay's letter, and I will willingly answer his questions. I prefer, however, to state the facts he desires in a letter to you. But as I put nothing of a private nature here, you are at liberty to forward this communication to him should you so desire.

“Upon my recovery from scarlet fever, at five years of age, it was found that I was partially deaf—not, however, inconveniently so—and, I am told, I was gradually recovering, when, in consequence of a severe attack of typhoid fever at ten years of age, I became in less than a year perfectly deaf. I myself, however, do not remember any difference, as regards my hearing, before the fever and to-day. I am not even conscious of

any change; for, in a most remarkable manner, which I can only attribute to the great kindness of a wise Providence in my behalf, I found myself able to understand perfectly by watching the motions of the speaker's lips. I cannot recall when I first began to do so. I do not think my friends even remember it. It came, naturally, without an effort on my part, and might, indeed, be called *an instinct—a gift*. I ought to say, it has been a great blessing of God; for not once have I felt the necessity of hearing, unless, indeed, the lack of hearing has caused me harder study and double difficulty in learning the pronunciation of a foreign language. This, however, is a small matter, and has its advantages in giving greater concentration to the mind.

“Before becoming perfectly deaf, I had, of course, learned to read. But my education, so called, did not really begin till after the typhoid fever. The previous year I had been placed at a private school in this city. When I resumed my studies, so far as I remember, all went on the same. In thinking it over, however, I suppose that to my teachers there was a change. I seemed to them to have no power over my voice, and I could not pronounce well, especially as regards French and Latin.

“At thirteen years of age my parents sent me to a day academy in this city, conducted by the Roman Catholic Sisters of Notre Dame. (We had then left the Episcopal Church, and had become Roman Catholics.) I was treated in no way different from the other girls, excepting, perhaps, that due allowance was made for my not hearing the bells. I stood up with the other members of my class, at the further end of the class-room, and joined in the recitations with perfect ease. Indeed, I have been told that strangers thought my hearing quicker than the others, and great surprise was always expressed at my being perfectly deaf—all the more so as my voice was now rapidly becoming clear and strong.

“And here I may be permitted to pay a loving tribute to my dear mother, whose patient, persevering efforts have, under God, been the sole means of preventing me from losing my voice entirely, and speaking in the mumbled tone of a deaf person. The habit, long existing in our family, of the members taking turns in loud reading, greatly assisted this; and as, for the past seven years, I have been the ‘loud reader’ every evening, I feel that I cannot be grateful enough to my good

mother, inasmuch as I talk naturally, and am not troublesome to my friends. Thus, you see, my deafness has been in no wise a burden. I completed my course of study in four years; passed an oral examination, and graduated (may I say it, even if it be not for me to do so?) with honor.

“Since leaving school I have carried on my studies at home, with occasional help from friends. My Latin, which was dropped at twelve years of age, was resumed at nineteen, under the guidance of a kind friend, who drilled me thoroughly in pronunciation. My French has suffered, my pronunciation being simply ‘horrible.’ I can, however, read with pleasure, and now, at twenty-three years, I have commenced German. To be honest, I have shed not a few *internal tears* at the difficulties. Learning a foreign language by watching the speaker’s lips seemed a herculean task. But you have been so uniformly kind and patient, and have encouraged me so much, that to-day I am determined to persevere, in hopes not alone of being able to ‘speak the German language with truly wonderful ease and accuracy,’ as the *Journal of Education* so amusingly puts it, but also to do you, my kind friend and master, credit.

“I am afraid that Mr. Fay will verily consider this a deaf girl’s letter indeed, but it was difficult for me to express myself in fewer words, never before having been called upon for anything of the kind. I would add that I have had no difficulty whatever in travelling alone or dealing with business people. In fact, many of my friends do not know, or cannot realize, my perfect deafness. I am called a *humbug*, (first-class,) and, in very truth, rarely am obliged to use the deaf ‘*what?*’

“I am much interested in what I am told of others being *taught* what is *natural* to me—*i. e.*, understanding by lip-motion. I have, however, never even visited a deaf-mute school, and know nothing of the method.

“I would say, in conclusion, that Mr. Fay may feel at perfect liberty to do as he pleases with this communication.

“Very sincerely and gratefully,

“EDITH AGNES SALTER.”

We are sure the perusal of this letter will give our readers the same pleasure that we have received from it, not only because it describes a remarkable instance of success in articulation and lip-reading—the former acquired at the cost of little labor in comparison with what is usually necessary, and the

latter a rare natural gift—but also because of the beautiful spirit of cheerful contentedness which it manifests, and the loving gratitude it expresses alike for the earthly mother to whom its writer feels that she owes so much, and for the Heavenly Father who doeth all things well.

THE EXAMINATION OF TEACHERS IN HANOVER.

BY THE EDITOR.

ABOUT four years ago a conference was held between the principals of the institutions for the deaf and dumb in the province of Hanover and the provincial directory, on the subject of securing capable and well-trained instructors for these institutions. The principals desired that a training school for teachers should be established, and urged its importance upon the directory. The directory, while admitting the advantages to be derived from such a school, felt that it did not belong to a single province like that of Hanover to establish and maintain it, but said they would be glad to co-operate with the other states of Germany in any effort that might be made in that direction. In the mean time, in order to increase the efficiency of the several corps of instructors so far as lay in their power, they adopted a set of regulations with regard to all future appointments to the position of teacher.

According to these regulations, every person desiring to become a teacher in any institution in the province—unless he had had at least three years' experience in some other institution—was to undergo a probation of not less than three years, during which time he was to be trained in the theory and practice of the art of deaf-mute instruction under the direction of the principal—or, as our German friends say, director—of the institution in which he hoped for an appointment. At the end of the probation, before being admitted to the rank of teacher, he was to receive a rigid examination, written and oral, from a commission, consisting of the director of a gymnasium as chairman, the director of the institution where the candidate had been under training, and the director of another institution in the province, to be designated by the provincial directory. Finally, the report of the commission was to be submitted to the provincial directory, and adopted or rejected by that body.

The first examination under this system took place recently at the Stade Institution, and is described in the *Organ* for March and April last. The candidate had completed the three years' probation. Some time previously, Director Gude, of the Stade Institution, had submitted to Director Rössler, of the Osnabrück Institution, who had been appointed the professional associate in the examination, three subjects relating to deaf-mute instruction, one of which was to be selected by the latter, and given to the candidate as the topic for a thesis. The subject chosen was "a parallel between the courses of instruction in articulation of Hill and Schöttle, in which it is to be considered whether, and if so, in what respect, Schöttle's method is an improvement upon Hill's." For the preparation of the thesis the candidate was allowed eight weeks. On its completion, it was submitted first to the non-resident director for his approval or disapproval, then to the resident director, and finally to the gymnasial director. This constituted the written examination.

In accordance with the regulations of the provincial directory the oral examination was to be three hours long, and at its close the candidate was to be subjected to the practical test of giving a lesson to one of the classes of the Institution in the presence of the commission.

The oral examination, which was conducted by the two directors taking topics in turn, consisted of questions upon the nature of the deaf-mute, including the causes of deafness, and the results and influence of this defect upon the physical and mental condition of its subject, especially with reference to his modes of thought and forms of expression; the object and scope of deaf-mute instruction, and the means necessary to its successful accomplishment; the formation of the organs of speech, and the relation of the utterance of sound to certain principles of physiology; the logical and psychological foundations of the method of instruction; the application of the principles of teaching in general to the teaching of deaf-mutes; the best plan of organization for an institution; the leading events in the history of the education of the deaf and dumb, and the principal works on the art of deaf-mute instruction.

At the close of the examination in each topic the candidate left the room, and the members of the commission voted upon the results of that examination before proceeding to the next topic.

One of the teachers of the Institution acted as secretary, and kept as full a record as possible of the questions of the examiners, and the whole course of the examination. This paper was afterwards signed by the three members of the commission, and submitted to the provincial directory.

The final test of the candidate was the lesson to a class in the presence of the commission. The choice of the subject of the lesson, and of the class which was to receive it, was left to the non-resident director.

The results of the examination, as a whole, having been reported as satisfactory to the provincial directory, and approved by that body, the candidate was soon afterwards regularly installed as a teacher in the institution at Stade.

Substantially the same regulations as those above described have been adopted by the authorities of the province of Schleswig-Holstein.

Several articles recently published in the *Annals* have expressed a feeling which, from the comments that have reached us on the subject, we judge is general in the profession, viz., that by means of a national training school, or, if that is not practicable, by "a normal school on a small scale" in each institution, teachers ought to have the opportunity to fit themselves for their work in some other way than at the expense of an unfortunate group of pupils, and that they ought not to be charged with the weighty responsibility of the sole instruction of a class, especially of a class of beginners, until they are fitted for it. Cannot we learn something in this respect from the example of our German brethren?

INSTITUTION STATISTICS OF DEAF-MUTISM.

BY THE EDITOR.

SEVERAL institution reports this year give statistical items for the first time; we trust the day is not distant when all will do so, for the larger the numbers covered by the statistics the greater their value. The report of the Clarke Institution this year is worthy of special commendation for the fulness of its statistics and the manner in which they are presented.

The total number of cases comprised in the reports before us is 4,338; the number considered in the *Annals* last year (page

240) was 4,345; as less than 2,000 cases in any of their phases are common to the two articles, it will be of interest to compare them in some respects. We are indebted to Mr. S. M. Freeman, a student in the National Deaf-Mute College, for assistance in collating these statistics and for their reduction to decimals.

CAUSES OF DEAFNESS.

The American, Ohio, Clarke, Horace Mann, and Halifax reports give the causes of deafness, so far as ascertained, of all the pupils who have been educated in those institutions: the report of the New York Institution for Improved Instruction gives the same statistics of the pupils present during the past year; and the Pennsylvania, Iowa, and Minnesota reports, of the new pupils admitted during the year. These make a total of 4,338 cases, of which the assigned causes of deafness are as follows:*

	<i>Number.</i>	<i>Ratio.</i>		<i>Number.</i>	<i>Ratio.</i>
Congenital.....	1,737	.401	Quinine	6	.001
Scarlet fever.....	581	.134	Small-pox	6	.001
Cause not ascertained	311	.071	Rickets.....	5	.001
Sickness(not specified)	259	.060	Croup.....	5	.001
Cerebro-spinal menin-			Chicken-pox..	5	.0011
gitis	256	.059	Worms.....	3	.0006
Brain fever.....	194	.045	Ague	3	.0006
Sores in head.....	187	.043	Palsy	3	.0006
Fever (not specified).	112	.026	Inflammation.....	2	.0005
Measles	110	.026	Cholera infantum....	2	.0005
Accidents.....	91	.021	Yellow fever.....	2	.0005
Typhoid fever	77	.018	Dysentery	2	.0005
Whooping-cough.....	67	.016	White swelling.....	2	.0005
Colds	66	.015	Rheumatism.....	2	.0005
Fits.....	41	.010	Fright.....	2	.0005
Hydrocephalus.....	35	.008	Calomel	2	.0005
Scrofula.....	27	.006	Bathing	2	.0005
Pneumonia .	22	.005	Humor.....	2	.0005
Diphtheria.....	18	.004	Scalds.....	2	.0005
Teething	14	.003	Sunstroke	1	.0002
Erysipelas..	10	.002	Influenza.....	1	.0002
Paralysis	9	.002	Neuralgia.....	1	.0002
Spasms.....	9	.002	Bronchitis.....	1	.0002
Diseases of the ear...	8	.002	Cruelty	1	.0002
Bilious fever.....	8	.002	Lightning	1	.0002
Congestive fever.....	8	.002	Gout.....	1	.0002
Catarrhal fever.....	8	.002	Iritis	1	.0002
Mumps.....	7	.001			
Whole number of cases.....				4,338	1.0000

The statistics this year extend over a longer period than last year, inasmuch as all the pupils of the American Asylum, our oldest institution, are included; cerebro-spinal meningitis, there-

* In compiling the table some slight changes in nomenclature have been made for the sake of uniformity.

fore, takes a lower place in the list of the causes of deafness, and the proportion of congenital cases is somewhat increased.

AGE WHEN DEAFNESS OCCURRED.

All the above-named reports, except those of the Pennsylvania Institution and Horace Mann School, give the age when deafness occurred, as follows:

	<i>Number.</i>	<i>Ratio.</i>
Congenital	1,692	.443
Became deaf during 1st year.....	504	.132
" " 2d " 	528	.138
" " 3d " 	394	.103
" " 4th " 	220	.058
" " 5th " 	165	.043
" " 6th " 	103	.027
" " 7th " 	66	.017
" " 8th " 	58	.015
" " 9th " 	26	.007
" " 10th " 	17	.005
" " 11th " 	16	.004
" " 12th " 	11	.0027
" " 13th " 	6	.0015
" " 14th " 	6	.0015
" " 15th " 	3	.0008
" " 16th " 	2	.0005
" " 17th " 	2	.0005
" " 18th " 	2	.0005
Whole number of cases.....	3,821	1.0000

CONSANGUINITY OF PARENTS.

The Pennsylvania, Clarke, Western Pennsylvania, and Halifax reports give statistics concerning the consanguinity of the parents of pupils, as follows:

	<i>Families.</i>	<i>Deaf-Mutes.</i>	<i>Ratio of Families.</i>	<i>Ratio of Deaf-Mutes</i>
Parents first cousins	30	64	.096	.164
" second " 	11	24	.035	.061
" second and third cousins. 1	1	2	.003	.005
Distantly related.....	17	33	.054	.085
Not related.....	252	267	.812	.685
Whole number of cases.....	311	390	1.000	1.000

The whole number of cases here considered is about one-third the number treated in our statistics last year: while the ratio of families containing deaf-mutes whose parents were first cousins is twice as great, and that of the deaf-mutes themselves four times as great. Twenty-five out of the 30 families, containing 53 of the 64 deaf-mutes whose parents were first cousins, belong to the Halifax Institution, the total number of whose pupils has been only 224. This striking excess in the relationship of parents among the pupils of the Halifax Institution, over those of the other institutions of which we have statistics, is

doubtless due to the fact that the marriage of near kin has prevailed to a far greater extent in the British maritime provinces than in the United States. But with respect to neither the British Provinces nor the United States do we possess the factor essential to the determination of the question whether such marriages are, or are not, a cause of deaf-mutism, viz., the extent to which relatives intermarry. See the *Annals*, vol. xxi, page 208.

The report of the Clarke Institution distinguishes between the congenital and adventitious cases of deafness, as follows:

"Of the 6 deaf-mutes whose parents were first cousins, 1 was congenital.

"Of the 4 deaf-mutes whose parents were second cousins, 3 were congenital.

"Of the 5 whose parents were less related, 0 were congenital.

"Of the 117 whose parents were *not* related, 19 were congenital.

"The 13 cases where parents state that deafness occurred before two years of age and the cause was unknown, were probably cases of congenital deafness. Only two of this number had parents who were related.

"Classing these 13 cases with the 23 congenital, only 6 of the number had parents who were related."

The Halifax report also makes the distinction between congenital and non-congenital cases, as is shown in the following table:

	<i>Families.</i>	<i>Deaf-Mutes.</i>	<i>Congenital.</i>	<i>Non-Congenital.</i>
Parents first cousins.....	25	53	46	7
" second "	8	16	12	4
" otherwise related.....	12	22	18	4
" not related.....	75	98	55	43
	—	—	—	—
	120	189	131	58
No information on consanguinity	30	35*	18	15
	—	—	—	—
Totals.....	150	224	149	73

The statistics of the Pennsylvania Institution show in a very striking manner the importance of distinguishing between the number of deaf-mutes who are the children of consanguineous marriages, and the number of families from which they come. Among the 316 pupils of that Institution, only three cases of consanguineous parents are to be found, one of which was of first cousins, another of second cousins, and a third of distant

*Among these there are two or three doubtful cases which cannot be classified, but they were probably all congenital.

relatives ; yet these three marriages have produced *fifteen* deaf-mutes : four being the children of the first cousins, five of the second cousins, and six of the distant relatives.

HEREDITARY DEAFNESS.

The American, Pennsylvania, Clarke, Western Pennsylvania, and Halifax reports give the number of children one or both of whose parents were deaf and dumb :

	<i>Children Deaf-Mutes.</i>	<i>Ratio.</i>
Both parents deaf-mutes	35	.014
One parent "	20	.008
Neither parent "	2,501	.978
Whole number.....	2,556	1.000

The number of cases is much larger than in our statistics of last year, and none of them are the same. The ratio of the deaf-mute children of deaf-mute parents is considerably increased, being nearly double for both parents deaf-mute, and four times as great for one parent deaf-mute. Even here the ratio seems at first glance very small, and we must warn our readers against the hasty conclusion—which seems to have been reached by the writers in some of the deaf-mute papers who commented on our statistics last year—that this ratio represents the proportion of deaf-mute children likely to result from the marriage of deaf-mute parents. In order to ascertain that fact from these statistics it would be necessary to know the percentage of deaf-mute marriages to all marriages—which of course is exceedingly small—and then to compare the proportion of deaf-mute children. Inquiries made by Dr. W. W. Turner, of Hartford, among the married graduates of the American Asylum, and described in his paper on “Hereditary Deafness,” read before the Washington Conference of Principals, showed that in 24 families in which both parents were congenital deaf mutes there were 57 children, of whom 17, or about one-third of the whole, were deaf-mutes ; and that in 86 families, in which one parent was a congenital deaf-mute, there were 218 children, of whom 21, or about one-tenth, were deaf-mutes. Nine of the 24 families first named contained one or more deaf-mutes, and the same is true of 9 of the 86 families in which one parent was a congenital deaf-mute. These proportions are certainly such as fully to justify Dr. Turner, Dr. E. M. Gallaudet, and Dr. I. L. Peet in their disapproval of the marriage of two congenital deaf-mutes with each other.

DEAF-MUTES IN FAMILIES.

The Pennsylvania, Clarke, Western Pennsylvania, and Halifax reports give the number of families from which pupils come :

				Families.	Deaf-Mutes.	Ratio of Families.	Ratio of D'f-Mts.
Families containing	6 deaf-mutes.....	1		6	30	.003	.015
"	" 5 "	6		30	32	.021	.074
"	" 4 "	8		32	42	.028	.080
"	" 3 "	14		42	66	.048	.104
"	" 2 "	33		66	227	.114	.164
"	" 1 "	227		227		.786	.563
				289	403	1.000	1.000

The hereditary tendencies of deaf-mutism are also shown in the large number of deaf-mute relatives, more or less remote, that are reported.

Of the 2,109 pupils of the American Asylum, the following have had deaf-mute relatives :

6 pupils had	father and mother.....	deaf and dumb	
136	" one brother.....	"	"
27	" two brothers.....	"	"
6	" three brothers.....	"	"
3	" four brothers.....	"	"
1 pupil had	five brothers	"	"
125 pupils had	one sister.....	"	"
34	" two sisters.....	"	"
3	" three sisters	"	"
1 pupil had	four sisters.....	"	"
47 pupils had	one brother and one sister.....	"	"
11	" one brother and two sisters....	"	"
8	" one brother and three sisters...	"	"
32	" two brothers and one sister	"	"
9	" two brothers and two sisters...	"	"
10	" three brothers and one sister...	"	"
2	" three brothers and three sisters.	"	"
7	" four brothers and two sisters...	"	"
2	" five brothers and one sister.....	"	"
1 pupil had	parents and one brother	"	"
1	" mother and one brother.....	"	"
2 pupils had	parents and two sisters.....	"	"
4	" parents, one brother, and one sister.....	"	"
1 pupil had	parents, one brother, and two sisters	"	"
1	" parents, two brothers, and one sister	"	"
1	" father, one brother, and one sister.....	"	"
2 pupils had	mother, one brother, and one sister	"	"

3 pupils had parents, two brothers, and two uncles	deaf and dumb
1 pupil had parents, two sisters, and one uncle	" "
1 " mother, one brother, and two sisters	" "
1 " mother, two brothers, and one sister	" "
1 " parents, one brother, and five uncles and aunts	" "
1 pupil had father, three brothers, one sister, and one cousin	" "
2 pupils had father, four brothers, one sister, and one cousin	" "
1 pupil had father, two sisters, and other relatives	" "
2 pupils had father, one brother, one sister, and one cousin	" "
1 pupil had father, sister, son, two nephews, and five other relatives	" "
2 pupils had mother and one uncle	" "
1 pupil had mother and two uncles	" "
1 " parents, grandfather, and other relatives	" "
1 " grandfather, father, and one brother	" "
1 " grandfather, father, and one sister	" "
1 " grandfather, father, and other relatives	" "
2 pupils had parents, one brother, one sister, and one uncle	" "
1 pupil had father, one brother, one sister, and one cousin	" "
1 " parents, and one cousin	" "
6 pupils had one brother, one sister, and one cousin	" "
2 " one brother, two sisters, and two cousins	" "
1 pupil had one brother, one sister, and three cousins	" "
1 " one brother, one sister, and one second cousin	" "
1 " one brother, one sister, and two second cousins	" "
1 " one brother, two sisters, and two children	" "
1 " one brother, two sisters, and five children	" "
1 " two brothers, two sisters, and eleven other relatives	" "

2 pupils had two brothers, one sister, and two		
cousins	deaf and dumb	
1 pupil had two brothers, two sisters, one		
uncle, and one aunt.....	"	"
1 " three brothers, one sister, and		
two second cousins.....	"	"
1 " one brother and one daughter..	"	"
1 " one brother and one son.....	"	"
1 " one brother and two children...	"	"
1 " one brother and three children..	"	"
1 " one brother and five children...	"	"
1 " two brothers and five children..	"	"
1 " one brother, three children, and		
one cousin	"	"
4 pupils had one brother and one cousin....	"	"
2 " one brother, four cousins, and		
other relatives	"	"
1 pupil had one brother and three cousins..	"	"
2 pupils had one brother and two nephews ..	"	"
1 pupil had one brother and one niece	"	"
1 " one brother and one aunt.....	"	"
1 " one brother and other relatives ..	"	"
1 " one brother and seven relatives.	"	"
2 pupils had two brothers, two uncles, and		
two cousins.....	"	"
4 " two brothers and one cousin ...	"	"
3 " one sister and one child	"	"
1 pupil had one sister and one uncle.....	"	"
1 " one sister and one aunt.....	"	"
1 " one sister, two aunts, and other		
relatives	"	"
1 " one sister, one uncle, and one		
cousin	"	"
7 pupils had one sister and one cousin.....	"	"
1 pupil had one sister, one uncle, and six		
cousins	"	"
1 " one sister and three cousins....	"	"
1 " one sister and four cousins.....	"	"
2 pupils had one sister and other relatives...	"	"
1 pupil had one sister and four other rela-		
tives.....	"	"
1 " one sister and seven other rela-		
tives.....	"	"
2 pupils had one sister and fourteen other		
relatives	"	"
1 pupil had two sisters and one child	"	"
7 pupils had two sisters and one cousin	"	"
1 pupil had two sisters and two cousins....	"	"
1 " two sisters and one second cousin	"	"
2 pupils had two sisters and two second cous-		
ins	"	"

1 pupil had two sisters and three second cousins	deaf and dumb
6 pupils had one son	" "
1 pupil had one child and one cousin	" "
3 pupils had three children	" "
1 pupil had three children and one cousin	" "
1 " four children	" "
1 " one aunt and one uncle	" "
7 pupils had one uncle	" "
3 " one aunt	" "
1 pupil had two uncles	" "
1 " one uncle and one cousin	" "
1 " two uncles and three cousins	" "
1 " one aunt and two cousins	" "
1 " three great uncles and three cousins	" "
1 " one nephew	" "
2 pupils had one niece	" "
21 " one cousin	" "
4 " two cousins	" "
4 " three cousins	" "
2 " four cousins	" "
2 " cousins	" "
7 " one second cousin	" "
3 " two second cousins	" "
1 pupil had one third cousin	" "
1 " one relative	" "
2 pupils had two relatives	" "
1 pupil had four relatives	" "
1 " six relatives	" "
2 pupils had relatives	" "
4 " remote relatives	" "

Of the 67 new pupils admitted into the Pennsylvania Institution, besides the immediate relationships included in the tables above given—

1 pupil had one uncle and one aunt	deaf and dumb
1 " one aunt	" "
1 " two cousins	" "
1 " one cousin	" "

Of the 224 pupils of the Halifax Institution, besides the immediate relationships included in the tables above given—

5 pupils had two cousins	deaf and dumb
2 " three cousins	" "
1 pupil had six cousins	" "
1 " one cousin	" "
1 " one second cousin	" "
1 " two second cousins	" "
1 " five second cousins	" "

- 3 pupils had father partially deaf.
- 3 " brother or sister partially deaf.
- 1 pupil had one sister blind.
- 2 pupils had one brother imbecile.
- 1 pupil had one grand-uncle deaf.
- 1 " two grand-aunts deaf.
- 1 " maternal great-grand-uncle deaf.
- 1 " distant relative deaf.
- 1 " relative partially deaf.
- 1 " several relatives, more or less distant, deaf and dumb.
- 1 " three cousins cripples.
- 1 " deaf and dumb in the connection three generations back.

INSTITUTION ITEMS.

BY THE EDITOR.

Pennsylvania Institution.—Mr. Abram N. Pratt, having resigned the position of teacher on account of his health, is succeeded by the Rev. J. H. Pettingell, formerly of the New York Institution. Mr. Pettingell has recently published a large octavo volume of 320 pages, which has cost him much labor in its preparation and will be of great service to clergymen and Bible students generally, entitled "Homiletical Index: a handbook of texts, themes, and authors." It embraces 20,000 citations of scripture texts, and of discourses founded thereon, arranged by texts and by topics. The book is published by D. Appleton & Co., New York.

Mr. A. L. Pettingell was married June 18 to Miss Emma V. Stevenson, of Philadelphia.

Ohio Institution.—The present board of trustees has unanimously reappointed Mr. Fay superintendent; it has also appointed Mr. H. C. Filler as steward, and Dr. N. C. Coleman as physician, to enter upon their duties the 1st of July. The present corps of teachers has been confirmed for the coming year.

Illinois Institution.—Vague and unsupported accusations of excessive charges in the matter of clothing furnished the pupils, etc., were made against the superintendent in some of the Chicago papers a few weeks ago, but they were promptly met by a denial and explanation from Dr. Gillett, and after

investigation by the board of trustees were declared to be without foundation. An examination of the accounts of all the charitable institutions of the State has been ordered by the Governor. Dr. Gillett is so sure of the correctness of those of the Illinois Institution, and of his own integrity in respect to them, that he has gone to Europe for his health, in accordance with previous plans, leaving the examination to be made in his absence. We are confident that the result will be to establish unquestionably his honesty and uprightness, of which, indeed, none who know him have ever had any doubt.

Wisconsin Institute.—Serious charges were made two months ago affecting the moral character of the principal and steward in respect to their relations with some of the female pupils and teachers. The charges were brought by Mr. C. L. Williams, a former teacher, and were circulated widely through the public press. Preliminary inquiries made by the board of trustees of the Institute convinced them that the charges were malicious in aim and without real foundation, but on account of the manner in which they were thrown before the public, they requested the Governor to order a thorough investigation by the State Board of Charities. That investigation is nearly completed, and the issue, which we hope and trust will confirm the conclusions of the trustees, will soon be published. No newspaper reports have been allowed to be published during the progress of the investigation.

West Virginia Institution.—The examinations at the close of the year were conducted by President Gallaudet, Dr. J. C. M. Merillat, formerly principal of the Virginia Institution, and the Rev. G. W. Finley, of Romney. This committee reports very favorably upon the progress of the classes and the condition of the Institution.

Western New York Institution.—The Institution has secured a lease for five years at a nominal rent of a valuable property belonging to the city, formerly known as the Children's Home. It contains 7½ acres of land, with a large main building, erected about ten years since, which has given accommodation to 95 pupils; also, a school building and shop; all these are of brick. A large frame building, once used for a hotel, will serve the purpose of a laundry, and furnish rooms for servants. A good

barn, carriage-house, and out-buildings complete the equipment of buildings. The system of drainage is complete and perfect. The property has cost the city \$81,000, although its present valuation is rated by the assessors at \$40,000. The location, seven hundred yards below the "lower falls," on the east side of the Genesee river, is beautiful and picturesque. During the 12 years it has been used as a "Children's Home" there has never been any serious contagion among the inmates, and but one death, although during that time over 1,200 children have been cared for in the establishment. This certainly speaks well for the healthfulness of the location.

The domestic arrangements will be under the care of Mr. and Mrs. Whitman. Mr. Whitman, who has had experience in managing shops of his own, will take charge of the buildings and grounds; while Mrs. Whitman, who was for 16 years matron of the Ohio Institution, will give the Institution the benefit of her experience in the charge of the girls and in the domestic management.

Mr. Westervelt does not expect to be able to accommodate the entire family of the Institution at this place. As many of the present buildings as necessity seems to require will be retained. The houses are two miles apart, but will be connected by telephone. The offices of the Institution will remain, as heretofore, at No. 70 South Saint Paul street, in the centre of the city.

National College.—On Presentation Day, besides the address of President Gallaudet, published in the present number of the *Annals*, and the orations of the candidates for degrees, addresses were delivered by General J. A. Garfield, of Ohio, and Hon. W. E. Niblack, of Indiana. At the close of the term the degree of B. A. was conferred upon Samuel M. Freeman, Frank R. Gray, Delos A. Simpson, and Frank C. Holloway, who had passed through the full college course, and the honorary degree of M. A. upon Otto F. Kruse, the most distinguished deaf-mute of Germany, of whom a biographical sketch was published in the last volume of the *Annals*, p. 157.

Halifax Institution.—Mr. J. Scott Hutton, who founded the Institution twenty-one years ago, and has labored faithfully in its interests during this period, has resigned the position of principal and accepted that of vice-principal of the Ulster (Ire-

land) Institution. He leaves Halifax the present month. While we are sorry to lose so able and valuable a man from the ranks of our American instructors, we do not look on him as a deserter, for the noble work in which he will engage in his native land is one and the same with ours; and we trust that there he will find a yet wider field of labor and influence than here.

Mackay Institution.—The new building—the munificent gift of Joseph Mackay, Esq., of which a description and picture were given in the last volume of the *Annals*, page 193—was formally opened on the 12th of February last, in the presence of the Governor-General of Canada and Lady Dufferin, the Lieutenant-Governor of Quebec, the Metropolitan of Canada, the principal of McGill University, and other distinguished guests. Addresses were made by Mr. Mackay, Mr. Charles Alexander, president of the Institution, the Governor-General, and others.

London Asylum.—Mr. Watson has resigned the position of head-master.

MISCELLANEOUS.

BY THE EDITOR.

The Turkish Grand Vizier and his Deaf-Mute Servants.—It is said that the servants employed by the Grand Vizier of Turkey in cabinet meetings, and on other occasions where secrecy is desired, are all deaf-mutes, but that even this precaution does not suffice to guard the secrets of state. The German *Organ* quotes from a newspaper the following paragraph from the letter of a Constantinople correspondent:

“Even the deaf-mutes who, as servants of the Grand Vizier, are present at the councils of the minister, know how to express by pantomime what decisions have been reached. I was present not long ago when one of these deaf-mutes wished to say that the Porte had resolved upon the equalization of the Christians and Turks. He first made a cross by laying one of the fingers of one hand upon one of the fingers of the other, signifying the Christians. He then formed a crescent with the thumb and forefinger, which represented Islam; and finally moved his open palm in a horizontal direction in front of himself, to indicate the equalization. Those who are accustomed to converse with these deaf-mutes really believe that they obtain state secrets from them. From the young deaf-mute who is present at the most secret sessions of the ministerial councils, and whose father, also a deaf-mute, held the same position be-

fore him, it is said that the information has been obtained that only the Grand Vizier, the minister of foreign affairs, the minister of the interior, and the minister of war, know the conditions of peace. He represents the Grand Vizier by the signet ring that he wears on his finger, the minister of war by the closed fist, etc."

Ekbohrn's Sketch of Gallaudet.—Our Copenhagen contemporary, the *Nordisk Tidsskrift for Blinde-, Døvstumme-, og Aandssvageskolen*, vol. x, no. 4, contains an excellent biographical sketch of the Rev. Dr. Thomas Hopkins Gallaudet, from the pen of Mr. Kierkegaard Ekbohrn, senior instructor of the Royal Institution at Stockholm, and recently appointed honorary secretary of the King of Sweden. The same sketch is to appear in one of the illustrated papers of Stockholm, and an abstract of it will be given in the great Swedish encyclopædia now in the course of publication under the editorship of Dr. Linda. Mr. Ekbohrn writes of the noble pioneer of deaf-mute instruction in America with the enthusiastic admiration which is justified by the benevolent life and pure character of the subject of his eulogy.

Van Praagh on Oral Education.—Mr. William Van Praagh, director of the "Association for the Oral Instruction of the Deaf and Dumb," read a paper before the Teachers' Conference, January 10, 1878, which was afterwards published in the *Journal of Education*, and has been reprinted in pamphlet form. In it he gives the following outline of the method of instruction pursued in his school :

"Deaf children are taught to produce sound by imitation. Sound, when produced, causes vibration in our body ; this vibration can be felt—at the top of the head, epiglottis, chest, etc. The child is taught how to breathe properly, to imitate the position of the teacher's mouth and face, and the vibrations above referred to. As soon as a sound is produced, it is practised repeatedly, until the child can reproduce it without aid. At first we teach vowels, afterwards consonants ; combine the vowels and consonants into syllables and words, the meanings of which are illustrated either by showing the objects they represent, or by models and pictures. The children must make use of the spoken words as soon as possible, but are allowed—as hearing children—to make use of one word for a sentence ; for example, 'water,' for 'give me water,' but must dispense with the natural signs. Now we proceed to polysyllables and short simple sentences. Without teaching the terminology of grammar, we call the children's attention to the qualities, quantities, and actions of objects taught, and proceed, gradually in-

creasing their knowledge of language, until they are able to use the dictionary, and express themselves in oral and written language. The instruction in speaking, lip-reading, writing, and reading, is always given hand in hand, and is never separated. The teacher speaks, the child imitates, (lip-reads ;) the teacher writes, the child imitates (writes) and reads. Teachers must be careful and proceed slowly. This is a rule for general teaching ; but teachers of the deaf must be more cautious still. No leaping forward, but steady progress. It is not a question of quantity, but a question of quality. If the instruction be not thorough, the teacher will be sadly disappointed at the results. So much has lately been said about spelling 'reform,' but, according to my humble opinion, we require a modification, or rather simplification, in the mode of teaching spelling. We follow the pure phonetic system. We only give the children the sound of the consonants—a murmur or a hiss as the case may be—but never mention the names of the letters. *B u t*, as seen on the lips, would always remain to the deaf child *beauty*, and never *but*. * * *

“The German or oral system considers the spoken word as a means of instruction, and, consequently, teaches only the spoken and written languages. It uses in the first degree natural signs, which must soon be abandoned, and limited to the same amount of natural signs which hearing persons use in conversation. It rejects the use of all artificial signs and the finger alphabet.

“We teach writing and reading simultaneously ; we give our children lithographed instead of printed type, which facilitates the progress and saves an enormous deal of time. This may be adopted with great advantage by teachers of hearing children.”

Articulation in England.—On the 16th of April an influential assembly met at the Buckingham Palace Hotel in the interests of the Training College for Teachers, established by B. St. John Ackers, Esq. The Bishop of Sydney presided. Miss Hull was present with two of her pupils, and gave a practical illustration of her success in teaching articulation and educating the deaf. Addresses advocating the oral method of instruction were made by Mr. Ackers and by Professor A. Graham Bell. The latter said that “the sign system, by giving to the deaf a language different from that of others, tended to separate them from the rest of the community, the result being that they intermarried among themselves, thus propagating their physical defect. The tendencies were the reverse under the other system.” It is our impression, derived from the German papers devoted to the deaf and dumb, and from our own observation, that the articulation-taught deaf-mutes of Germany intermarry

less with hearing and speaking people than the deaf-mutes of this country educated under the sign system; and that the proportion of those in Germany who marry deaf-mutes, to the whole number who marry at all, is fully as great as in America. Certainly, the numerous deaf-mute associations and newspapers of Germany indicate the same tendency to segregation that exists here. Mr. Bell spoke of the College at Washington as a recognition on the part of the American people that the deaf, instead of being mentally inferior to others, are capable of the highest education and culture.

Inventions in Aid of the Deaf.—The New York *Tribune* of May 15, speaking of the wonderful genius who has given us the phonograph, the carbon telephone, the electric pen, and numerous other ingenious and useful inventions, mentions the following fact of interest to the deaf. As Mr. Edison himself is very hard of hearing, the needs of this class of persons have a special claim upon his attention:

“Mr. Edison says he has set two of his most skilful assistants at work testing his ideas in regard to an apparatus for the deaf. The many letters he has received on the subject of such an apparatus convince him that the demand for it will be enormous. He feels sure that he can produce a practical one within three months.”

Deaf-Mute Reunions.—The “Proceedings of the Third Reunion of the Ohio Deaf-Mute Alumni Association, held at the Institution, Columbus, Ohio, August 27, 28, and 29, 1875,” and the “Proceedings of the Deaf-Mute Reunion at the Institution for the Deaf and Dumb, Jacksonville, Ill., September 6 to 10, 1877,” have been printed in pamphlet form, the former by Nevins & Myers, Columbus, and the latter at the press of the Illinois Institution. At both these gatherings there were excellent orations and other addresses. One peculiar feature of the Illinois reunion was a brief biographical sketch of the graduates of each class, prepared by some member thereof. The proceedings of the two conventions are highly creditable to the intelligence and character of those who took part in them, and to the institutions through whose instrumentality their members were raised to such a plane as to be capable of conducting meetings of this kind wisely and successfully.

The Heinicke Centennial.—The present year is the hundredth

anniversary of the opening of the first public institution for the deaf and dumb in the history of the world, by Samuel Heinicke, at Leipsic, Saxony, April 13, 1778. The anniversary was celebrated by appropriate exercises at the Leipsic Institution and elsewhere in Germany. The commemoration of the occasion by the *Annals* will be the publication of Heinicke's portrait in the next number.

Elliott's Text-Books.—Just as our last pages are going to the press we receive from the author three new text-books, of which we are sorry not to be able to write a more extended notice. They are entitled: (1,) "A Course of Elementary Lessons in Written Language for the Deaf and Dumb;" 12mo, pp. 84. (2,) "A Vocabulary of 4,000 Words in Common Use, arranged in the order of difficulty in six courses, intended for use in the elementary instruction of the deaf and dumb in language;" 12mo, pp. 48. (3,) "A Course of Lessons in Articulation and Lip-Reading for Deaf Children;" 12mo, pp. 48. They are by Richard Elliott, M. A., Head-Master of the Margate Branch of the London Asylum for the Deaf and Dumb, and are published for the Asylum by Waterlow & Co., London. They are intended for the use of the Asylum in Old Kent Road and its Margate branch, but can be obtained by other institutions, if desired, at cost.

These books have evidently been prepared with much care, and are the fruit of a long and successful experience in the class-room. The author's view as to the best method of beginning the course of instruction is not the same as ours, for he begins with single words and then prefixes adjectives, instead of introducing the pupil at once to the sentence, as we should prefer. That, however, is a question upon which good teachers differ; Mr. Elliott expresses the belief that the majority of instructors agree with him in theory and practice.

The Vocabulary of Words in Common Use is judiciously chosen and arranged.

The Course of Lessons in Articulation "aims at taking the deaf child through all the sounds of the English language necessary to secure the intelligible utterance of words. These sounds are given in the sequence which it is thought will best tend to their easy acquirement," and a large vocabulary of words, with indications of their pronunciation, is added. The book seems to be well adapted to the purpose for which it is designed.

The Next Convention.—The Ninth Convention of American Instructors of the Deaf and Dumb will meet at the Institution for the Deaf and Dumb, Columbus, Ohio, on Saturday, August 17, 1878, at 3 o'clock P. M., and will continue in session through Wednesday, August 21. The following communication has been sent us for publication :

“ INSTITUTION FOR THE DEAF AND DUMB,

“ COLUMBUS, OHIO, *June 6, 1878.*

“ *To the Editor of the Annals :*

“ SIR : The present Board of Trustees has requested me to say that it cordially endorses the arrangements made by its predecessor for the holding of the next Convention of Instructors of the Deaf and Dumb at this Institution, in accordance with the call issued February 26th.

“ It is suggested that specimens of school-work, drawings, paintings, series of text-books in actual use, any books, charts, or material especially designed to facilitate any department of deaf-mute education, any specimens of work and skill in handicraft and institution industries, pictures of buildings or plans, in short, anything in the line of institution life calculated to interest and instruct the members of the Convention, be forwarded to the Convention a few days before its session. Suitable arrangements will be made for the exhibition of any such articles.

“ Whatever reduction, if any, can be obtained from railroad companies in the matter of fares will be announced at a later date.

“ G. O. FAY,

“ *Local Committee.*”

Further particulars with respect to the Convention may be found in the call of the Chairman of the Executive Committee, published in the last number of the *Annals*, page 126.

The Annals Reprint.—The first volume of the *Annals*, which for some time has been out of print, has been reprinted in a creditable manner at the New York Institution. A number of copies, proportionate to the amount of the assessments paid, will be distributed free of charge to the institutions that support the *Annals* ; other copies are retained by the editor for future demand, and may be obtained, postage prepaid, at the price of \$2 each. The other early volumes, now out of print, will be reprinted as rapidly as our means will allow, so that ere long, we hope, the demand for complete sets can be supplied without difficulty.



SAMUEL HEINICKE.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIII., No. 4.

OCTOBER, 1878.

THE MANAGEMENT OF PUPILS.

BY B. D. PETTENGILL, PHILADELPHIA.

Among the most essential conditions to the successful management of a school is that the teacher should take pains to secure the good-will of the pupils he is instructing, and their hearty co-operation in the work he is engaged in. The teacher and taught have, or ought to have, a common object—the improvement of the pupil—and there is no good reason why there should not be entire sympathy and the utmost harmony existing between them.

It is an unnatural, not to say monstrous, state of affairs when there is ill-will and antagonism between the giver and receiver of benefits; there is no need of this condition of things, and when it permanently exists in a school it indicates that the methods pursued by the teacher are irrational and erroneous.

The pupil should be made to like his school, his studies, and his teacher.

The school-room should be well lighted and ventilated, the walls adorned with maps and pictures adapted to please and instruct the minds of the pupils, the seats and desks convenient and comfortable, and the exercises of the school varied and interesting. There is no good reason why any study should be distasteful to any pupil. Every branch of knowledge, when intelligibly presented, with a due regard to the pupil's development and capacities, is calculated to interest and please him.

As to the teacher himself, it cannot be very difficult for him to gain the good-will and affection of his pupils if he really sympathizes with them, and is sincerely desirous of doing all in his power to promote their welfare and happiness. He should study the individual character of each of his pupils, and treat them in accordance with their natures, and let them, as far as possible, be happy, each in his own way.

He will find none of his pupils altogether alike, either in disposition, capacity, or character, and must accommodate his methods and treatment to the idiosyncracies of each.

Let us particularize. First, there will be the slow and the fast pupils. Professor Bain, in his work on the Science of Education, says: "The inequality of different minds in imbibing lessons under the very same circumstances is a glaring fact, and is one of the obstacles encountered in teaching numbers together—that is, in classes; it is a difficulty that needs a great deal of practical tact and management, and is not met by any educational theory."

Some pupils do whatever they attempt quickly or not at all. This readiness to act generally passes for cleverness and as a proof of superior ability, though such pupils are apt to be superficial. Others are so slow in their mental operations and practical movements that they have scarcely commenced their tasks when the former have completed them. Slow pupils are apt to be considered dull and stupid, though if they are allowed to take their own time their work is generally found to be performed more satisfactorily than that of their more active comrades. A teacher does great injustice to those pupils who are naturally deliberate in their movements if he makes the rapidity with which a task is performed a principal test of merit.

I have nothing to suggest as to the method of dealing with these opposite idiosyncracies other than that the slow pupils should undoubtedly, from time to time, be stirred up to greater activity, and the fast ones somewhat retarded, and required to do their work with greater care and exactness.

Another fault which a teacher will be likely to find belonging to a large number of his pupils is what may be termed fitfulness. Some scholars will do surprisingly well when in the mood for any assigned performance, but at other times when much is expected of them may altogether fail, giving some such excuse as this: "I do not feel like it." Now, while some kinds

of literary work are undoubtedly best performed only when the scholar is experiencing an unusual degree of excitement or inspiration, as it is called, and such a condition of mind should be taken advantage of, yet it will never do to be a slave to moods.

There is little use in having great powers of any kind unless one has some degree of command over them. Moods can in most cases be produced by making the circumstances favorable and by exerting the power of the will. Daniel Webster somewhere observes that no man can be said to be completely educated till he has learned to summon at will all his powers to meet an emergency. Whimsical scholars must sometimes be treated with a degree of sternness, and plainly informed that having a present distaste for any required performance is not a sufficient reason for not undertaking it.

One of the greatest obstacles to the improvement of pupils, against which all teachers have to contend, is the dislike which very many of them are liable to entertain for hard, persevering work. Says Lavater: "If you should ask me what is the great original sin of human nature, I should answer, indolence." There is no great good to be obtained in this world without toilsome labor. Without hard study, no scholar can become distinguished in any department of literature or science, and much of this must necessarily be drudgery.

The great task of the teacher in every school must be to overcome the natural disposition to indolence of the pupils under his care. What are the best means to this end is a very important inquiry.

It is my opinion that if the education of the pupil were to be conducted from first to last by well-qualified and enthusiastic teachers, by proper methods and on rational principles, there would ordinarily be no need of placing before him, besides the authority and influence of the teachers and the example of studious companions, any other inducement to study than the pleasure arising from the acquisition of knowledge and the prospect of the future benefit to be derived from it. But when the pupil is taught in large classes, and no attention is paid to his individual character and peculiar aptitudes; when he is called upon to pursue a study before his mental development has fitted him for it; to memorize and recite lessons he imperfectly understands; to pass on to an advanced part of a study before he has

mastered the elements of it; to do everything in accordance with an unvarying system, often in a manner entirely repugnant to his natural character and disposition—then, if anything is accomplished, it is absolutely necessary to call in some extraneous inducements to incite the pupil to diligent study.

Of these secondary motives, *fear* is one very frequently appealed to; “You must get your lesson or be flogged,” the pupil is told. In bygone times it was almost the universal practice to attempt to frighten children into the acquisition of knowledge. No doubt many pupils have been led first by fear to diligence in study, and by this means have acquired studious habits, and have finally come to love those studies they once hated. But the direct influence of the employment of this motive is to make pupils hate school and all its duties, and many more blockheads than good scholars have been made by the use of this incentive. If boys were to be flogged whenever they neglected to play, play would soon become as distasteful to them as study now is to many of them.

Hiring pupils to study by the offering of rewards, prizes, etc., is another of those unworthy secondary motives which is extensively employed in most schools and colleges. The direct influence of the offering of rewards and prizes is to make the pupil consider diligence in study as a “cash article,” and to lead him to feel that it is not worth his while to study unless he is paid for it. It tends to extinguish in the pupil the love of learning for its own sake.

I have read a story of a storekeeper in New England who was much annoyed by a company of boys who spent all their leisure time in wading in a small pond in the neighborhood of his store. He got rid of the trouble in this way: he called the boys together, and offered to give sixpence to any one of them who would wade steadily for three hours in that pond. The boys rushed to the water, in great glee that they were about to earn money so easily and pleasantly. But soon, now that they were working for wages, there did not seem to be as much fun in the occupation as there was before. One by one the boys dropped off from their task, and before the three hours had expired all of them had left the pond, and never frequented it any more.

I once had a pupil who was accustomed to the employment of his leisure moments in making pictures for his own amuse-

ment. Thinking that such a laudable practice ought to be encouraged, I occasionally rewarded him for some of his best attempts. The result was that the lad abandoned the practice of drawing for his own amusement altogether, and at last could hardly be hired to do it.

The practice of giving marks and of ranking pupils according to their supposed progress and apparent improvement is one exceedingly fruitful of evil. Great injustice is often done in this way, and the worst passions of human nature excited and fostered. The marking system often does more harm in discouraging timid and distrustful pupils from making efforts than good in encouraging those who are successful in obtaining honors. Besides, the influence on the moral disposition of the pupil who obtains a high rank is often so damaging as to more than counterbalance any intellectual improvement he may have gained by his efforts.

All of these extraneous incitements to study often do more harm than good, and should be employed as sparingly as possible. In general, none of them are productive of more than the most superficial acquirements.

Profound attainments in any branch of knowledge and eminence in any art or pursuit come only from the study or practice of them from the love of them. "Under the spur of ambition," says a writer, "a scholar may cram his mind with knowledge he imperfectly understands and cares little about; but as soon as the spur is withdrawn he immediately forgets it all, and turns to subjects for which he has a liking." All schools fail of their main object unless they induce a love of learning among their pupils, and the almost universal abandonment of their studies by college graduates on leaving college shows how far these institutions, through the wrong motives employed, have come from making real scholars of the pupils they instruct.

The most harmless of these secondary motives to study, if they must be employed at all, seems to me to be the desire of the pupil to come off with credit on examination day. I have seen the diligence of students quickened by this motive more than by any other of the kind. For this reason, I think that frequent private examinations by persons whose good opinion the scholars desire to have is, in most schools, very desirable. But even examinations are too apt to lead the scholar to cram

his memory with knowledge he imperfectly understands for the mere sake of display.

For the promotion of good order in school, the most effective expedient is to take care to keep the pupils constantly occupied, for it is, in general, only when pupils are unemployed that they are disposed to be disorderly and mischievous. The disposition of school children to do mischief mostly arises from superabundant physical energy, and an overflow of animal spirits. Boys of this character should be made to work these off by active exercise or hard labor. I have rarely known even the most roguish boys to play tricks on each other in a school where the public opinion of the scholars was decidedly against such practices.

I have had some experience with pupils who were of such irritable tempers that they would fly into a passion on the slightest provocation. This unhappy disposition is often the result of disease, and requires, for its cure, a soothing rather than a harsh treatment. Quick-tempered pupils should have the sources of irritation removed from them as much as possible, and should not be flogged nor scolded, as this treatment only increases the evil. In their calmer moments they should be reasoned with in regard to their fault, and be taught the folly and evil consequences of indulging it, and the necessity of exercising greater self-control. Sometimes I have kept an account of how many times in a day such pupils have lost their tempers, and showed it to them, commending them whenever there was any diminution of the number of lapses. By such methods as these I have, in several instances, succeeded in bringing quick-tempered boys to a good degree of self-government.

Another class of pupils who are likely to make trouble, especially in schools where the teacher aims to govern by persuasion rather than by authority, are the scholars who "like best to have their own way"—to do things after methods of their own devising rather than by ways which the teacher points out. I refer here, not to pupils who are decidedly insubordinate, but to those who lack docility, who are naturally so self-conceited and self-willed that they always submit unwillingly to be wholly guided and directed by others. Indocility is a great fault in any pupil, and, necessarily, a great hindrance to his improvement. Almost any scholar, even one of the most

ordinary abilities, if he would have full confidence in the superior wisdom of his teacher, and do in all respects exactly according to his advice and directions, could hardly fail to make surprising attainments. When a teacher finds that any of his pupils are too much inclined in many things to have their own way to their own harm, he has no other resources but a stronger assertion of his authority. For although education, as the word implies, should be mainly a leading and drawing process, and not a forcing and driving one, yet the coercive element cannot be wholly dispensed with, especially in the case of those pupils who have lacked home-training before coming to school.

But although it will often be necessary to restrain pupils from many things which they have a desire to do, and to induce and sometimes even to coerce them to the performance of tasks repugnant to them, yet if the manner in which this is done is wise and inoffensive and the teacher in what he does has evidently at heart the good of his pupils, he need not be afraid of permanently offending or alienating at least the most reasonable and influential of his pupils. Indeed, a teacher who is somewhat strict in his discipline is generally more popular than one who is over-indulgent.

I have already expressed the opinion that the master and pupils of a school need not, and should not, be opposing forces, but should be animated with a common feeling and purpose. It is claimed by some college professors that the antagonism which so notoriously exists among the students in many of our colleges towards the government and aims of the faculties of those institutions is owing to the natural repugnance of the untutored mind to the restraints and mental gymnastics necessarily employed for the students' moral and intellectual culture, and that this antagonism is to a great extent unavoidable, and is to be expected and tolerated. This apology for the evil does not seem to me to be satisfactory. The antagonism arises mainly, I have no doubt, from the capital errors which prevail in the colleges, that discipline is the chief end of education, force the most appropriate agent to be employed, and emulation the best motive to be appealed to; and also from the unnatural and irrational methods often pursued in those schools, and the awful distance of manner which the instructors feel that their dignity requires them to keep up in the presence of their pupils. The faculties of those colleges, it seems to me,

might and ought to secure the good-will and co-operation of at least the main body of the students under their care.

That he was able to gain the sympathy and support of his most influential pupils was the great secret of the successful management of the Rugby School by the famous Dr. Thomas Arnold, perhaps the most eminent teacher of youth of modern times. He was accustomed, as his biographer tells us, to employ his older pupils as a kind of sub-masters, and through them the discipline of the school was mainly maintained. He was wont to say: "When I have confidence in the Sixth, [the upper class,] there is no post in England I would exchange for this; but if they do not support me, I must go."

For some years past in the Pennsylvania Institution for the Deaf and Dumb the management of the boys while out of school has been carried on something after the manner adopted at the Rugby School—that is, on the co-operative principle. The sympathy of the most influential boys having been won to the side of the authorities, and in favor of good order, the principal utilizes this feeling for the benefit of the Institution. The method here adopted has been highly successful in producing the results aimed at. The good order and discipline kept up have been a source of pride to the pupils and of admiration to visitors. As I had nothing to do with the inception of the plan adopted, and take no part in carrying it out, I may here be allowed to speak of it according to its merits, as they seem to me.

In most of our institutions for the deaf and dumb, as I am informed, the management of the boys while out of school is intrusted for a specified time to one of the teachers, each of the teachers, in his turn, having in general a week during which he has this task to perform. The duty is always considered a very onerous one, and rarely results in the maintenance of more than a tolerable state of good order and discipline. The number of persons under charge, in most cases, is too great to allow of a very vigilant supervision by a single individual, and the weekly change in the care-takers is likely to prevent any regular system of management from being carried out; the different managers often having very different ideas in regard to the extent of the liberty which should be extended to boys, and differing also very much in their ability to make themselves respected and obeyed.

In our Institution, the boys, on leaving the school-rooms, immediately pass out of the care of the teachers into that of the principal and his assistants, the steward and the prefects. At first, they alone are responsible for the good conduct of the boys out of school. In the autumn, after the classes have been formed and the schools get into regular operation, the principal, steward, and prefects, and the most influential boys, have a consultation in regard to the formation of a government among the boys themselves for the maintenance of good order and discipline during the year.

The two boys most likely to have influence with the others, and to make themselves respected and obeyed, are selected as candidates for the "presidency." A meeting is called of all the boys of three years' standing, and they are invited to make their choice, by ballot, between the two presidential candidates. The president having been elected, the other candidate becomes vice-president.

The president and vice-president, on assuming their duties, appoint a kind of cabinet, consisting of six or more officers, whose duty it is to assist the president in carrying on his government. The president, vice-president, and officers then hold a meeting, and, with the advice and consent of the principal, steward, and prefects, adopt a system of rules and regulations for the maintenance of good order and discipline. To one of the officers is assigned the duty of seeing that the boys are awakened betimes in the morning, are properly dressed and washed, and are arranged in order to march at the proper time into the dining-room for breakfast. When the signal is given, the boys all march two by two, with their arms folded, into the dining-room; the signal being repeated, they quietly take their seats at the tables and await the asking of the blessing. An officer sits at the head of each table to prevent any talking or other irregularity during the meal. None but selected masters are allowed to leave their seats. When each boy has finished his meal, he folds his arms and awaits the signal for dismissal. They then arise, quietly place their stools under the tables, and march out with arms folded as they came in.

When the time for the chapel exercises arrives, the boys march into the chapel in a manner similar to their entrance into the dining-room. One of the officers has charge of a certain number of boys, sits with them, and is responsible for their be-

havior in chapel. The officers take great pride in the maintenance of the most perfect order during the chapel exercises, and meet with much greater success than I ever knew to result from the efforts to that end of the teacher performing the chapel duties, when that task was left to him alone.

While the boys are at play in the yard, they always have one or more of the officers present with them to prevent quarrels, and to see that the smaller boys are not imposed upon or ill treated by the larger ones. When the boys are at their studies in the sitting-room in the evening, one of the officers continually parades up and down the room to see that the boys are orderly, quiet, and diligent in learning their tasks. In case of marked idleness during study hours, he has authority to inflict some mild punishment, such as making the transgressor stand up in the middle of the floor and there study his lesson.

The most remarkable fact about this method of managing boys, when carried into practice, is that the government being of the boys' own choosing, and the popular opinion of the school being strongly in its favor, the obedience of the boys to their rulers is almost entirely a willing one, and coercion very rarely required. Altogether, I consider this method of governing boys out of school as the best and most successful in producing the results aimed at of any I have known.

It is evident that the success of the method described above must depend greatly on the character of the officers selected. Sometimes an officer unfit for his position is chosen; when his unfitness becomes evident he either voluntarily resigns or is removed by the power which appointed him.

Of course the method has some drawbacks; one of these is that the officers, being deaf, are unable to hear the uncouth noises which some deaf-mutes are apt to make with their voices, and therefore do not suppress them as readily as hearing officers would do.

Another evil which may arise is that an officer may become so devoted to his official duties as to let them interfere too much with his studies, and to hinder somewhat the improvement which he might otherwise make. In such a case he must be warned of his error, and give up his office if the fault remains uncorrected.

It is probable that the precise system of governing boys out of school adopted in our Institution would not be the very

best for any other school; but most educators will, I have no doubt, admit that to have the popular opinion of the school in the teacher's favor, and the co-operation of the older pupils in carrying out the teacher's plans, are among the most efficient means of a good school government, and that these agencies should be employed in all our institutions whenever it is practicable.

SOME EMBARRASSMENTS OF OUR WORK AND POSSIBLE REMEDIES.*

BY LAURA A. SHERIDAN, INDIANAPOLIS, INDIANA.

IN choosing so comprehensive a subject—one so important that only the best talent in the profession could do justice to it, and so extended in the ground it covers that any one paper must necessarily be incomplete, although of the most succinct and condensed character—we may be considered guilty of undue forwardness and self-esteem. But we believe that the distinguished minds who have been toiling for years in the field of deaf-mute instruction will be cheered rather than otherwise to see a faint effort at sympathetic thought in the lower ranks, however imperfect that thinking may be, and to know that the same great questions that tax the powers of their own brains, as they seek in vain for a perfectly satisfactory solution, are revolving in ceaseless motion in every earnest mind in the work.

We wish in this paper to speak only of such embarrassments of our work as can be treated of under the following heads:

I. Defective instruction.

II. Insufficient instruction.

III. Deleterious surroundings while receiving instruction, dwelling more particularly upon the last, as it is the one of the three which has presented itself most strongly to our judgment as a cause of embarrassment.

In defective instruction, the fault must lie in the method, in the text-book, or in the teacher.

As to our method of instruction, we have not several to choose from, and although often painfully disappointed at the way it seems to defeat its own ends, and probably as fully alive as

* Read before the Ninth Convention of American Instructors of the Deaf and Dumb, Columbus, Ohio, August 20, 1878.

others to its imperfections, we will not here join further in the outcry and criticism against it, but wait hopefully for the invention of a superior one, while we consider the possibilities of doing better work with the one that we have.

The use of improper text books, especially for beginners, is also a great evil, and one which will ever be fruitful for discussion ; but it is a question which has been so happily adjusted in the Indiana Institution by the publication of Dr. Latham's First Lessons and Primary Reader as to have forced itself too slightly upon our thoughts to warrant any further remarks upon it on our part.

But defectiveness on the part of the teacher is a more serious evil, and one which should not be tolerated in this land of such general intelligence that skilled labor can be obtained for any work by paying enough for it. It is said that, in the early days of deaf-mute instruction, only the best minds and the broadest and deepest culture were brought to the work, and that this accounts for the greater success then attained. We do not doubt it. There cannot be too much brain put into the work of teaching the deaf. How often have we, when beset by the difficulties and intricate perplexities of the school-room, looked at our imperfect work, almost in despair, and mentally cried out: "O for more brain ; for higher altitude in mind ; for longer range of mental vision ; for quicker and clearer perceptions ; for deeper insight into the whys and wherefores of the many forms of life ; for greater analytical powers to grasp the primary causes of the discouraging effects seen ; and, above all, for greater fertility of resources within ourselves to devise ways and means for defeating or bringing to pass !" We once heard a talented minister of the gospel say : "The time will come when it will take more brains to make a school teacher than a congressman or statesman ; when wise men will search for the best intellectual and moral force that can be found to put into the school-houses." Shall we then retrograde in the character of the talent we employ for the more difficult work of instruction in schools for the deaf ? What weakness ! What blindness ! What insanity ! If brain is needed by the teacher, where is it needed more than by the teacher of deaf-mutes : he who must unravel the twisted skein of so many difficulties and perplexities unknown to other teachers ; he who must remedy evils by understanding causes that have their be-

ing away down in the seat of life; in the laws that control body, mind, and soul, whether of a direct or reflex character: he who must touch the secret springs of a soul, even before *God* can touch them, and teach it what God means when He speaks to it?

And it seems but a truism to say that not only is character and talent needed by the teacher, but a knowledge of *what* and *how* he is to teach. We believe that the question of a training school for teachers is one destined to be vigorously discussed until it becomes a well-organized reality. Those who claim that the wits and interests of the new teacher will lead him to seek eagerly for the necessary knowledge from the experience around him, when there are no strict requirements as to the quantity of time he shall spend in this work, do so in the face of the fact that this question of a training school has begun to appeal strongly to some minds *because* this method of acquainting new teachers with the character of their work has not proved satisfactory. The child who is placed in the hands of an inexperienced teacher, with no knowledge of signs or the peculiarities of deaf-mutes—not to be taught, but to be *experimented* upon—is treated with great injustice; and, if a new pupil, often receives such blundering and imperfect instruction as unfavorably affects his whole after school-life. It seems to us that if experienced teaching is needed anywhere most, it is in the first two or three years of instruction. These are the only years wholly devoted to the acquisition of language—the most important and the most difficult point in the intellectual training of deaf-mutes, and the one in which there are the most frequent and mortifying failures. If a good solid foundation is not laid here there will be halting and stumbling ever after, as is always the case where first principles are not understood. And the deaf teacher, whose comprehension of human nature and psychological truths in general must usually be more or less narrow because of his isolation, needs a training school to bring him more in direct contact with the widening and elevating influence of superior minds and characters brought to bear directly upon the work of his instruction.

In dealing with the point of insufficient instruction, as one great reason why the majority of our pupils leave us so sadly deficient in intellectual scope and the high moral qualities that make up noble character, we assert that, in many more cases

than we dream of, the reason why a deaf-mute is found ignorant of any fact or principle is because he has not been *told* that fact, or made familiar with that principle by repeated instruction; and that in no case is it because he is not susceptible to the same influences that mould the mind and character of others. In learning, mind always obeys the same laws; but the deaf-mute's is harder to get at, and hence remains longer in its childhood. The disgust of the raw teacher often finds vent in the vigorous mental assertion that the minds of his pupils are just like sieves when you pour water into them. And yet in the quality of his instruction he is often as absurd as if he were to talk ideas to a little child just beginning to lisp the sweet nothings of baby-talk caught up from the lips of others. Yet it is by having ideas talked to it day in and day out, week in and week out, year in and year out, that the child *learns*, and finally comes to have ideas of its own, yet never assimilating anything from instruction wholly out of the range of its comprehension. We too often address our pupils as we should others of their age whose ideas have been gathering breadth and strength all the way from the cradle—who have been fed through the ear *repeatedly* from a thousand sources closed to the deaf child—and then we wonder in weariness and discouragement why they do not remember what is told them. In his lowest state the deaf-mute is simply an *untaught* man, an undeveloped soul, a being created in the image of God, whose intelligence has not been trained to harmonious expression, whose soul vibrates mostly to the chords of sense, because those in the realm of spirit are too fine for his coarse touch and untaught perceptions. He only awaits the long-continued guidance of the master-hand to enter into his inheritance of perfect manhood. To do this he must learn much more. More instruction, both of an intellectual and moral kind, is a necessity, if we would attain our end.

In considering this subject, it may be well to compare the time spent by deaf-mutes in school with that allowed to other wards of the State. In our public schools the average number of the years of school-life is, we believe, about eight; how many of our institutions give so long a term to *all* of its pupils? High schools are now maintained in all our larger towns and cities; it is well known that many of our institutions are without such a course of study. In many States there is a univer-

sity, supported by the State, and open to both sexes; the National College provides a collegiate education for but one sex. It seems, then, that the legal claim of deaf-mutes, as children of the State, is not always met in regard to the *time* they spend in the school-room. But is not their real claim a claim to the same *amount* of education that the State provides for others? Can any other interpretation of our school laws interpret their spirit? No. Then, believing this, should we leave any stone unturned until everything possible has been done to elevate the average deaf-mute graduate to the level of the average hearing graduate? This is our goal—none other is right. We believe that this end can be greatly approximated to by the introduction of the Kindergarten into all of our institutions; by a universal lengthening of the regular course until it gives all ten years of study; by more careful grading, in conjunction with the division of pupils into smaller classes, and by such a readjustment of the hours of labor and of study as will give constant increase to the hours of study as the pupil grows in years and understanding, until all the time is given to study that will be consistent with health. If it will take more money to do this, that should not weigh against the lofty claim of mind and soul. The burden the State must carry can bear no comparison with the burden the deaf may never lay down. As an eminent member of our profession has said: "After we have done the very best for them that we can, they must still lead shadowed lives."

But there is another question that towers above this of insufficient instruction except where it is correlative with it. It is the question which it seems to us must have appealed to every faithful, conscientious teacher as the *supreme* question in the embarrassments of our work—a question which involves character more than culture. Have we not all been frequently more discouraged by the deleterious influences that surround our pupils than by the difficulties proceeding from our awkward and imperfect method of instruction? While the provision made for their intellectual training seems so far below what it ought to be, is it not better than the provision made for their moral training—the training which leads to uprightness of character, love of truth, and nobility of soul? Now let us look at the hard facts just as they are.

What are the environments of the young souls who spend from five to ten of the most impressible years of their lives

within our largest institutions, where from 250 to 500 pupils are herded together, good, bad, and indifferent, like so many sheep, eating, sleeping, and playing, studying, writing, and talking, in a *crowd*? What is the character of the prevailing influence brought to bear upon each? When an innocent, eager, susceptible little child comes to school for the first time, whose influence does it feel first? Who does most to mould the future character—teacher or associates? *Let experience answer.* Are his rights so respected in this miscellaneous crowd as to foster within him a great regard for the demands of justice? Are his little childish grievances met anywhere by a sympathy sincere and wise enough to soothe and satisfy, and thus prevent the inevitable hardening of the young and tender sensibilities, which always takes place when the outreaching for sympathy is met by ridicule or cold indifference? Is the training of his imperfect moral sense helped on or retarded by seeing the teachings of the chapel and school-room daily violated by the older and wiser pupils around him? Can the influence of the few in whose life he has no part outweigh, or even balance, the influence of the many who are constantly jostling against him, and permeating the very air he breathes with the influence of their personality? Can abstract truths and lofty ideals fire his ambition to endeavor when the reward lies beyond the ken of his understanding, and the examples he is incited to follow lie without the horizon of his own life? No! the laws that govern social life and moral improvement elsewhere control here. With few exceptions, we are all what those around us make us. If some seem different, it is because some prior or hidden force has proved stronger than those visible.

Now, how shall we order social life in our institutions so that the predominant influence shall be elevating? We believe that there is no harder question before us as teachers for solution. Our part of the work is more of an instructive and preventive character than of a corrective. *Only Christ can correct the evil in human nature.* The latter comes to us in all its pristine power and transparency, and the indiscriminating and unreflecting mind may often ascribe to viciousness what is merely the result of ignorance of any cause to conceal. But this very unconsciousness of principles current in the world, this very simplicity and flexibility of character, this very credulity and impressibility which causes our pupils to bend and

sway before the force of each other's influence, is our strongest ground for hope that when a greater influence of the right kind is brought to bear the very best results may be seen. We feel that there must be more character of a firm, stable, and worthy kind given our graduates, or the black and mournful line of *failure* be written across our work.

It is the one subject that has lain heavily on heart and brain ever since we entered a school-room for deaf-mutes. But we see the red and glowing line of hope written in the sky of the present generation. It has been said that the world is waking up to the presence of childhood, and *that* means, to the superiority of soul over the material. Men are beginning to see that the fate of succeeding generations lies within the tiny hands of plastic, innocent, sensitive childhood; that the care of young souls is of more importance than the care of nations. The teacher who speaks harshly and unreflectingly, who fails to study human nature continually and assiduously, is driven from the desk. The mother whose love comprehends only the temporal wants of her child, who does not apply herself to its training with fear and trembling, as in the presence of all possibilities for good or evil, is considered unconscious of the import of her great mission. So the world that is recognizing more and more the great superiority of the realm of spirit over the realm of sense will come to recognize the claim of deaf-mutes to all possible aid in intellectual and spiritual development. Undeveloped souls, as well as undeveloped minds, are put into our hands for training, and we despair of anything like success until every teacher and officer regards this training as *missionary work*, calling for the most unselfish labor, and until the congregated method of boarding our pupils is abolished for some plan that will be more like home in its surroundings and influence. There can be no real home without the mother love; but there may be much greater approximation to it than we now obtain, if there is a willingness to incur the necessary trouble and expense. The establishment of the Kindergarten, and the introduction of the cottage system, recommend themselves to us as two great steps in this direction.

But it must be evident to every thinking mind that the plan would end in failure were not the proper kind of persons employed to carry it out. Women of large hearts, deep sympathies, unselfish dispositions, Christian patience, superior intel-

ligence, and high-minded principle for matrons—women hard to find in great numbers, and secured only by good pay—teachers similarly endowed, with the addition of the training necessary for their peculiar features of the work. The Kindergarten is surely needed to lengthen the school term, to bring the young minds earlier under mental training, and thus utilize the years now wasted, and to begin earlier the fostering of those moral sentiments which habit, and often the mistaken indulgence of parents, make a more difficult task each succeeding year.

And the system which would gather our pupils into homes according to age, sex, knowledge, and character; which would provide for a regulation of the hours of labor, play, and study; that would not impose upon the younger pupils the confinement adapted only to the older; which would make more possible measures both reformatory and preventive in their character, by a separation of the vicious from the well-meaning; which would give to every pupil one spot where a more interested ear would listen to the recital of grievances, because in an atmosphere more like home, while a wisdom greater than that of classmate would be ready to correct the mistakes of the imperfect judgment, so ready to fly from one extreme to the other; which would secure something like congenial companionship for all, and supply, in a measure, that need of the older pupils springing from the feeling that causes us to separate ourselves more and more from the crowd as we rise in the intellectual and spiritual line of our nature, and which would exchange the restrictions and surveillance necessary where both sexes are congregated in large institutions for the milder government and merely nominal inspection of the cottage, thus fostering habits of self-reliance, and giving more opportunity for the development of a noble ambition to do right simply because it is right—surely such a system recommends itself to all. There could be nothing more fatal to the formation of self-respect, of high notions of honor, of integrity of character, than the present system of surveillance on the part of officers and teachers, which the presence of a few weak or untrusty pupils makes necessary; and it seems to us one of the very strongest reasons, if not the strongest, why the congregated system should be abolished.

But it is not within the province of this article or of the writer's

ability to discuss any further the plan of the system we so earnestly advocate. We close with the hope that the depth of our conviction may atone somewhat for the imperfections displayed in what we have written.

THINKING IN WORDS AND GESTURES.

BY E. BOOTH, ANAMOSA, IOWA.

IN the last January *Annals* is an editorial review of the writings of Dr. Fournié, regarding the ability or habit of deaf-mutes to think in words or in gestures. In a foot-note, the editor remarks that the author "even goes so far as to deny that a person born with vocal organs so defective as to prevent speech can think in words, however good his hearing may be."

But for this, and other like expressions, I should be in doubt whether the author really believes that persons actually *think in words* or *gestures*, or whether he allows that a person can think without words.* In all the articles in the *Annals* heretofore touching on this subject, it seems to have been the idea that the thought and the word or gesture are simultaneous; that without the word or gesture, the thought is impossible. I do not know how it will interest others, but to me it is a somewhat curious question, from seeing it stated and restated so frequently. Some one has said, "language was given to conceal thought;" that is, to put thought under lock and key, and to use words without meaning, or meaning something else. Does it not imply that thought and language are separate and distinct processes, and that it is possible to employ one or the other alone and independently?

The author of *Festus* seems to recognize this view. He says:

"For full oft
Our thoughts drown speech like to a foaming force,
Which thunders down the echo it creates."

And Shakespeare, one of the few who see by intuition what most men see only through the laborious process of reasoning and the logic of words, or through experience or custom, suggests the same idea in his well-known lines:

* Dr. Fournié's theory is that hearing and speaking persons think in spoken language, while congenital deaf-mutes, no matter by what means they are educated, or to what degree, think in gestures only.—ED. ANNALS.

“ The poet’s eye in a fine frenzy rolling,
 Doth glance from heaven to earth, from earth to heaven ;
 And as imagination bodies forth
 The forms of things unknown, the poet’s pen
 Turns them to shape, and gives to airy nothing
 A local habitation and a name.”

We may even go to Scripture for authority: “ And God brought unto Adam every beast of the field and every fowl of the air to see what he would call them.” Here a query naturally arises: Has God a language, or does He think in thoughts alone, and use words only when addressing man ?

Let us try to make the subject plain. You are writing a letter to a friend. First in your mind is the thought or sentiment you wish to convey; then come the words to embody that thought or sentiment.

Next you receive a letter from a friend. You know nothing of its contents, and the words come first as you read; the thought or idea conveyed follows the words as you read them. Is it not clear that thought on the one hand, and speech and gesture or signs on the other, are separate and distinct, as much so as sight and hearing, taste and smell, hand and foot ?

Another illustration, indicating that thought and words are distinct, may be shown in the act of dreaming. A noise or touch awakes you. Between the noise or touch and actual waking may pass a second or two, and in that brief time scenes and events flash through the mind that will require one or more minutes to put into words.

Take another common case. A person in conversation, or a public speaker, sometimes hesitates, struggles for a word. The thought is there, but the word is a laggard and far behind, or refuses to come at all. One may possess a strong, clear, active mind, and in one way and another be a man of mark, and yet, being endowed with but a poor or defective verbal memory, cut no figure in conversation or public speaking. He is not wanting in thought, but in ready command of language. Another person, a poor or shallow thinker, or incapable of thinking, may babble by the hour or by the day, making the Senate chamber as empty as his own head. He is all words and no thought.

Now I reach the main point. It is not whether deaf-mutes *think in words or in gestures*, but which—words or gestures—come first to the mind when thought seeks expression. And here it must be admitted that the answer is not and cannot be

uniform. Whether well educated or not, deaf-mutes, in solitary moments, talk—to use a common expression—to themselves in signs or gestures, or by means of the manual alphabet, just as hearing persons, when alone, speak or mutter and mumble in words. In either case it is done unconsciously, as it were, a mere working of the mind through the organs of speech or motion, a sort of waking dream sometimes, and, at other times, a wide-awake and perhaps fierce self-communion or expression of mental operations.

Having shown, as I think, that thought is independent of the various modes of expression, I again come to the main question. By observing deaf-mutes in their daily school-lessons and in their conversation we notice the same difference as among hearing persons. One hearing person will talk fluently, and is never at a loss for a word; another hesitates, is slow, or silent for lack of command of language. Among the deaf-mutes, one, whenever a question is asked or a thought suggested by himself or others, has the reply on his fingers' ends at the very instant, or as soon as the fluent hearing person could answer. Another with less education, or not so good verbal memory, will hesitate, or recall the word with an effort, sometimes very brief, sometimes more or less prolonged. Writers on this subject make the mistake of taking no account of the fact that the verbal memory differs among deaf-mutes as among those who hear. Deaf-mutes in whom the verbal memory is only ordinary or defective will, as a rule, prefer to express themselves in the language of signs rather than in words, and yet even these, in most cases, have a ready memory of the words most frequently in use among themselves or their hearing friends, and use such on the instant required. It is absurd to expect them to have the whole vocabulary of the language in their heads. A good public speaker uses, or knows, perhaps ten thousand words; one who is no public speaker, and has only an ordinary education, uses, it may be, five hundred; while the publishers of Webster's Dictionary claim that it contains and gives the definitions of over one hundred thousand. To know all these is an object of desire and effort only for such men as that prodigy of verbosity and no sense, King James.

THE RELATIONS OF DEAF-MUTES TO THE HEARING WORLD.*

BY L. EDDY, M. A., DANVILLE, KY.

IN the July number of the *Annals* of 1876 is an article by the Rev. S. Smith, A. K. C., of London, entitled, "The Silent Community," first published in the *British Quiver*, and then, with some changes, in the *Annals*, as a reply to an article by President E. M. Gallaudet.

Into the controversy, so far as it is one, I have no desire to enter, but to express some thoughts suggested anew by it—thoughts not new, probably, to any one having considerable experience in teaching the deaf and dumb, but which I do not remember having seen in print.

Mr. Smith states the question between himself and President Gallaudet to be whether the "Pedagogic" or the "Parental" system, as he terms them, should be followed in dealing with deaf-mutes. He favors the "Parental," and in defending it and attacking the other he uses illustrations and arguments leading to conclusions, or equivalent to statements, which all will not admit. Certain difficulties are met with by all teachers of deaf-mutes, and I believe that one class of these difficulties, or the cause of one class, is to be found right here, and in some of the things which Mr. Smith advocates.

His first illustration represents the difference between deaf-mutes and hearing persons to be as great as that between sheep and some other kind of animals, which, if it were so, would settle the question at once and forever in the minds of all. But just here is the point in dispute. Are deaf-mutes so different from hearing persons? Perhaps a deaf-mute prefers another deaf-mute to a hearing person as an associate; it is a matter of taste with him. Now, we are told that there is no disputing about tastes. But *if*, because Mr. S. likes pepper in his food and I do not, we are told that this difference in tastes makes us as different as are a sheep and a dog, then I do dispute. Most deaf-mutes, if not all, do seem to think there is a vast difference between themselves and hearing persons, and

* Written for the *Annals*, but read before the Ninth Convention of American Instructors of the Deaf and Dumb, Columbus, Ohio, August 20, 1878.

no wonder if led by such illustrations, teaching that the difference is not only as wide as that between two races of people, but as that between two kinds of animals.

It is only those who are alike that have the same interests. Those only who are alike can have the same motives, look forward to the same objects, and desire the same future rewards. If the pupil believes himself to be a different kind of being from his teacher, how is the teacher ever to make him enter into the same feelings, hopes, desires, or ambitions with himself? The pupil will instinctively look upon all the teacher says as inapplicable to himself; their worlds are different. This seems to be a great difficulty in our way, and one that it behooves all to attempt with all our might to remove; and by "all" is meant every hearing person with whom a deaf-mute comes in contact. It is an error of the deaf and of many who hear, which becomes a great and persistent trouble, continually meeting us in its different shapes or consequences. It hinders the teacher in influencing the pupil—in leading him where he wishes, whether in respect to moral or intellectual matters; and then there can be, of course, but little sympathy between persons so different.

We often hear of "clannishness," and we could wish that that were all it is; but if the difference in the persons spoken of is so much greater than that between clans, the word hardly expresses enough. It expresses more than enough, however, in that it gives name to a fact which ought not to be. It recognizes an inability to sympathize; then a feeling of opposition as strong, actually, in some cases, as that between different kinds of animals.

There are deaf-mutes who, instead of looking upon institution officers as those who are working and making sacrifices for them, doing for and giving to them all they can, consider them as preying upon them, using them in order to get a living and withholding all that they are able to. Such arguments and pleas for their welfare and advancement as are urged by President Gallaudet are considered as imputations and attacks, as showing contempt, and a desire to deprive them of even the little enjoyment they have. This is childish—common among all children from the time one is first forbidden to play with his father's razor—but not to be expected in adults, and in them it does not admit of the same explanation as in children.

Clannishness cannot explain it; only the antagonism of a superior and inferior race, which is wrong. There is no race difference, no clan difference, no difference except that of circumstances or opportunities, and against his adverse circumstances the deaf-mute should be taught to struggle as his speaking brother struggles against his. Also, he should be taught that there is no difference between them, rather than that there is, as Mr. Smith teaches; that their instructors do not think of, nor act upon, any difference, but that they receive just the same treatment as a similar number of hearing pupils would receive; and that institution treatment, wherein a distinction is made between them and the officers, is not because of the difference between them as hearing and deaf, but because of the difference of age and position.

Errors of judgment are to be expected in all children, therefore in our pupils. With the acquired knowledge and experience of age comes a judgment more or less correct, in a great measure, according to the correctness of the instruction and impressions received. We should expect graduates of our institutions, on reaching maturity, in the exercise of a correct judgment, to ignore any differences of an unpleasant nature between them and others—any difference even as great as that between a foreigner unable to speak the language and a native. Instead of this, we find them, to a large extent, treating themselves as a different race; desiring their own conventions, associations, periodicals, reading-rooms, etc.; thinking when an article is rejected by a publisher that it is owing to their being deaf-mutes, instead of its being rejected on its own merits; attributing all their rebuffs from their fellow-men to their infirmity, instead of to themselves. So believing, they rightly pronounce their treatment unjust, and, smarting under it, may go to the length of advocating “a silent republic, independent of all hearing influence”—that influence being so hostile, as it appears to them.

There is no objection to associations of deaf-mutes for social intercourse and improvement, *for reasons of language*, but to such associations for any purpose *regarding deaf-mutes as a class* there is objection. The unions or societies of churchmen, conservatives, etc., to which Mr. Smith refers, having for their object the fitting of their members for greater usefulness to their fellow-men, thus corresponding to our institutions—in

other words, having their object outside of themselves—do not illustrate this question. I object to such deaf-mute societies, not because they are deaf-mute, but for the same reason that I would object to a German or Odd-Fellow society, if the first tended to keep its members Germans instead of letting them become Americans, or the second tended to unfit its members for association with non-members. Mr. Smith is misled when he likens a deaf-mute convention to a “church” or “social science congress.” The name of the first refers to the beliefs of the persons composing the society, that of the other to its object, and both are open to all the world. If, instead of the second, we say a German or French society, and then understand the object to be something essentially German or French, as opposed to American, from a political stand-point we are rightly jealous of such a society in our midst, because it antagonizes our own institutions. So, after striving, as we do, to give a deaf-mute all the advantages of a hearing person, and to give him free entrance to the society of hearing people, we are rightly jealous of such societies or papers as will undo our work, will develop a queerness in him, and will cause him to turn round and declare all hearing people his foes.

Speaking of “special newspapers,” Mr. Smith says: “They insert class-news, or articles on deaf and dumb subjects.” To the word “class” I object, not seeing that he has proved them a separate class of beings, and believing that their so looking upon themselves constitutes one of the great obstacles in the way of their own improvement and happiness, and in the way of their instructors. Next, what is a deaf and dumb subject? What is there, or can there be, properly so called? I know of no matter of peculiar interest to them, and have seen nothing in the papers published for or by deaf-mutes of greater interest to them than to those hearing persons engaged in the instruction of deaf-mutes, unless it be that which Mr. Smith himself alludes to when he says that “the great majority are content, if left to themselves, with the gossip and scandal of their class.” In this taste I do not see that they are so very different from their hearing brethren, only these editors yield to a temptation hearing editors resist, because they have learned to consider themselves only poor deaf-mutes, of whom so much is not expected.

I have shown some ways in which this error hinders our

work. Another way is found in these special newspapers, or other productions, which are put forth with the understanding that, coming from hearing persons, they would perish in their lack of worth; but that, coming from deaf-mutes, they live, nothing better being expected or desired. These papers then become specimens, and make those unacquainted with the deaf and dumb think that they *are* a class, a class of defectives; so singular and so defective that it is of no use to do much for them, for their education, or to place them on an equality with others. Held up as specimens of the results of our work, they tell powerfully against us.

I call upon all instructors, then, to contend against this error, teaching that the same in quality and quantity is expected of a deaf-mute as of a hearing person of like talents; that it is unworthy of them to delight in a literature consisting mostly of petty personal gossip; that it is not for them to yield to natural indolence, and omit all effort to rise, any more than for others; and that if they do not hold up their heads, and put themselves along-side of others, they need not expect that any one else will put them there. Indulging in this error, many deaf-mute teachers are actually so inconsistent as, while themselves treated as their hearing colleagues are, to think that the pupils are not thus treated because they are deaf and dumb—not for the true reasons. In their error, they consider and treat the pupils as equals, and thus implant and foster in their minds mistaken notions, which are in the way of their progress and happiness both while in the institution and in after life. They seem to be unconscious of the real, natural difference of level between child and adult, pupil and teacher, and often even of that between child and parent. Would not a teacher do more harm than good if, in all applications of institution rules and discipline, it was felt that he was *on the side of* the pupils, and that he regarded what was done as only an act of power that would not be dared in a hearing school? I take the liberty of telling my deaf-mute friends that the liability to, or prevalence of, this error is what deters principals from the employment of more deaf-mute teachers. *Men* are sought as teachers, not those who remain children all their lives.

Further, a man will not be rated higher than he rates himself. Accordingly, he who holds himself on a level with children in his feelings, desires, judgments, and fellowship, being

as free and indiscriminate in his topics of conversation with them as with adults, will only be considered a child himself, and if he is annoyed by the neglect of hearing persons he has only himself to blame.

Thus some teachers personally injure themselves and those they are among; and Mr. Smith, and those who believe as he, build up and strengthen those very barriers between the hearing and the deaf which it is the purpose of the education of the latter to obliterate.

THE NINTH CONVENTION.

BY THE EDITOR.

THE Ninth Convention of American Instructors of the Deaf and Dumb, held at the Ohio Institution for the Deaf and Dumb, Columbus, Ohio, from the 17th to the 22d of August, 1878, was one of the largest, pleasantest, and, in every way, most successful meetings of the kind that have been held. The number in attendance was about 120, most of whom were active members of the profession. While the absence of some of the older and more prominent principals and teachers, as Gillett, Noyes, and Wilkinson, Porter, Keep, Bartlett, Latham, and others, whose presence we have come to regard as almost indispensable on such occasions, was a matter of regret, there were still enough men of experience and ability to direct the business of the Convention wisely, and to discuss the subjects brought forward intelligently and profitably.

The Convention was fortunate in having as its president the Rev. Dr. A. L. Chapin, president of Beloit College, who, combining the advantage of knowledge of the sign-language and the methods of deaf-mute instruction with mastery of parliamentary rules, readiness and eloquence of speech, sound judgment, tact, and good humor, presided over its deliberations with dignity and grace. For the exercise of his acquaintance with parliamentary rules and some of his other qualifications for the office, there was less occasion at Columbus than might have been expected from the experience of former conventions. The fact that no attempt was made to commit the Convention, as a whole, to any definite expression of opinion upon forms of government or methods of instruction, and that, consequently, there were no complicated questions of priority in respect to resolu-

tions, amendments, and substitutes to be decided, together with the good temper and friendly feeling of all present, manifested even in the discussion of subjects upon which there was the widest divergence of opinion, rendered the duties of the presiding officer comparatively light. This excellent spirit, which, without exception, characterized the proceedings from beginning to end, was the most striking and distinctive feature of the Convention.

The papers read were less numerous than at previous conventions, and they came chiefly from the younger and less experienced teachers and writers; but most of them, alike in respect to the soundness of their views and the manner of their expression, would have done no discredit to the oldest and wisest members of the profession. Aside from their intrinsic value, also, they served to introduce full and able discussions of the subjects treated, and in these discussions, as was natural and desirable, the more experienced members of the Convention took the leading part.

Trustees and directors of institutions have always been invited to the conventions as honorary members, and several of them have generally been present as interested spectators, occasionally participating slightly in the deliberations, but never have they taken so active a part as in the Ninth Convention. One morning was occupied almost entirely by the trustees and directors who were present in the discussion of the proper relations of such officers to the institutions with which they are connected. That morning's session was the most interesting and valuable of the Convention; it was the wish of every one that the trustees and directors of all our institutions could have been there to join in the discussion and receive benefit from it. In the hope that these officers, upon the wisdom of whose acts the welfare of the institutions so largely depends, are generally readers of the *Annals*, we do what we can to make amends to them for their absence by giving in the present number the excellent paper of Mr. Echols, and the leading points of the addresses that followed it.

The deaf members of the Convention participated more freely in the proceedings than has been usual heretofore, and for the most part very intelligently and acceptably. As the majority of those who thus took part are graduates of the National College at Washington, the fact may be taken as an

evidence of the elevating and quickening influence which the College is exerting directly and indirectly upon the deaf-mutes of the country. Several of these gentlemen made a vigorous assault upon the articulation method of instruction. We were glad that some of the ladies present who successfully practice that method ventured to defend it *in propria persona*, instead of depending upon some champion of the other sex who would not have done it nearly as well. No doubt the best arguments these ladies can adduce in behalf of articulation are the results they are accomplishing in the quiet, unobtrusive work of their school-rooms; and when the system was attacked in eloquent gestures by the young men who exemplify so well the advantages of the manual method, and who appreciate so fully what they themselves owe to it, the most forcible answer possible was made by giving an account of what the graduates of the articulation schools are doing, and reading extracts from their letters. There is, and we believe there always will be, in this country, ample room for the exercise of the highest talents in both departments of instruction; and we regard it as a very happy circumstance that the representatives of the two systems are able to meet harmoniously in convention, and to comprehend, not only the sincerity of one another's convictions, but also, in part at least, the value of one another's methods.

The leading subjects discussed in the Convention, besides those already mentioned, were the proper scope and the best methods of religious teaching, the age of admission of pupils, the use of the manual alphabet instead of signs as a means of instruction, reading-matter for deaf-mutes, the relations of the deaf to the hearing world, grammatical symbols, the self-culture possible to instructors, and the teaching of arithmetic. The subject last named, which was crowded into the closing hours of the closing day, attracted great interest, especially among the younger teachers, and it was felt by some present that more time might profitably have been given to questions of this kind, relating to the practical work of the school-room. But it would have been impossible, in the limited sessions of the Convention, to do justice to these subjects. If the admirable plan proposed by Dr. Palmer, of a summer normal school, to be held at some pleasant place of resort under the auspices of the Executive Committee of the Convention, be carried into successful operation, it will give ample opportunity for the discus-

sion of the details of school-room work in a way that is impracticable at the conventions.

Very fair reports of the proceedings of the Convention were given in the daily papers of Columbus, a careful digest of which, prepared by Mr. G. O. Fay, is now appearing in the *Chronicle* of the Ohio Institution, beginning with the number for September 21. The *Deaf-Mute Advance* of August 31 and September 7 also contains a good report. The stenographic report is to be published later by the Ohio Institution in book form, and copies will be furnished to teachers and other officers through the principals of their respective institutions. Other persons desiring them can doubtless be accommodated by applying to Mr. G. O. Fay, Superintendent of the Ohio Institution for the Deaf and Dumb, Columbus, Ohio.

Among the incidental events of the Convention that will be remembered with pleasure were the reception of the Governor of Ohio; giving occasion for eloquent addresses by President Chapin, President Gallaudet, and Dr. Palmer; the meetings with the laborers in a field similar to our own, the instructors of the blind, with whom we have so much in common; the visit on the final day of the session to the magnificent public institutions of benevolence maintained by the State of Ohio; and last, but not least, the agreeable evening entertainments which some one happily named, from their director, "Palmer's Annex."

The exhibition—in rooms adjoining the hall in which the sessions of the Convention were held—of illustrative apparatus, views, plans and models of institution buildings, text-books, examination papers, drawings and paintings executed by pupils, etc., was a valuable feature of the Convention. In the fullness of examination papers the Ohio and Western Pennsylvania Institutions, and in the specimens of art work the Illinois Institution, took the lead. The various exhibitions of the American, Kentucky, Indiana, Clarke, Western New York, and Boston schools were also interesting and profitable.

The members of the Convention were very hospitably provided for at the Ohio Institution. The sincerity and cordiality of the "Welcome to Ohio" which greeted us as we entered its portals were made evident during all our stay. Very few institutions have the ability to accommodate a large convention so comfortably and elegantly as was done by the great establish-

ment that received us in Ohio; but the extent of the building and the completeness of its equipment would have availed little without the efficient and thoughtful direction of Mr. Fay, which seemed to provide for the most minute details relative to the comfort and convenience of the guests as fully and carefully as for the matters of general importance, ably supported, as it was, by the indefatigable labors of the steward, matron, and assistants, and the courtesy and attention shown by Mrs. Fay and all others connected directly or indirectly with the Institution. Doubtless in the course of time new matters of interest will drive from our recollection many of the events and proceedings of the Ninth Convention, but we are sure that the generous hospitality with which we were entertained will ever be fresh and green in the memory of all who were present.

THE DUTIES AND RESPONSIBILITIES OF TRUSTEES OF STATE INSTITUTIONS FOR THE DEAF AND DUMB.*

BY SAMUEL A. ECHOLS, ATLANTA, GEORGIA.

MR. PRESIDENT, LADIES AND GENTLEMEN: I deem it due to myself to state that the limited time I have had in which to prepare this paper necessarily renders its execution crude and imperfect. I had no idea, when I met you, of appearing before the Convention in any other capacity than as a listener or observer. I came, not to instruct you, but to learn, from the utterances of those who have made the subject the study of their lives, whatever might enlighten my mind, and qualify me to work intelligently in the great cause of the care and instruction of the deaf and dumb.

Your discussions assume a broad latitude, and cover all the ground coming under the scope of your duties and authority as instructors. Your conclusions, drawn from intimate association with, and your experience in, the education and training of deaf-mutes, should be made the rules of training and instruction in our institutions.

And yet the adoption of the methods and measures best

* Read before the Ninth Convention of American Instructors of the Deaf and Dumb, Columbus, Ohio, August 21, 1878. The writer is a trustee of the Georgia Institution.

calculated to promote the welfare of the unfortunates under your immediate charge rests largely in the discretion of those to whom the states entrust the oversight and general management of their institutions. It is upon the duties and responsibilities of the trustees, directors, or commissioners that I propose here briefly to comment. Occupying the position myself of a trustee, I feel sure that I may speak freely my convictions without incurring from brother trustees of the various institutions of our country, absent from or attending on this Convention, any charge of presumption in addressing them as I shall do.

I shall consider first the objects of the states in appointing boards of trustees for the management of their institutions. And, first under this head, I shall premise that the institutions themselves are established by the states as public charities. Actuated by a spirit of Christian philanthropy, the people, through their representatives, provide homes and schools at the public expense for those of their fellow-citizens on whom the hand of Providence has been laid, depriving them of the senses of hearing and speech. The spirit of Him who, more than eighteen centuries ago, walked up and down through Galilee showing mercy to the afflicted, is still, thank God, in the hearts of mankind, actuating deeds of kindness and provisions of charity. These institutions have not been established by the states as investments from which to realize profits from the afflicted, but for the purpose of providing them with secular, moral, and religious instruction, which they can obtain nowhere else than in institutions of this kind.

The duties of boards of trustees of these institutions are the carrying out of the objects for which the institutions were established. Our mission is to seek the fullest accomplishment of the benefits our states have invited their afflicted children to be partakers of. Not idly to meet as an auditing committee to approve vouchers for expenditures ; not to be set up like so many figure-heads in a mummy show, nor to play the part of pliant tools to the diversified whims of different legislatures. Occupying the positions we do, we should seek to control legislation bearing upon the affairs of our institutions.

I would not be considered extravagant in my ideas upon this point, but I state as my convictions that the legislature of any state will, when properly petitioned, grant the appropriations

and enact the legislation necessary to the successful operation of its charitable institutions. One of the most important duties devolving upon the board of trustees is to furnish the law-makers and the people of the state full information as to the requirements of the institution. How are legislators to vote intelligently upon any question, unless made acquainted with all the facts bearing upon it? From whom shall legislators receive information relative to the wants of our institutions, except from the trustees?

I shall beg pardon for introducing a brief recital of personal experience upon this point. It is generally known among the members of this Convention that the Georgia Institution for the Deaf and Dumb has, until recently, occupied a place at the foot of this class of institutions. It was far from accomplishing the amount of good contemplated in its establishment, and what was done was but poorly done.

When, nearly three years ago, I was elected by the legislature to a membership on the board of trustees, I found myself associated with eight men, the majority of whom were afflicted with strong symptoms of American statesmanship. They spent three days in tinkering with, amending, and prating over a constitution, and in adopting a patch-work code of by-laws as long as the law of Moses and far more abstruse. As, for three days, I sat at the feet of those Solons in the management of deaf and dumb institutions, and saw, like the Alpine peaks to the tourists,

“Laws upon laws arise
Before my wondering eyes,”

I felt that I had been placed in a responsibility compared with which that of a United States congressman was light. They ramified every department, and prescribed the duties of every creature that moved on two feet within or about the institution. They would have no principal or superintendent, but preferred to govern directly, from the board, every person connected with the institution, from the principal teacher down to the washer-woman. It is needless that I state the results of this system; it could lead only to disaster.

At that very time the condition of our buildings and grounds was disgraceful to the State, deterring parents of scores of children from sending them to school. “Gentlemen,” I appealed to them, “why don’t you get money from the State to repair and refurnish these buildings?” The solemn reply was, that if

we asked the legislature for five thousand dollars with which to make the needed improvements, the board would be considered extravagant, and we should all be discharged.

It now became a question with me whether I should resign my connection with such a board, or seek, in behalf of the afflicted children of the State, to have the legislature effect the reform the trustees refused to undertake. Mr. Connor, our present efficient superintendent—then the principal teacher—had his resignation written. The ten years he had spent in appealing to the board for reform having been fruitless of results, his heart had grown faint. I begged him to withhold his resignation. A day or two later I wrote my resignation as trustee, and was about forwarding it to the Governor, when my wife walked into my office, leading my little deaf-mute daughter by the hand. I told her of my determination. Pointing to our little girl, who had climbed on my knee, she said: "Are you doing your duty by your child, and those afflicted as she is, to make this surrender? Their cause is in your hands; don't forsake it." The eyes of my child were turned appealingly to mine. I tore up my resignation, and on the same day I handed to the Governor a minority report from the board, signed by myself only. When the legislature met I went to work, and for three weeks, by day and by night, I assailed the ears of the members with the cause of our afflicted. My minority report was sustained by a vote of 181 to 19, and I had the pleasure of sending for Mr. Connor, and of having him, as the man most competent to do so, draft every line of the new law under which our Institution should be governed. The legislature revised the board of trustees, retaining me alone from the old board. And now, within eighteen months, under the administration of Mr. Connor as superintendent, we have more than doubled our attendance; have expended several thousand dollars in repairing and refurnishing the institution; and to-day, in the harmony of its operations, efficiency of its work, and economy of its administration, our little Institution has, in my judgment, risen to be the peer of any in the land.

As man's faith is judged by his work, I have related the history of our Institution, and the reform that has been effected, to illustrate my position: that if the cause of our afflicted friends be properly presented to the legislatures they will respond with alacrity to the appeals of the boards of trustees.

Show me an institution that is liberally fostered by the state, and I will show you an active, earnest working, zealous board of trustees. Given an inert or narrow-minded board, and it will not be surprising if the institution is illiberally provided for by the state. Why? Because, out of every one hundred representatives of the people in their legislatures, you will find seventy-five who know little more of their institution than the fact of its existence. In these days of financial depression, with the people suffering and crying for relief, it is but natural that "retrenchment and reform" should be the policy of their representatives. Nowhere does this sentiment exist more strongly than in my State, and yet, to our appeals for our Institution, I will guarantee that out of 219 members there will not be 19 to refuse our requirements. And are the people of other states less humane than the people of Georgia? I do not believe so. If the appeal be made in the earnest manner which humanity justifies, there is not a legislature of any state which will not promptly respond, and generously, too. And so I hold that the responsibility for procuring the necessary support, funds, or other appropriations for state institutions for the deaf and dumb, devolves upon their boards of trustees.

But the question arises, What constitute the necessities of an institution? Does the beneficence of the state contemplate, in the management of its institution, the meagre comforts of the almshouse, or such as, for instance, surround the children of the Institution whose guests we now have the pleasure of being? Ladies and gentlemen, this edifice, with its elegant appointments, its almost luxurious comforts, and its beauty of architectural design, towers toward heaven, a monument to the Christian philanthropy of the people of Ohio. Were I a stranger from a foreign land, having enjoyed none of the opportunities we now enjoy of knowing the generosity and hospitality of her citizens, yet, should I be informed that this magnificent and costly structure had been erected by the State of Ohio for her deaf and dumb children, I could bend my head in homage to a people entertaining, in their hearts, the spirit of such divine charity. In the shimmering of the sunlight upon its minarets and towers we can read the fulfilment of the command of Him whose divine care was about the afflicted: "Feed my lambs." And to-day, with all her untold wealth: with her grand resources: with her galaxy of soldiers and statesmen,

and with one of her sons occupying the most exalted station in the gift of our nation, Ohio's institutions of charity are the proudest and most enduring monument to her patriotism and her civilization.

Well, every state cannot afford such magnificent charities as can the wealthy State of Ohio. Yet the spirit of her example is well worthy of imitation. In the education of mutes in morals and in refined tastes and manners, we should surround them with whatever we may that will tend to cultivation and refinement. Through the eye the strongest impressions are made upon the mind. The mountaineer, reared with lofty peaks and crags forever in view, scenes of sublimity and awe at all times confronting his vision, is imbued with a spirit of romance and lofty daring. The child raised in the dark squalid quarter of the city will be coarse, uncouth, and often vicious. The little girl reared where fragrant flowers blossom, where birds carol their notes of sweetness, and where the gladsome sunshine sparkles on each bud and leaf, will be merry and sweet-tempered. So will the surroundings in their institution home tend to make or to mar the beauty and symmetry of the souls of the children.

Whatever is desirable in a home of comfort and culture is desirable in a deaf and dumb institution. The state appoints us as guardians of her children for a time, and expects that we should do and provide whatever will tend to make of the children good and refined citizens. And that trustee who is narrow and niggard in his views upon this subject is unfit to be a commissioner either for the state or its afflicted wards. Since the state has established a charity, it is obligatory on us, as its agents, to see that its purposes be so carried out as to reflect credit upon the beneficence of the state.

The relation between the board of trustees and the immediate management of the institution is worthy of consideration.

I lay it down as an inflexible rule that, to every institution or organization, civic, military, or financial, there must be an executive head, through whom or by whom the directory or legislative power must govern. From our National Government down to the smallest municipal corporation, this principle is acknowledged in civic affairs. From the commander-in-chief of our armies down to the captain of a company of state militia, the rule is inexorable in military regulations. Each railroad has its superintendent, and while the directory prescribes

the general policy, its execution is with the superintendent. He arranges the schedules; directs at what points trains shall pass each other; changes the schedules as circumstances require for the best interests of his company; looks to the performance of duty by the various agents and employés. The directory, or any member of it, dare not change his regulations. A train delayed ten minutes, a counter-order to that of the superintendent complied with, and a collision might occur, involving terrible loss of life or property.

So, in the management of our class of institutions, there must be an executive head, who shall govern the institution under the by-laws provided for him. And in the execution of his office, any interference by the trustees can be only productive of evil. It is all essential that the pupils, subordinate officers, and hired help should understand that they are under the control of the superintendent, for without this system he cannot command the obedience of the deaf-mutes or the best services of his employés.

The most important appendage to a deaf and dumb institution is a superintendent. If, after being appended, he is found to be incompetent or unreliable, so that he cannot be entrusted with its management under the regulations of the board, he should be dropped like a hot potato, and some one substituted in his place. And no institution is in a condition to thrive until a superintendent is had to whom the board can entrust its management. But when the proper man is found, the board should delegate to him the execution of the rules of government they have prescribed.

I have served as a trustee under the two systems of government; one when the board undertook to manage the affairs of the institution directly, and the other when we have had a superintendent to manage for us. The difference between the results of the two is the difference between order and disorder—between harmony and discord—between economy and extravagance—between success and failure. I reason upon this subject in this manner. An expert is more competent in any pursuit than an inexperienced. I propose, when I represent a client, to manage the details of a trial before the court. It is his privilege and duty to indicate to me his case, and the point he desires made or gained. But my education in law, and conversance with the rules of practice, qualify me to assume the

detailed management of the case, and that responsibility I prefer to assume, and any sensible client will accord it to me. The physician who has made medicine his study is more likely to understand the nature of a disease, and to treat it intelligently, than the parent or guardian who has never studied medicine. And so I am ready to accord that our superintendent, who has devoted his life to the study of the characters of deaf-mutes, to qualifying himself for instructing them, to studying the detailed management of their class of institutions, is more competent properly to manage the affairs of our Institution than I am, whose knowledge of the details of such management is superficial, and therefore unreliable. I can judge, however, of his efficiency by the *results* of his administration, and when the results are unsatisfactory I am then ready to depose him in favor of some one who is capable of filling the office of superintendent. But so long as he retains the office, I know the Institution and those connected therewith in my official capacity solely through the superintendent.

One other point, coming legitimately into this discussion, I desire briefly to notice: the question of compensation of our officers and instructors.

In our ordinary educational institutions, the acquisitions of instructors are considered in the gradation of salaries. The teacher who has acquired a knowledge of, and can instruct in, other languages as well as the English receives extra compensation over him of like ability who can instruct in English only. In all avocations, too, the amount of expertness required and the tediousness or severity of labor are duly considered in the regulation of compensation. Those who are engaged in instructing deaf-mutes have had to acquire a double education—first, in our own language, and, secondly, in that of the deaf. But, in addition to this prerequisite, the instruction of deaf-mutes involves more labor and patient persistence than is essential in teaching those who can hear and speak. I cannot but think that the policy pursued by the managers of several of our state institutions in cutting down salaries to such pitiful allowances is grossly unjust to the patient and zealous workers in deaf-mute instruction. If the laborer is worthy of his hire, those who are engaged in this work deserve, at least, a fairer remuneration for their services than many institutions are paying. No State is so poor as to be unable to pay such servants,

and those who cut down their salaries to such niggardly sums are impeaching the liberality, if not the justice, of the state as employer and paymaster.

In conclusion, I would say that the responsibilities upon us as trustees are at once grave and glorious. Properly exercising our trusts, what great good have we not in our power of accomplishing? For every afflicted child brought under instruction, we are the happy instruments of adding a wreath of honor upon the brow of our mother state, while some family circle is made happier by the means of communication being furnished between the loved unfortunate and its dear ones at home; and a yet greater blessing is vouchsafed the child in affording it the knowledge of the glories of a "sweet by-and-by," where afflictions are unknown. As our Great Exemplar in works of mercy walked to and fro, seeking out the afflicted that He might bless them, so should we seek to extend the benefits of our institutions to every one whose enlightenment must come through the instrumentality of these beneficent homes. As Christ was liberal in His charities, so should we be in the exercise of our trusts. We are engaged in a work commended to mankind by Him when His direct mission on earth had ended. Let us be zealous in it, for its fruits and our own reward will be in proportion to our zeal.

The subject of the paper being before the Convention for discussion—

The Rev. Dr. A. L. CHAPIN, of Beloit, president of the board of trustees of the Wisconsin Institution, said that he concurred heartily in the sentiments expressed by Mr. Echols. He also spoke of the duty trustees are sometimes called upon to perform of sustaining the principal of an institution when he is unjustly and maliciously assailed by the public press. At the request of one of the members present, he described the way in which the board of trustees of which he is the president have recently been called upon to defend their principal against such assaults. There is not space in the *Annals* for the details of Dr. Chapin's narrative. Suffice it to say that—as Dr. PEET, who was in the chair, remarked at its close—it was a thorough and complete vindication of the character of the principal of the Wisconsin Institution and of the action of its board of trustees.

Mr. W. R. BARRY, of Baltimore, a trustee of the Maryland In-

stitution, said that in listening to Mr. Echol's very able paper he had been reminded of an experience of his pastor. On a visit to Virginia he was unexpectedly invited to preach to a colored congregation. He did so; and he preached so plainly, his thrusts were so homely and direct, that the minister of the colored church, who was present, felt rather embarrassed, and at the close of his sermon rose and said: "I 'spec dat some of de people tinks I have been talkin' about dem to dis brudder; but 'fore God I never seen him 'fore dis day." That relieved the embarrassment. Now, he (Mr. Barry) agreed with all the gentleman from Georgia had said; but he would criticise one of his expressions, which others had used also. They talked about public charities. He did not regard the institutions for the education of the deaf and dumb as public charities. They are charities just so far as the education of hearing and speaking children is a charity, and no further; it is a duty that the state owes to its people to see that all have the benefits of a common education. He hoped the gentlemen who had spoken of the education of the deaf and dumb as a public charity would take it back; that they would ask of their legislators, as a public duty, a public good and requirement, that all the children of the state alike should have the benefit of education.

He agreed entirely with what had been said with regard to the relation that should exist between the board of visitors, directors, managers, trustees, commissioners, or whatever they might be called, and the principal. This relation must not only be friendly, but it must be cordial and confidential; the principal must have the confidence of the members of the board. If it is not so, there can be neither harmony nor prosperity in the institution.

One of the great evils to be contended with in the institutions for the deaf and dumb is the introduction of state and national politics. In Maryland, he was glad to say, the Institution is free from that evil. The government is now democratic, and has been so for several years, but a majority of the working members of the board of visitors, including the president, are republican in politics. The visitors are not appointed for one year or a term of years, but for life or good behavior. The appointment is made by the governor without any sanction of the legislature, and for the past few years the governors have asked the board to suggest whom they would like to have ap-

pointed. The question of politics does not enter into the organization at all.

Mr. ELY, principal of the Maryland Institution, said that, as Mr. Barry had spoken of the majority of the board being republican, he would like to have him tell the Convention that he himself was a democrat.

Mr. BARRY replied, Yes ; he was a democrat, and decided in his political convictions ; but Mr. Ely had never heard him ask what his (Mr. Ely's) politics were. He had a suspicion they might be wrong ; but, as a member of the board, he did not care what they were, so long as Mr. Ely was a faithful and efficient officer.

Returning to the subject of the relation between the principal and the visitors, Mr. BARRY said that if the latter, in their visits to the institution, saw anything wrong in the school or in the shops, they should speak of it to the principal, and not to any subordinate officer. In Maryland there was formerly a kind of dual head to the institution, a principal and a steward, both elected by and responsible to the board, but that had now been reformed ; the principal now had the two offices united in himself, and the result was that the past year had been the most satisfactory of the ten years of the Institution ; there had been perfect harmony, and greater prosperity than ever before.

Mr. Echols had touched a tender chord in his (Mr. Barry's) heart when he had spoken of his deaf-mute daughter. Then he understood why he was so deeply interested in the deaf and dumb. He, too, had an only daughter, deaf and mute, who had been instructed for one year at the American Asylum and for seven years in the Maryland Institution, and was now a teacher in the latter Institution. For that reason he was the more interested in this subject, and willing to make any effort in his power to advance the cause of deaf-mute education.

Mr. BARRY closed his remarks by describing a very useful office which exists in the city of Baltimore—that of city agent for the deaf and dumb. Mr. Barry himself has filled this office for seven years, serving without pay. His duty is to acquaint himself with all the deaf-mutes of school-age in the city ; to look them up and know where they live ; and when the time comes to send them to school to see that the parents are properly instructed how to send them, and that the children are fitted to go. The city places at his disposal a small sum of

money to aid those parents who are poor in clothing their children. The result of this arrangement is that one-half the pupils in the Maryland Institution are from Baltimore. If the counties in the State would take the same interest that the city of Baltimore does the number of pupils would be largely increased. The same plan might be adopted in other states.

Mr. HOLTON, a trustee of the Wisconsin Institution, and the Rev. Dr. J. G. BROWN, of Pittsburg, president of the board of trustees of the Western Pennsylvania Institution, addressed the Convention, heartily endorsing the paper of Mr. Echols, and the remarks that had been made by Dr. Chapin and Mr. Barry.

Dr. E. M. GALLAUDET, president of the National Deaf-Mute College, said that a considerable variety existed in the manner of organization of institutions for the deaf and dumb in this country. Some of them are corporations in the hands of permanent officers, whose tenure of office is for life; others are governed by boards of direction appointed by the legislature of the state; others, still, are governed by boards of direction appointed by the executive of the state. The Maryland Institution, so far as he was aware, stood alone in the manner of its organization, being a state institution in close relations with the government of the state, sustained from its treasury, open to its deaf-mute children, and yet governed by a board of direction which has the very permanent character of life tenure.

It would be interesting to consider the merits of these various methods of organization, but the subject now before the Convention was particularly the organization of institutions that are under the direct and complete control of the state in which they exist. There is no method of organizing an institution for the deaf and dumb which presents so many features giving rise to anxiety as this, and the gentleman from Maryland had suggested the most serious of these features—namely, the possible interference with the organization and management of an institution for the deaf and dumb on political grounds. He (Dr. Gallaudet) was extremely gratified to learn that, in the management of the Maryland Institution, men of the several parties unite, and agree to ignore political considerations. He saw very great excellence in this method of organization, and thought it would be well if the other states would imitate it.

The members of the Convention did not need to be told that

perhaps no greater evil exists in our country to-day, certainly so far as it concerns the political interests of the country, than the principle—for it was becoming a principle—governing all political parties to a greater or less extent, that “to the victors belong the spoils.” This principle was the bane of our politics. God grant that it might not go on in the exercise of its power until it should be their ruin! For many years, even in the institutions that were governed exclusively by the states in which they existed, political influence had not been admitted—certainly not to an extent to occasion injury; but recently the pressure of party, it was greatly to be regretted, had been strong enough in some instances to bring about serious changes in the organization of institutions. He would not take time to go into the particulars of such changes, for the Convention had rather to deal with principles than with the actual facts that might have occurred.

It gave him pleasure to be able to say that in the State of Ohio, where, within a recent time, after a political campaign of a somewhat heated nature, great pressure was brought to bear in this very direction at the behest of the managers of the party which had come into power, in the Institution for the Deaf and Dumb not only had there been no interference with the organization of the educational department, but, in spite of strong pressure, the existing officers, from the efficient superintendent through all the corps of teachers, had been reappointed without reference to political considerations. He desired to hold up this government of the present dominant party of Ohio as an example worthy to be imitated to its fullest extent in all the state institutions for the deaf and dumb. Just how this difficulty was to be prevented might perhaps not be for the Convention to determine. It had no power to speak authoritatively; it could simply make its opinions the expression of public opinion; but he felt that its members might justly go so far as this, and before the evils of interference in public institutions on political grounds had proceeded further, urge that, in all the states where such interference is now possible through the methods of organization, measures should be taken at an early day to render it impossible, either by the enactment of a law that changes shall not be made in the organization of the institutions on political grounds, or by a change in the method of the appointment of the boards of trustees, making

them more permanent, and not removable by succeeding legislatures. That would be a matter for consideration, and for action after wise conclusions had been reached. But certainly no greater disaster could befall the work of instructing the deaf and dumb of this country than that the institutions for their benefit should become the foot-ball of political parties; that men and women who have worked long and faithful should be suddenly removed from their positions, and, possibly, at a time in life when it was difficult for them to make new arrangements, be cut off absolutely from the means of their proper support. He had lived long enough in Washington to understand quite fully the wretched influence exerted upon the minds of men and women who were trying to do their duty by the consciousness that, however faithfully they might perform the duties of the offices they were filling, of greater or less importance, they might, at a moment, be removed from those offices, from no fault of their own. That consciousness often took the life out of their work; it often took the true manhood and womanhood out of themselves, rendering them subservient, making them feel that their hold upon their positions depended rather upon the influence that they could secure than upon the results of a faithful performance of their duty. He need not draw the picture more fully; these hasty outlines would be sufficient to show the Convention, and the public who should consider the proceedings of the Convention, how great the disaster would be if the practice of making appointments and removals in institutions for the deaf and dumb for political reasons should ever become general.

In this connection he desired to offer a suggestion in regard to the action of the officers of such institutions in relation to political matters. Such officers should remember that, no matter what the organization is, if its support is derived from the state, they are, for the time being, officers of the state, and the highest principle of action would induce them to abstain at least from being partisan, or active in the pursuit of the objects of political parties. No one would deny that to every one to whom the right of suffrage is accorded also belongs the duty of exercising that right. Those who, like the speaker, lived in the District of Columbia had not the right of suffrage, and he had sometimes thought they were relieved in these troublous days of political upheaval from a duty which is often em-

barrassing ; but in this country, wherever the right goes, there, of course, the duty follows ; and while officers of the state need not abstain from the discharge of their duties as electors, they should not be active in politics, and so lay themselves open to the charge of using the power which they derive from their position to effect political ends.

One point had been mentioned by the gentleman from Georgia which he could not refrain from very earnestly sustaining and seconding : that of making a suitable provision for the full compensation of those who are called to do the work of the state in institutions for the deaf and dumb. The state that cut down salaries because it had the power to do it, and that undertook to save the state's expense out of the salaries of men and women who are doing the most laborious work, and of whom he had never heard that any had been overpaid, was performing an act of absolute injustice ; and because retrenchment could be effected in this manner, because teachers of the deaf and dumb, many of them, were practically powerless to resist, only heightened the injustice of the act. Trustees ought never to permit such cutting down in the salaries to be made without the most earnest and persistent protest to the legislatures and committees that propose such retrenchments. There is such a thing as economizing the life out of service, and the service of deaf-mute instruction in this country is too important to be so treated.

In conclusion, Dr. GALLAUDET expressed his warm appreciation of the remarks which had come from the trustees and directors who had spoken. Their words served as words of cheer to those who were striving to bear the heat and burden of the day ; and he believed that when their earnest utterances were given to the public as a part of the proceedings of this Convention, they would not fail to uplift and sustain and strengthen the work which the Convention was here called upon to represent.

Mr. J. A. JACOBS, principal of the Kentucky Institution, expressed his entire sympathy with what Dr. Gallaudet has said, and explained the manner in which the Kentucky Institution receives its support from the State. A certain annual amount *per capita* for the pupils is fixed by statute, and a certain amount in addition, sufficient to pay the salaries and meet all the expenses of the Institution. Whether the legislature made

any special appropriations or not, the Institution would receive these amounts as established by law.

Mr. JOHN T. MORRIS, of Baltimore, a director of the Maryland Institution for Colored Deaf-Mutes, and president of the Board of Education of the city of Baltimore, at the suggestion of Dr. W. J. PALMER, addressed the Convention. After speaking of his interest in the work of the Convention, he said that, in Maryland, those afflicted with deafness and blindness are not looked upon as objects of public charity, but as entitled to the same consideration as the hearing and seeing. It is the duty of the state to provide liberally for their education, that they may be elevated to precisely the same position, and live upon the same plane as others.

He looked upon the teacher as occupying an elevated position in society. If the profession had not received the consideration that the other learned professions had, it was partly the fault of those who follow it. Were he a teacher he should demand for his profession from the public that regard and esteem which it is entitled to receive.

All officers connected with institutions of education—directors, principals, and teachers—should receive and retain their offices, not through political, sectarian, or personal influences, but solely through their qualifications for the place. In Maryland, qualification is the only consideration that controls such appointments, and no political party has sufficient influence to remove persons who are doing their duty. A common councilman, a legislator, or even a governor, may be selected from the mass, without reference to his intellectual or, perhaps, moral qualifications, and often he may perform his duty as such; but for principal or teacher in an institution for the deaf and dumb previous training is necessary, and these positions cannot be filled from the mass on party grounds. If he had the power, he would make these officers permanent, appointing them for life, removable only upon the failure to perform their duty, and that after a proper investigation of the charges made. Then they would feel that there was some stability in their position; they would feel that there was no risk of removal because they differed politically or religiously from those by whom they were appointed; they would have full heart in their work, and they would perform it with more fidelity, and, perhaps, with greater success.

The proper compensation of principals and teachers should receive the careful consideration of all trustees. The day had not yet come, and, perhaps, might never come, when persons engaged in educational work would receive the full compensation to which they were entitled. But whenever there arises a necessity for retrenchment in institutions, the last thing that should be touched was the compensation of their officers. Few occupying these positions are able, from their salaries alone, to save much for the future. He wished the views of the late W. C. Bryant, concerning the duty of pensioning teachers in their old age, could become general. But since the public had not yet risen to that point, directors of institutions should see to it that the compensation of officers, while they are performing their duties, is made as full as possible.

Mr. H. A. GUDGER, principal of the North Carolina Institution, and Mr. J. R. DOBYNS, principal teacher of the Texas Institution, referring to the fact that the institutions they represented were supposed to have made changes in their officers from political considerations, said that very few, if any, changes had been made on that ground, but that, on the contrary, old teachers had been retained and new ones appointed, without any inquiry as to their political opinions; and they described the present condition of those institutions as very prosperous.

THE GESTURE-LANGUAGE.—II.*

BY EDWARD B. TYLOR, LONDON, ENGLAND.

THOUGH the deaf-mute has, much as we have, an idea of the connection of cause and effect, he has not, I think, any direct means of distinguishing causation from mere sequence or simultaneity, except a way of showing by his manner that two events belong to one another, which can hardly be described in words, though if he sees further explanation necessary he has no difficulty in giving it. Thus he would express the statement that a man died of drinking by saying that he "died, drank, drank, drank." If the inquiry were made, "died, did he?" he could put the causation beyond doubt by answering, "yes, he drank, and drank, and drank!" If he wished to say that the

* Continued from page 178.

gardener had poisoned himself, the order of his signs would be, "gardener dead, medicine bad drunk."

To "make" is too abstract an idea for the deaf-mute; to show that the tailor makes the coat, or that the carpenter makes the table, he would represent the tailor sewing the coat and the carpenter sawing and planing the table. Such a proposition as "Rain makes the land fruitful," would not come into his way of thinking; "rain fall, plants grow," would be his pictorial expression.*

As an example of the structure of the gesture-language, I give the words roughly corresponding to the signs by which the Lord's Prayer is acted every morning at the Edinburgh Institution. They were carefully written down for me by the Director, and I made notes of the signs by which the various ideas were expressed in this school. "Father" is represented in the prayer as "man old," though in ordinary matters he is generally "the man who shaves himself." "Name" is, as I have seen it elsewhere, touching the forehead and imitating the action of spelling on the fingers, as to say, "the spelling one is known by." To "hallow" is to "speak good of," ("good" being expressed by the thumb, while "bad" is represented by the little finger, two signs of which the meaning lies in the contrast of the larger and more powerful thumb with the smaller and less important little finger.) "Kingdom" is shown by the sign for "crown;" "will" by placing the hand on the stomach, in accordance with the natural and wide-spread theory that desire and passion are located there, to which theory such expressions belong as "to have no stomach to it." "Done" is "worked," shown by hands as working. The phrase "on earth as it is in heaven" was, I believe, put by signs for "on earth" and "in heaven," and then by putting out the two forefingers side by side, the sign for sameness and similarity all the world over, so that the whole would stand "earth on, heaven in, just the same." "Trespass" is "doing bad;" to "forgive" is to rub out, as from a slate; "temptation" is plucking one by the coat, as to lead him slyly into mischief. The alternative "but" is made with the two forefingers, not along-side of one another as in "like," but opposed point to point, Sicard's sign for "against." "Deliver" is to "pluck out," "glory" is

* Steinthal, "Spr. der T.," p. 923.

“glittering,” “forever” is shown by making the forefingers, held horizontally, turn round and round one another.

The order of the signs is much as follows: “Father our, heaven in—name thy hallowed—kingdom thy come—will thy done—earth on, heaven in, as. Bread give us daily—trespasses our forgive us, them trespass against us, forgive, as. Temptation lead not—but evil deliver from—kingdom power glory thine forever.”

When I write down descriptions in words of the deaf and dumb signs, they seem bald and weak, but it must be remembered that I can only write down the skeletons of them. To see them is something very different, for these dry bones have to be covered with flesh. Not the face only, but the whole body joins in giving expression to the sign. Nor are the sober, restrained looks and gestures to which we are accustomed in our daily life sufficient for this. He who talks to the deaf and dumb in their own language must throw off the rigid covering that the Englishman wears over his face like a tragic mask, that never changes its expression while love and hate, joy and sorrow, come out from behind it.

Religious service is performed in signs in many deaf and dumb schools. In the Berlin Institution, the simple Lutheran service, a prayer, the gospel for the day, and a sermon, are acted every Sunday morning in the gesture-language for the children in the school and the deaf and dumb inhabitants of the city, and it is a very remarkable sight. No one could see the parable of the man who left the ninety and nine sheep in the wilderness and went after that which was lost, or of the woman who lost the one piece of silver, performed in expressive pantomime by a master in the art, without acknowledging that, for telling a simple story and making simple comments on it, spoken language stands far behind acting. The spoken narrative must lose the sudden anxiety of the shepherd when he counts his flock and finds a sheep wanting, his hurried penning up the rest, his running up hill and down dale, and spying backwards and forwards, his face lighting up when he catches sight of the missing sheep in the distance, his carrying it home in his arms, hugging it as he goes. We hear these stories read as though they were lists of generations of antediluvian patriarchs. The deaf and dumb pantomime calls to mind the “action, action, action!” of Demosthenes.

There is another department of the gesture-language which has reached nearly as high a development as that in use among the deaf-mutes. Men who do not know one another's language are to each other as though they were dumb. Thus Sophocles uses ἀγλωστος, "tongueless," for "barbarian," as contrasted with "Greek;" and the Russians, to this day, call their neighbours the Germans "Njemez,"—that is, speechless, *njemou* meaning dumb. When men who are thus dumb to one another have to communicate without an interpreter, they adopt all over the world the very same method of communication by signs, which is the natural language of the deaf-mutes.

Alexander von Humboldt has left on record, in the following passage, his experiences of the gesture-language among the Indians of the Orinoco, in districts where it often happens that small, isolated tribes speak languages of which even their nearest neighbors can hardly understand a word:

" 'After you leave my mission,' said the good monk of Uruana, 'you will travel like mutes.' This prediction was almost accomplished; and, not to lose all the advantage that is to be had from intercourse even with the most brutalized Indians, we have sometimes preferred the language of signs. As soon as the native sees that you do not care to employ an interpreter, as soon as you ask him direct questions, pointing the object out to him, he comes out of his habitual apathy, and displays a rare intelligence in making himself understood. He varies his signs, pronounces his words slowly, and repeats them without being asked. His *amour-propre* seems flattered by the consequence you accord to him by letting him instruct you. This facility of making himself understood is above all remarkable in the independent Indian, and in the Christian missions I should recommend the traveller to address himself in preference to those of the natives who have been but lately *reduced*, or who go back from time to time to the forest to enjoy their ancient liberty."*

It is well known that the Indians of North America, whose nomad habits and immense variety of languages must continually make it needful for them to communicate with tribes whose language they cannot speak, carry the gesture-language to a high degree of perfection, and the same signs serve as a medium of converse from Hudson's Bay to the Gulf of Mexico. Several writers make mention of this "Indian pantomime," and it has been carefully described in the account of Major

* Humboldt and Bonpland, "Voyage;" Paris, 1814, etc., vol. ii, p. 278.

Long's expedition, and more recently by Captain Burton.* The latter traveller considers it to be a mixture of natural and conventional signs, but so far as I can judge from the one hundred and fifty or so which he describes, and those I find mentioned elsewhere, I do not believe that there is a really arbitrary sign among them. There are only about half-a-dozen of which the meaning is not at once evident, and even these appear on close inspection to be natural signs, perhaps a little abbreviated or conventionalized. I am sure that a skilled deaf and dumb talker would understand an Indian interpreter, and be himself understood at first sight, with scarcely any difficulty.† The Indian pantomime and the gesture-language of the deaf and dumb are but different dialects of the same language of nature. Burton says that an interpreter who knows all the signs is preferred by the whites even to a good speaker. "A story is told of a man, who, being sent among the Cheyennes to qualify himself for interpreting, returned in a week and proved his competence: all that he did, however, was to go through the usual pantomime with a running accompaniment of grunts."

In the Indian pantomime, actions and objects are expressed very much as a deaf-mute would show them. The action of beckoning towards oneself represents to "come;" darting the two first fingers from the eyes is to "see;" describing in the air the form of the pipe and the curling smoke is to "smoke;" thrusting the hand under the clothing of the left breast is to "hide, put away, keep secret." "Enough to eat" is shown by an imitation of eating, and the forefingers and thumb forming a C, with the points toward the body, are raised upward as far as the neck; "fear," by putting the hands to the lower ribs, and showing how the heart flutters and seems to rise to the throat; "book," by holding the palms together before the face, opening and reading, quite in deaf and dumb fashion, and as the Mos-

* Edwin James, Major Stephen H. Long's Exped. Rocky Moun.; Philadelphia, 1823, i, p. 378, etc. Captain R. F. Burton, "The City of the Saints;" London, 1861, p. 150, etc. See also Prinz Maximilian von Wied-Neuwied, "Voyage dans l'Intérieur de l'Amérique du Nord;" Paris, 1840-'43, vol. iii, p. 389. Buschmann, "Spuren der Azt. Spr., etc.;" (Abh. der K. Akad. der Wissensch, 1854,) Berlin, 1859, p. 641.

†As has often been demonstrated in the institutions at Washington, Philadelphia, and elsewhere, on the occasions of visits from members of various Indian tribes.—ED. ANNALS.

lems often do while they are reciting prayers and chapters of the Koran.

One of our accounts says that "fire" is represented by the Indian by blowing it and warming his hands at it; the other, that flames are imitated with the fingers. The latter sign was in use at Berlin, but I noticed that the children in another school did not understand it till the sign of blowing was added. The Indian and the deaf-mute indicate "rain" by the same sign, bringing the tips of the fingers of the partly-closed hand downwards, like rain falling from the clouds, and the Indian makes the same sign do duty for "year," counting years by annual rains. The Indian indicates "stone," if light, by picking it up; if heavy, by dropping it. The deaf-mute taps his teeth with his finger-nail to show that it is something hard, and then makes the gesture of flinging it. The Indian sign for mounting a horse is to make a pair of legs of the two first fingers of the right hand, and to straddle them across the left forefinger; a similar sign among the deaf and dumb means to "ride."

Among the Indians the sign for "brother" or "sister" is, according to Burton, to put the two first finger-tips (that is, I suppose, the forefingers of both hands) into the mouth, to show that both fed from the same breast; the deaf-mute makes the mere sign of likeness or equality suffice, holding out the forefingers of both hands close together, a sign which, according to James, also does duty to indicate "husband" or "companion." This sign of the two forefingers is understood everywhere, and some very curious instances of its use in remote parts of the world are given by Marsh,* in illustration of Fluellen's "But 'tis all one, 'tis so like as my fingers is to my fingers." It belongs, too, to the sign-language of the Cistercian monks.

Animals are represented in the Indian pantomime very much as the deaf and dumb would represent them, by signs characterizing their peculiar ears, horns, etc., and their movements. Thus the sign for "stag" among the deaf and dumb, namely, the thumbs to both temples, and the fingers widely spread out, is almost identical with the Indian gesture. For the dog, however, the Indians have a remarkable sign, which consists in trailing the two first fingers of the right hand, as if they were poles dragged along the ground. Before the Indians had

* Marsh, "Lectures on the English Language;" London, 1862, p. 486.

horses, the dogs were trained to drag the lodge-poles on the march in this way, and in Catlin's time the work was in several tribes divided between the dogs and the horses; but it appears that in tribes where the trailing is now done by horses only, the sign for "dog" derived from the old custom is still kept up.

One of the Indian signs is curious as having reflected itself in the spoken language of the country. "Water" is represented by an imitation of scooping up water with the hand and drinking out of it, and "river" by making this sign, and then waving the palms of the hands outward, to denote an extended surface. It is evident that the first part of the sign is translated in the western Americanism which speaks of a river as a "drink," and of the Mississippi, *par excellence*, as the "Big Drink."* It need hardly be said that spoken language is full of such translations from gestures, as when one is said to wink at another's faults, an expression which shows us the act of winking accepted as a gesture-sign, meaning to pretend not to see. But the Americanism is interesting as being caught so near its source.

I noted down a few signs from Burton as not self-evident, but it will be seen that they are all to be explained. They are, "yes," wave the hands straightforward from the face; "no," wave the hand from right to left as if motioning away. These signs correspond with the general practice of mankind, to nod for "yes," and shake the head for "no." The idea conveyed by nodding seems to correspond with the deaf and dumb sign for "truth," made by moving the finger straightforward from the lips, apparently with the sense of "straightforward speaking," while the finger is moved to one side to express "lie," as "sideways speaking." The understanding of nodding and shaking the head as signs of assent and denial appears to belong to uneducated deaf and dumb children, and even to those who are only one degree higher than idiots. In a very remarkable dissertation on the art of thrusting knowledge into the minds of such children, Schmalz assumes that they can always make and understand these signs.† It is true they may have learnt them from the people who take care of them.

* J. R. Bartlett, "Dictionary of Americanisms," 2d edit., 1859, s. v. "Drink."

† Schmalz, pp. 267-277. See Wedgwood, p. 91.

This explanation is, however, somewhat complicated by the Indian signs for "truth" and "lie," given by Burton, who says that the forefinger extended from the mouth means to "tell truth," "one word;" but two fingers mean to "tell lies," "double tongue." So to move two fingers before the left breast means, "I don't know," that is to say, "I have two hearts." I found that deaf and dumb children understood this Indian sign for "lie" quite as well as their own.

"Good," wave the hand from the mouth, extending the thumb from the index, and closing the other three fingers. This is like kissing the hand as a salutation, or what children call "blowing a kiss," and it is clearly a natural sign, as it is recognized by the deaf and dumb language. Dr. James gives the Indian sign as waving the hand with the back upward, in a horizontal curve outwards, the well-known gesture of benediction. At Berlin, a gesture like that of patting a child on the head, accompanied, as of course all these signs are, with an approving smile, is in use. Possibly the ideas of stroking or patting may lie at the bottom of all these signs of approving and blessing.

"Think," pass the forefinger sharply across the breast from right to left, meaning, of course, that a thought passes through one's heart.

"Trade, exchange, swop," cross the fore-fingers of both hands before the breast. This sign is also used, Captain Burton says, to denote Americans, or, indeed, any white men, who are generally called by the Indians west of the Rocky Mountains, "shwop," from their trading propensities. As given by Burton, the sign is hardly intelligible. But Dr. James describes the gesture, of which this is a sort of abridgment, which consists in holding up the two fore-fingers, and passing them by each other transversely in front of the breast, so that they change places, and nothing could be clearer than this.

The sign in the Berlin gesture-language for "day" is made by opening out the palms of the hands. I supposed it to be an arbitrary and meaningless sign till I found the Indian sign for "this morning" to consist in the same gesture. It refers, perhaps, to awaking from sleep, or to the opening out of the day.

As a means of communication, there is no doubt that the Indian pantomime is not merely capable of expressing a few

simple and ordinary notions, but that, to the uncultured savage, with his few and material ideas, it is a very fair substitute for his scanty vocabulary. Stansbury mentions a discourse delivered in this way in his presence, which lasted for some hours occupied in continuous narration. The only specimen of a connected story I have met with is a hunter's simple history of his day's sport, as Captain Burton thinks that an Indian would render it in signs. The story to be told is as follows: "Early this morning, I mounted my horse, rode off at a gallop, traversed a canyon or ravine, then over a mountain to a plain where there was no water, sighted bison, followed them, killed three of them, skinned them, packed the flesh upon my pony, remounted, and returned home." The arrangement of the signs described is as follows: "I—this morning—early—mounted my horse—galloped—a canyon—crossed—a mountain—a plain—drink—no!—sighted—bison—killed—three—skinned—packed flesh—mounted—hither." There is, perhaps, nothing which would strike a deaf and dumb man as peculiar in the sequence of these signs; but it would be desirable for a real discourse, delivered by an Indian in signs, to be taken down, especially if its contents were of a more complex nature.

Among the Cistercian monks there exists, or existed, a gesture-language. As a part of their dismal system of mortifying the deeds of the body, they held speech, except in religious exercises, to be sinful. But for certain purposes relating to the vile material life that they could not quite shake off, communication among the brethren was necessary, so the difficulty was met by the use of pantomimic signs. Two of their written lists or dictionaries are printed in the collected edition of Leibnitz's works,* one in Latin, the other in Low German; they are not identical, but appear to be mostly or altogether derived from a list drawn up by authority.

A great part of the Cistercian gesture-signs are either just what the deaf and dumb would make, or are so natural that they would at once understand them. Thus, to make a roof with the fingers is "house;" to grind the fists together is "corn;" to "sing" is indicated by beating time; to "bathe" is to imitate washing the breast with the hollow of the hand; "can-

* Leibnitz, *Opera Omnia*, ed. Dutens; Geneva, 1768, vol. vi. part ii., p. 207, etc.

dle" or "fire" is shown by holding up the forefinger and blowing it out like a candle; a "goat" is indicated by the fingers hanging from the chin like a beard; "salt," by taking an imaginary pinch and sprinkling it; "butter," by the action of spreading it in the palm of the hand. The deaf and dumb sign used at Berlin, and other places, to indicate "time" by drawing the tip of the forefinger up the arm, is in the Cistercian list "a year;" it is Sicard's sign for "long," and the idea it conveys is plainly that of "a length" transferred from space to time. To "go" is to make the two first fingers walk hanging in the air (*Hengestu se dahl und rörest se, betekend Gahen,*) while the universal sign of the two forefingers stands for "like," (*Hölstu se even thosamen, dat betekent like.*) The sign for "beer" is to put the hand before the face and blow into it as if blowing off the froth (*Thustu de hand vor dem anschlahe dat du darin pustest, dat bedüdt gut Bier.*) Wiping your mouth with the whole hand upwards (*cum omnibus digitis terge buccam sursum*) means a country clown (*rusticus*.)

[TO BE CONTINUED.]

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—Miss L. H. Williams has resigned the position of teacher on account of ill health. Miss Mann has just returned from a three months' tour in Europe.

Pennsylvania Institution.—Miss Emma Garrett succeeds Mr. Crane as a teacher of articulation.

Mr. Joseph O. Pyatt, a deaf-mute teacher of forty-four years' service in the Institution, died suddenly on the 15th of August. Mr. Pyatt was a faithful and successful instructor, and a thoroughly good man in all the relations of life. He was somewhat known outside of his Institution work through his biography of Albert Newsam, the deaf-mute artist, which was published about nine years ago. The vacancy occasioned by Mr. Pyatt's death has been filled by the appointment of Mr. W. G. Jenkins, late principal of the Arkansas Institution.

Tennessee School.—The School opens without the presence of any pupils from the western part of the State, on account of

the prevalence of yellow fever. Several of the pupils reside in Memphis and vicinity, but, so far as is known, none of them have died.

Georgia Institution.—Samuel M. Freeman, B. A., a graduate of the Ohio Institution and of the National College, has been added to the corps of teachers.

Missouri Institution.—Mr. G. W. Walthall has resigned the position of teacher, and accepted a similar position in the Texas Institution.

Wisconsin Institute.—The following changes have been made in the corps of instructors: Mr. H. Phillips, Miss C. Carver, and Miss Belle Kimball retire; Mr. W. J. Fuller and Miss Rosetta C. Ritscher enter.

We will not burden the pages of the *Annals* with a detailed account of the troubles in this Institution, which, when our last number was published, were receiving careful and thorough investigation from the Board of State Charities. This Board found that the steward, five or six years ago, was guilty of wrong conduct, though of a less grave nature than had been charged; his connection with the Institution has been severed by the abolition of the office of steward. None of the charges against the principal were sustained; on the contrary, while it appeared that there had been some lack of discretion in his conduct, the purity and excellence of his character, and the maliciousness of the attack upon him, were clearly and fully established. Some of the newspapers of the State, dissenting from the conclusions of the Board of Charities, have been clamoring for his removal; but the trustees—as their president, Dr. Chapin, explained at the Ninth Convention—being convinced of his innocence, have felt it their duty to refuse compliance with a demand so uncalled-for and so unjust. What the final result will be cannot now be foreseen. It would seem that the prosperity of the Institution must inevitably be somewhat diminished for a time by the publicity which has been given to the false and scandalous accusations brought against its management, but we trust its usefulness will not be seriously nor permanently impaired. That it retains the confidence of the parents of the pupils is evident from the largely increased numbers with which the new term opens.

Iowa Institution.—Mr. Talbot has resigned the office of superintendent. He is succeeded by Mr. Moses Folsom, a gentleman of high qualifications in other respects, but having no previous acquaintance with deaf-mute instruction. The educational department is now placed under the direction of one of the teachers, Mr. J. A. Kennedy, who receives the title of principal. Mr. and Mrs. J. A. Gillespie, Miss E. J. Israel, and Miss E. A. Brown have resigned their positions as teachers; Mr. Gillespie to become principal of the Nebraska Institution, and Miss Israel and Miss Brown teachers in the Kansas Institution.

Texas Institution.—Dr. Carter has retired from the Institution, and Mr. J. R. Dobyns, one of the teachers, is promoted to the position of principal of the educational department. Mr. G. W. Walthall, late of the Missouri Institution, is added to the corps of instructors.

Columbia Institution.—In the primary department, Miss M. T. G. Gordon, who has been a teacher in the institution for several years, now takes charge of the instruction in articulation and lip-reading. Wilbur N. Sparrow, B. A., a graduate of the American Asylum and of the National College, is added to the corps of teachers.

Prof. J. G. Gordon, of the College, was married on the 1st of August last to Miss A. S. Wadsworth, of Davenport, Iowa.

The *Journal de Bruxelles* of August 13 contains an appreciative article upon the College from the pen of the eminent Mgr. De Haerne. Speaking of the degree of Master of Arts recently bestowed by the College upon O. F. Kruse, the German deaf-mute who has distinguished himself as a teacher and writer, Mgr. De Haerne says it is "a powerful encouragement given to deaf-mutes in general, inasmuch as this honor, conferred upon one of their number, tends to raise them all in the social scale, by removing the barrier which, in the eyes of the world, separated them in their instruction from the rest of society."

Kansas Institution.—There have been the following changes in the corps of teachers: Mr. Linnæus Roberts and Miss Jennie Burris have resigned their positions, and are succeeded by

Miss E. J. Israel and Miss Ella A. Brown, both late of the Iowa Institution.

The trustees have decided to enlarge the industrial department by adding the trade of cabinet-making, and during the vacation a shop has been built and equipped for that purpose. The school-rooms have been renovated and beautified so that now, Mr. Bowles writes us, they are equal to any in the country.

Minnesota Institution.—Mr. W. E. Blodgett was appointed last spring to fill the office of steward, left vacant by the resignation of Mr. G. W. Lewis, whose health rendered it necessary for him to retire.

New York Institution for Improved Instruction.—Mr. D. Greenberger, the principal, was married in August to Miss A. N. Hubbell, who has been a teacher in the Institution. This, with two other vacancies in the corps of teachers—one occasioned by marriage and the other by the acceptance of a lucrative position as teacher in Guatemala—renders necessary the employment of three new teachers.

An additional house, in the rear of the three buildings occupied for the last eight years, has been leased, not with the intention of increasing the number of pupils, but of rendering those now in the Institution more comfortable.

Arrangements will be made for some of the larger boys to attend the Free Evening School of the Cooper Union during the next school year.

Arkansas Institute.—Mr. W. G. Jenkins has resigned the office of principal, and is succeeded by Henry A. Hammond, M. A., late a teacher in the Indiana Institution.

Nebraska Institute.—Mr. R. H. Kinney, who has been principal for six years, has resigned the position. He is succeeded by Mr. J. A. Gillespie, late a teacher in the Iowa Institution. Miss M. J. Tobias, a teacher, was married July 2 to Mr. Benson, a Presbyterian clergyman. She retains her position in the Institution for the present.

Central New York Institution.—The Institution is erecting a brick building 101 by 44 feet, with accommodations for sixty

pupils and the proper officers. It will be completed about the 1st of January next, and will be used for the younger pupils.

Western Pennsylvania Institution.—Miss Alabama McNeeley, a graduate of the normal department of the Central High School of Pittsburg, has been appointed a teacher.

Halifax Institution.—Mr. Albert F. Woodbridge, late of the Glasgow Mission to the Deaf and Dumb, has been appointed principal, and entered upon his duties in September. Mr. Hutton writes that Mr. Woodbridge comes highly recommended as an experienced and successful teacher and worker among the deaf and dumb in England and Scotland.

Doncaster (England) Institution.—The articulation method has been practised for more than two years with a part of the school, with such satisfactory results as to lead to the hope that eventually a large proportion of the pupils may be educated in this way. "Those who are already thus taught," the committee say in their last annual report, "are quite as far advanced in general knowledge as they would have been by the manual system, while their intellectual powers are undoubtedly quickened to a much greater extent than they would have been had they been permitted to rely entirely upon their fingers as the medium of thought and expression." The rule limiting the term of instruction to six years has been amended so as to allow a longer time at the discretion of the committee.

Lyons (France) Institutions.—There are two institutions for the deaf in Lyons; one following the manual method, under the direction of M. Forestier, a deaf-mute, described by Mr. Clerc in the first volume of the *Annals*, (page 64;) the other labial, directed by M. Hugentobler. These two gentlemen have recently been discussing the merits of their respective methods in a journal of that city, called *Le Progrès*. We have not seen the numbers containing M. Forestier's letters; M. Hugentobler's reply answers M. Forestier's arguments and presents his own in a very forcible and at the same time perfectly courteous manner.

MISCELLANEOUS.

BY THE EDITOR.

Heinicke's Portrait.—The present year, as was mentioned in the last number of the *Annals*, is the centennial anniversary of the establishment of the first public institution for deaf-mutes in the world, and it is fitting that a portrait of its founder should have a place in the *Annals*. We are accustomed in this country, and with justice, to give the most honorable position in the history of deaf-mute instruction to the Abbé de l'Epée, for he stands pre-eminent among the early instructors alike for the philosophical correctness of his views and the benevolence of his character. The prominence which has been given to the famous correspondence between De l'Epée and Heinicke, in which the latter argued less wisely and manifested a less philanthropic spirit than his distinguished contemporary, has had the effect, perhaps, to diminish our appreciation of the merits he really possessed. No one can look upon the handsome, intelligent, kindly face of the portrait without feeling a conviction—which the record of Heinicke's life justifies—that here also is a man worthy of honor, and that his character must have corresponded somewhat to the magnitude of the work he accomplished. The portrait we publish is taken from his biography by Stötzner.* An excellent brief sketch of his life may be formed on page 166 of the first volume of the *Annals*, which the recent reprint brings within the reach of all.

Death of Count Taverna.—The Italian periodical *Dell'Educazione dei sordo-muti* for April, 1878, contains an interesting biographical sketch of the late Count Paoli Taverna, of Milan, who died on the 11th of February last at the age of 74 years. Count Taverna was a man of noble descent, considerable wealth, and large influence, who devoted himself wholly to the welfare of his fellow-men. As an example of his character, it is mentioned that when the cholera invaded Milan in 1832, and nearly every one who was able to leave the city did so, he was one of the few who remained at their post. Taking the general direction of the hospitals of the city, he gave all his time and strength, as long as the disease prevailed, to the care of the

* Samuel Heinicke, sein Leben und Wirken, dargestellt von Heinrich Ernst Stötzner. Leipzig, 1870. 12 mo., pp. 172.

sick. In 1854 he established in Milan, with his own means and those of the friends whom he interested in the undertaking, the "Institution for the Education of Poor Deaf-Mutes in the Province of Milan," which, under the direction of the distinguished teacher Giulio Tarra, the author of the sketch from which we draw these facts, has risen to marked prominence among the schools of Italy. Count Taverna held various high offices in the Province, but during the latter part of his life gave his attention chiefly to the Institution he had founded, visiting it frequently, and enjoying the love and gratitude of its beneficiaries. His last words and thoughts were for them, as he commended the Institution to the benevolence of his family, and the pupils to the affectionate solicitude of their director. "Love them, and you will love me," he said; "do for them all the good you can, and you will do it for me, and I will be grateful to you until the blessed day when we shall meet again with them in the Lord."

Sudden Loss of Speech and Hearing.—The New York *Tribune* of August 26 contains the following strange narrative:

"William Gregory, eighteen years old, living at No. 2 Dover street, was standing at Water street and Peckslip, Thursday afternoon, with some companions, when a deaf and dumb man passed by. Gregory began to make fun of the afflicted man, when suddenly he felt a shock and afterward discovered that he had lost the senses of speech and hearing. He hurried home and informed his parents of these circumstances in writing. They took their son to the Chambers-street Hospital, where the surgeon in charge examined him, but could make nothing of the case. He endeavored to frighten him by means of a shock, but failed most signally. Young Gregory when at the hospital wrote on a piece of paper that his affliction was due to the "will of God." His parents yesterday had him at church, where prayer was offered on his behalf. The house surgeon at the hospital says that it is one of the most singular cases that ever came under his observation."

The Pereire Method.—This method, revived, as it is claimed, by M. Magnat, director of the Pereire School for Deaf-Mutes, Avenue de Villiers, 94, Paris, is no less adapted, its advocates assert, to the instruction of hearing than of deaf-mute children. M. Magnat gives lectures upon the method to teachers in general, and it has been introduced into some of the public schools

of Paris. The *Bulletin* of the Pereire Society has a great deal to say concerning the immense superiority of this system over all others, but we have not yet been able to gather from a diligent perusal of its pages wherein the method it advocates differs from the usual articulation course of instruction, except that it insists as a point of paramount importance that the child shall be taught in the following order : first, speech ; secondly, writing ; thirdly, reading. The order in which M. Magnat gives the pupil the sounds of articulate speech was explained in a review of his *Cours d'Articulation*, published in the *Annals*, vol. xx, page 167.

Miss Salter's Acquisition of Lip-Reading.—The last number of the *Annals* (p. 181) contained a description of the remarkable articulation and lip-reading of Miss Salter, of Boston. A young lady who has recently lost her hearing suggests the following explanation of the readiness and ease with which Miss Salter unconsciously acquired the power of lip-reading :

“I was much interested in the letter from Miss Salter. I think I can explain even better than she how the ‘instinct,’ as she calls it, was acquired. At one stage of my deafness I was able to hear imperfectly what was said to me at a slight distance, and at the same time what I *saw* of the movement of the lips aided me greatly in understanding what I heard. This stage did not last long, however, for I was soon unable to hear, unless I was approached too close for me to see, and thus got out of the habit of noticing lips until recently. Miss Salter says that from the age of from five to ten she was partially, but not inconveniently, deaf. My idea is that during that time, when a child's senses are most susceptible of impressions, and when habits are acquired, she unconsciously, perhaps, united seeing and hearing, as I did, and when the necessity came for sight alone to be exercised, it was able at once to act independently of the hearing. Of course her sight and her comprehension must both have been very quick.”

The Deaf Hearing Through the Telephone.—The New York *Tribune* of July 5, mentioning some of the novel and surprising uses which have blossomed out of the invention of the telephone, says that Mr. Severn, an enthusiastic experimenter of New South Wales, claims that he has made the deaf to hear with it.

After describing a very simple telephone which he constructed out of a tin pot, the closed end of which he opened and tied over it a piece of parchment, passing a fine string through the centre and making a knot inside, Mr. Severn says :

“ Make a loop in the string some three feet long, put this loop over the forehead of the listener, (the deaf man,) cause him to place the palms of his hands flat and hard against the ears, let the loop pass over the hands, and now this listener will hear the smallest whisper, let him be deaf or not. This fact may appear extraordinary ; it is, nevertheless, true that a deaf man may thus be made to hear the voice, music, etc.”

What Mr. Severn claims might perhaps be possible in some cases of partial deafness, but it cannot be of general application to the deaf.

The Qualifications of a Superintendent.—A resident of Ohio, probably expecting that the recent political changes in the State would result—as happily for the State they did not—in the appointment of a new superintendent for the Institution for the Deaf and Dumb, and fearing that some technical objections might be interposed which would interfere with his own aspirations for the place, addressed the following note of inquiry to the superintendent :

“ does the Superintend of the Deaf and Dumb have to give Bond dose the law require him to be examined with regarde to his education befor entering upon his offiscil duties dose he have a Certiffcates to draw his pay I mean a Teachers Certiffcates.

“ SUPERINTENDENT DEAF AND DUMB ASYLUM, Coulumbous, Ohio.”

Books for Sale.—A gentleman has placed in the hands of the editor of the *Annals*, for sale, a copy of De Gerando's *De l'Education des Sourds-Muets de Naissance*, and of Sicard's *Cours d'Instruction d'un Sourd-Muet de Naissance*. These important works are now out of print, and quite difficult to obtain. The price of De Gerando's book, which is in two volumes, unbound, is \$4 ; of Sicard's—one volume in calf binding, somewhat worn—\$2.50.

AMERICAN ANNALS
OF THE
DEAF AND DUMB,

EDITED BY
EDWARD A. FAY,

UNDER THE DIRECTION OF
E. M. GALLAUDET, OF WASHINGTON, I. L. PEET, OF
NEW YORK, W. J. PALMER, OF ONTARIO,
T. MACINTIRE, OF MICHIGAN, AND
G. O. FAY, OF OHIO,

Executive Committee of the Convention.

VOL. XXIV.

WASHINGTON, D. C.:
PUBLISHED BY THE CONVENTION OF AMERICAN INSTRUCTORS OF
THE DEAF AND DUMB.

1879.

Printed by Gibson Brothers, Washington, D. C.

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AMERICAN ANNALS

OF THE

DEAF AND DUMB.

VOL. XXIV., No. 1.

JANUARY, 1879.

PREPARATORY DRILL IN FIGURES.

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THOUGH there is no royal road to knowledge in the teaching and studying of arithmetic, operations in figures alone seem to be the easiest work for the deaf-mute in school; in a wisely-chosen road he proceeds so smoothly that it might almost be called a royal one. Knowing that figures do not lie, he can be absolutely sure of himself and his work, and usually likes it better than exercises in language, where he is continually meeting with doubtful points and continually making mistakes.

Though the mode of explaining operations and the course of drill here outlined are especially designed for scholars of dull minds, they would apply to a bright class equally well. There are almost always a few slow pupils in every class; it is better to attend to these, for the other and quicker pupils will acquire what is taught without special effort in their direction from the teacher.

The aim is to prevent mistakes rather than correct them; the motto, one step at a time, and complete mastery of each and every step as far as taken. As the mind memorizes by frequent repetitions, which are so much the better if made understandingly, and as very lasting impressions are produced when short intervals of time come between these repetitions, the pupil can be so well drilled that it becomes more like play than work to him; he finds it a pleasure instead of a task to perform operations in figures.

Nor is it a waste of time to train a class so highly as here indicated; on the contrary, it is a positive saving. Fewer mistakes are made and less time is lost in future operations. The pupil, feeling himself perfect so far, is encouraged and confident.

He walks firmly along, instead of stumbling and soon falling hopelessly in the rear. It is with him as with a colt: both must be trained to know and use their strength, which, while being fully exercised, must not be overtasked, or both will balk. Slow pupils especially need attention in this respect. If they once fall behind and lose confidence in themselves, how can they overtake their quicker fellows?

Again, rapid and accurate operations in figures allow more of the attention to be given to other points in the work, such as the steps to be taken in solving a problem, the meaning of the modifying words given, and like considerations. The mind is not troubled by a fear of making mistakes with the figures; its force is spent on perceiving the method required for the solution, or, to speak algebraically, on making the statement, not on working it out.

A single instance occurring recently will show the need of thorough drill, so that every one in a class shall be perfect in each stage before entering upon the next. A boy had been at school five years and yet could not subtract correctly. In the sixth year, with careful drill at every step, but with not more than his fair share of attention from the teacher, he was started right and progressed as far as operations in Federal Money. It seems a positive cruelty to lead a slow mind into difficulties which it is not, as far as possible, prepared to overcome.

The exercises outlined below are in numeration and notation, and in addition and multiplication, with their respective opposites, subtraction and division.

NUMERATION.

Supposing the pupil able to count correctly up to one hundred, we can begin to teach him numeration. Write the word "units" on the black-board, and tell the class it means the numbers from 1 to 9. (This is not the whole of the truth, but just enough for our present purpose.) Have them repeat this definition to you, one by one. Then write the word "tens," and define it as meaning 10, 20, etc., up to 90. Let them repeat as before. Now write "hundreds;" you denote the numbers with your fingers, not writing them. Drill in all three words till the weakest know them perfectly. Contract the words to their respective initial letters—"u," "t," "h;" ask what each letter stands for, and drill as before.

The next step is to take any single figure, say 7, write "u" over it, and have the pupil tell you it is seven. Rub out the

“u” and write “t” over it—do not add the cipher—and have him say it is seventy; then substitute “h” for “t:” he says, “seven hundred.” Drill thoroughly upon isolated figures, having the letters over them.

Next write a row of ciphers or figures, and say they must be marked off into groups or periods of three each, beginning at the right, thus :

00 | 000 | 000 | 000

Then tell them to write “u,” “t,” “h,” over each cipher or figure, beginning at the right as before, and preserving the proper order of the letters; we shall now have :

tu | htu | htu | htu
00 | 000 | 000 | 000

Ciphers are given at first as less likely to draw off the attention from the division into periods and the position of the proper letters over them; but to keep up their memory we will now substitute figures for the ciphers, and drill as with isolated figures and their letters.

It will next be time to write the names over the periods. Keep telling the class to begin at the right—first period, no name; second period, thousand; third, millions; fourth, billions. After allowing a few minutes to memorize, rub out all, write new rows of figures, and call up one member of the class after another to divide a row into periods, to write the letters “u,” “t,” “h,” over the figures, and to name each period.

Having the periods properly named, and each figure indexed by one of the initial letters “u,” “t,” “h,” take any one period at a time, cover the others in the row with a book or slate, point successively at the hundreds, tens, units, and name over the period; the pupil at the same time will give correctly in words the exposed period. When each period has been taken and mastered separately, we can begin at the left and go through the whole row with safety. After a time the words “thousand,” “millions,” may be omitted; then the letters “u,” “t,” “h;” and the periods may be separated by the comma, as in common practice. Whenever the pupil gets off the track, take him back and send him along the same road again.

NOTATION.

For notation, have this diagram or formula :

bi	mi	th	
h t u	h t u	h t u	h t u

In writing out the example which is to be put into figures,

keep the words belonging to one period in a single line, separate from the rest, and to attract attention to the name of that period, underscore it, thus :

Two hundred and seventy *billions*;

Four hundred and four *millions*, etc.

Taking a line at a time, point at the name *billions* of the period; make the pupil designate that period in the formula; then point at the modifying hundreds, tens, or units, and the pupil will put the figures in their proper places; he puts 2 under "h" for two hundred, 7 under "t" for seventy, and so on, ending with writing ciphers in the places not otherwise filled. After practice, let the lines be closed up and run continuously together.

It is desirable to have a test for the accuracy of the work. When the figures have been put down from the words of an example, cover the words and write them out from the figures alone; then uncover the original example and compare the two. By this means, errors in notation show themselves very plainly to the pupil, so that he can, if so inclined, detect and correct them himself.

Irregular forms, such as eighteen hundred, three thousand millions, should be deferred to a future time, when they can be explained by the aid of multiplication.

We next come to the more important operations of

ADDITION AND SUBTRACTION.

A table in forty-two squares is prepared as follows :

6 1 + 5	6 2 + 4	6 3 + 3	7 1 + 6	7 2 + 5	7 3 + 4
8 1 + 7	8 2 + 6	8 3 + 5	8 4 + 4	5 1 + 4	5 2 + 3
9 1 + 8	9 2 + 7	9 3 + 6	9 4 + 5	17 8 + 9	18 9 + 9
10 1 + 9	10 2 + 8	10 3 + 7	10 4 + 6	10 5 + 5	4 1 + 3
11 2 + 9	11 3 + 8	11 4 + 7	11 5 + 6	15 6 + 9	15 7 + 8
12 3 + 9	12 4 + 8	12 5 + 7	12 6 + 6	16 7 + 9	16 8 + 8
13 4 + 9	13 5 + 8	13 6 + 7	14 5 + 9	14 6 + 8	14 7 + 7

Let the pupil commit this table to memory. He begins by reciting, $1 + 5 = 6$, $2 + 4 = 6$, $3 + 3 = 6$. Give out the number 7, and the pupil recites, $1 + 6 = 7$, and so on. He must keep at it a little at a time and retrace his steps frequently, till he has the whole table at his fingers' ends. To perfect him further, the figures must be put on the board in squares well mixed up, thus:

7	5	8
9	1	2
—	—	—

Not till he is able to repeat in every instance, without hesitation or error, the sum of the figures, whether pointed at on the board or shown from the hands, can he safely be taught to carry. This done, write the figures from 1 to 9, inclusive, on the black-board. Point at one and another of them successively, the pupil looking on and adding mentally; require immediately the sum of all the figures thus indicated. By this preliminary drill, the pupil is well prepared for the long columns that add up among the fifties and hundreds, and the teacher has had an opportunity to find out his particular deficiencies. He must keep striking at the knots, which is the best way in dealing with logs—and blockheads.

By a glance at the foregoing table, it will be seen that in the middle of each square is the sum of the numbers at the sides. Cover one of the side figures or a column of them, and taking the two exposed numbers in the square, ask the pupil to subtract the smaller from the greater, telling him the other figure (which is covered) in the square is the answer. If he knows the table well, he replies correctly at once, and is delighted to find that he has already mastered the subtraction table without knowing he was doing so.

To get the figures more at his command, however, it will be necessary to put them down in eighty-four squares, in no particular order relatively to each other, and have him repeat the differences at sight with readiness and certainty.

Tell him, or, what is better, show him by ocular demonstration, that he can *never* take a greater number from a smaller. To repeat this axiom once a day for a week would not be a waste of time or energy. Before proceeding to subtract in large sums, to make sure of the duller minds, let these arbitrary formulas be learned and repeated without confusion:

1. Upper, large; lower, small; can subtract, *not* add 10.
2. Upper, small; lower, large; cannot subtract, *add* 10.

3. Not add 10, not carry 1; add 10, carry 1.

We will now subtract 724

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You ask the pupil, "Is 2 smaller than 4? Can 2 (lower) be subtracted from 4 (upper)?" If doubtful, he must decide by applying the first or second formula. As you go on, when he says you cannot subtract 3 from 2, tell him he is right, and repeat the axiom about the utter impossibility of taking a greater number from a smaller. You continue, "I cannot take 3 from 2, but I will add 10 to 2 and make it 12, so it will be larger than 3; see this cross, to show it is not 2, but 12. I can take 3 from 12, can I? how many?" After writing down the answer, you say: "Because I added 10 to 2, which the cross shows, I must carry 1 and add it to the next figure in the lower line, according to the third formula." You will make the operation clearer by at first writing the carried figure 1 close to the next lower figure and rubbing both out to write their sum in their place, especially when carrying to 9.

The first exercises of the pupil must be: (a) to distinguish each figure in the minuend smaller than the figure below it; (b) to add 10 to—*i. e.*, put a mark over—every such figure; (c) to carry and add 1 in consequence of that addition. The rest is easy.

MULTIPLICATION.

Have a table of 30 squares, which can be committed to memory.

3 6 2	4 8 2	3 9 3	5 10 2	4 12 3
7 14 2	5 15 3	4 16 4	6 18 3	5 20 4
7 21 3	6 24 4	5 25 5	9 27 3	7 28 4
6 30 5	8 32 4	7 35 5	6 36 6	8 40 5
7 42 6	9 45 5	8 48 6	7 49 7	9 54 6
8 56 7	9 63 7	8 64 8	9 72 8	9 81 9

It will be noticed this table is available also for the first simple steps in short division. If we take the largest number in a square for the dividend and one of the smaller for the divisor, the remaining one will be the quotient. When it is covered or rubbed out, the pupil supplies it, thus performing division as a result of efforts directed toward multiplication only.

Instead of this table, however, the following is convenient and quite quickly learned—as the hardest part is presented first—when the pupil is eager for conquest: $9 \times 9 = 81$, $9 \times 8 = 72$, down to $9 \times 2 = 18$. As a matter of curiosity, notice that here the product begins with the figure of the multiplier minus 1, and that the sum of its two figures is 9. Next present $8 \times 8 = 64$, down to $8 \times 2 = 16$, then $7 \times 7 = 49$, and so on. 1 and 0 as multipliers should be shown in comparison with each other: “Take a number once, and you have that same number; take a number no times—*i. e.*, take it not at all—and you have nothing.”

As in addition and subtraction, these figures are to be put in squares, 36 in all, in new positions relative to each other, and constantly practised upon; also given from the hands of the teacher. By taking a few squares at a time, and turning back after each new move to go over the same ground again, the most backward scholar can succeed. When the multiplication table has been mastered by sheer force of memory the teacher should show how the products are obtained; how one number is taken as many times as there are units in another number; how the pupil can find for himself a forgotten product by adding up one sum the required number of times; how 2 times 8 plus 4 times 8 equal 6 times 8, or 3 times 4 plus 3 times 5 equal 3 times 9.

The steps to be taken when multiplying with large sums are to be memorized in their proper order by the pupil before he attempts the operations themselves to any extent, else the latter become guess-work; and to guard him against mistakes he should begin with the habit of writing down as fully as possible all operations, such as the addition of carried tens, instead of performing them mentally.

DIVISION.

The experience of the writer makes him believe it better to teach long division before short. In the former, the pupil has

all the work shown before his eyes, and learns more quickly ; indeed, short division could not be taught to dull minds without giving the figures in full. As the pupil really learns short division in learning long, when master of the latter he is master of the former.

To start with, give out these arbitrary formulas to be memorized and repeated in the same order by each pupil individually :

1. Right, left, multiply.
2. Put down.
3. Lower, less, (lay emphasis here.)
4. Subtract.
5. Left, lowest, less, (emphasize here again.)
6. Take down.
1. Right, left, multiply ; and so on.

When these steps, given as yet without explanation, are perfectly recited, the pupil is ready for an example. Let him multiply the divisor by the figures from 0, 1, 2, to 9, inclusive, keeping the products separate and plainly in view on the side of his slate. Tell him to choose one of the products and put it down under the dividend, not omitting to put the accompanying multiplier in the place of the quotient. Now tell him to apply the steps he has memorized :

1. *Right*, (quotient,) *left*, (divisor,) *multiply*.
2. *Put down* (the product under the dividend, beginning at left.)
3. *Lower, less*. Here you stop and ask him if the product just chosen is less than the sum denoted by the figures of the dividend it is under. If it is not, you tell him the work is wrong ; the product he chose is too large, and he must take a smaller. So, rubbing out that product and the quotient, you tell him to chose another from those he has ready on the side of the slate.

But if it is less, we come to the next step : 4. *Subtract*.

5. *Left, lowest, less*. Here you point to the divisor, (left,) to the remainder, (lowest,) and say less. If the remainder is larger than the divisor the product just chosen is too small ; so he must rub it out and choose a larger one. But if the remainder is less than the divisor tell him he has hit the mark ; and now he may : 6. *Take down* one figure at a time from the dividend, and then go on as before. The division finished, he is to multiply divisor and quotient to test the correctness of the work.

It certainly will not take long for a class to learn the steps and tables shown above. An intelligent one ought to master the formulas and steps of division thoroughly in two weeks, at an hour a day; so, provided it multiplies and subtracts correctly, this class must be working out examples in division very smoothly and correctly within that time.

It is wiser to teach the pupil the right way at once, and fully, than to let him fall into it only after repeated corrections of mistakes.

THE EARLY HOME TRAINING OF DEAF-MUTE CHILDREN.

[THE following article, which is translated for the *Annals* from the Report of the Royal Würtemberg Institutions for the Deaf and Dumb for 1869, contains nothing that is new to teachers of the deaf, but it is adapted, we think, to be of very great value to the parents of young deaf-mute children. While the article is in type we shall have some copies of it printed separately, which we shall be happy to furnish, free of charge, to any parents of deaf-mute children, or to any officers of institutions who may apply for it.—ED. ANNALS.]

The idea that one of their children lacks the sense of hearing presents itself to parents in various ways. It will occur to them naturally if they already have deaf children, or if difficulty of hearing or deafness is found among their relatives. The idea may first be awakened by observing the infant itself. If such a child feels and sees, is sensitive to pain, takes delight in bright colors, smiles at the kind attentions of those around it, but appears insensible to loud talking, to the songs of its mother or sister, (especially if the face be turned away from it,) what will its friends think? But if the child pays no attention to a louder noise close to it, or if at a penetrating sound like that produced by a thunder-clap or a shot, where other little children are frightened and cry, it keeps quiet, or is only excited if, at the same time with the noise, the ground, or its bed, or some object touching it should be shaken, this will also appear suspicious to its relatives. The fact will be yet more noticeable if it was not so at first, but later—perhaps after some sickness such as measles, scarlet fever, inflammation of the brain, small-pox, etc., which sometimes result in loss of hearing—this state of things begins and then continues.

If, moreover, after the first instinctive natural utterances,

the sounds which children usually make in imitation of human speech during the early months of their existence are not heard, or if after the ordinary time has elapsed they do not repeat the words "papa," "mamma," etc. ; if, in general, they do not begin to talk or take notice of human speech, if they do not understand spoken orders to do or not to do anything, if, for instance, they do not learn to show how large they are, whom they love, etc., the apprehensions of their parents will be justly aroused.

The want of the sense of hearing will probably be the cause of all this, since children attempt so readily and so early to imitate everything, and especially the tones and words of others. But in case they hear only a little or not at all, they imitate nothing, repeat nothing, do not learn to speak, but remain dumb.*

Now, if the relatives of a child conjecture that it may be wholly or partly deaf, they will be anxious to arrive at certainty in the case. This, however, is not so easy as might be supposed. It is often a long time before one can be positive whether the insensibility of the ear is real or only imagined—whether total or only partial deafness exists. It is very easy to be mistaken even after repeated observations. If persons with whom it is familiar speak or laugh in a deaf child's face, the breath will often make an impression upon it which the bystanders take for a mark of hearing; if, further, the movement

* It should be noted that the signs of deafness here mentioned may possibly proceed from a different cause, viz., idiocy or defective intellect, which is sometimes confounded with deaf-mutism. Regarded physically, idiocy is a disease which is occasioned, not—as in the case of deaf-muteness—by the imperfection or insensibility of *single* nerves or organs, but by a defective condition of the brain, from which *all* the nerves proceed. It may be recognized by general bodily weakness, a feeble, stooping position, dull, glassy eyes, a gaping, drivelling mouth, and fat, unskilful hands. The head, moreover, is often of unusual size and shape, either too large or too small, and the forehead very low. By these signs the feeble-minded child may be distinguished from the deaf-mute. The former also shows a feebleness of comprehension and of will, which is not seen in the latter. If he does not speak it is usually not because he does not hear, but on account of a lack of command over himself and the organs of speech. Sometimes, indeed, lack of hearing exists in connection with idiocy. But even the feeble-minded are not beyond the reach of human aid. Excellent institutions exist in which they may receive that special training and education which their misfortune demands. They should *not* be taken to institutions for the deaf and dumb.

of the features of the one who laughs makes the child itself laugh, they think it hears. The shaking of the house by a passing wagon, by drumming, etc., a step upon the floor on which it sits or on which its bed stands, will attract its attention through the sense of feeling, just as hearing children are mindful of noises thus produced. In all these cases its friends may infer the existence of hearing; and mistakes are here all the more possible since, in the child deprived of hearing, the other senses, viz., feeling and sight, are exercised and sharpened.

“The child gives the father the hand asked for, goes to him at his call, looks at the striking clock, turns about when the door is shut hard, notices the ball rolling behind it, laughs when a wagon passes the house, looks around when the father claps his hands close behind it. Are not these unmistakable signs of the ability to hear? The father thinks so, and the mother will cherish this belief. That a deaf-mute child could do all this they have no idea. The deaf-mute child does it all, but with this distinction—it does not obey the spoken order or the call, but the outstretched hand of the father and the nod; it turns its eye to the clock because it sees its brother look in that direction; the shut door, the rolling ball, the passing wagon, the clapping of the hands, act upon the child’s sense of feeling. The father and mother, moreover, easily and willingly allow themselves to be deceived.”*

The different degrees of partial deafness may also cause delusion. A loud noise, a piercing sound, may be perceived by the ear, and yet only a very slight degree of hearing exist. A slight change in the degree of hearing, such as often occurs, may excite hopes only to lead to disappointment. In experiments or observations with regard to the hearing the utmost care and consideration should be used in order to reach a positive result. The child to be observed should be upon firm ground, and in a position where it cannot come in contact with any object that can be shaken by a noise. It should not know that it is to be observed, and the sound or noise should be so produced, unexpectedly and behind it, that it shall neither see nor feel anything of it. If close, careful, and repeated experiments do not produce the same impression as on hearing children, it is certain that the child’s hearing is defective.

In order to discover the degree of deafness the outward cir-

* From Hill’s treatise, “*Die Geistlichen und Schullehrer im Dienste der Taubstummen.*” [Pastors and Teachers in the Service of Deaf-Mutes.] Weimar: H. Böhlau. 1868. Page 72.

cumstances should be similar to those just described, and the same precautions observed. The tone should be raised louder and louder, increasing the sound; and it should be carefully noticed whether the weaker sound is heard or the greater one, or whether none is heard at all. The greatest caution should be used with little children, and too loud a noise, which might terrify them or injure what little hearing they may possess, should be avoided, and, especially, never repeated.

Fortunately, whatever the degree of ability or inability to hear, perfect or absolute deafness is seldom the case. The degree of hearing generally determines the degree of ability to speak, and any amount of hearing, however slight, facilitates the learning of spoken language. Children who receive through the ear only the faint sound of a loud noise can be taught to produce an imitative sound; but they cannot learn to speak through the hearing, because the human voice is too weak to penetrate their ear and encourage them to the imitation and production of articulate sounds and words. They do get, however, an idea of what tone or sound is, and that is of great assistance in their future education.

Others can hear the human voice, especially the vowels, and can learn to pronounce them. Others, again, are only hard of hearing; they hear spoken words, but only more or less distinctly, and they speak in the same way, since one can learn by the ear to speak no better than what he hears spoken. Under the most favorable circumstances, such children can learn to speak through intercourse with others; but they cannot generally be instructed in the common schools, because the teacher must greatly raise his voice, or shout his words in their ears, in order to be understood.

These, and all who, on account of deficiency in hearing, cannot learn spoken language in the ordinary way, must be classed among deaf-mutes, and be treated and taught as such. But in their instruction, especially if it is instruction in and by articulation, the least remnant of hearing is of use.

Although, as we have said, it is not easy to be certain as to the existence of deafness in children, or the degrees of it, yet there is one sign already mentioned which does not deceive, viz., the non-appearance of attempts at speech in the otherwise healthy child. This will leave the relatives of the child no longer in doubt. But if the conviction is gradually forced upon

them that the child was born partly or entirely deaf, or has become so, and therefore will always remain deaf and dumb, how will such a discovery affect Christian parents? It will no doubt make a disheartening and painful impression upon them—upon many parents, perhaps, more than it ought. Quiet reflection is necessary to make what they call a grievous misfortune for themselves and their child appear in a milder light.

In the first place, such parents should call to mind what the Lord said to Moses: "Who hath made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? have not I, the Lord?" (Ex. iv, 11.) The deafness of their child is a providence of God, a dispensation of Him who is accountable to no one, who distributes his temporal and spiritual gifts variously among men, who entrusts to one only one talent and to another more, who gives four senses to one and to another five, who can appoint one to hear and another to be deaf, and no one can say unto Him, Why doest Thou so? Yet His providences are not comfortless; they are always combined with the most beneficent purposes, they are always the effect of His wisdom and goodness, even if for a while we cannot perceive it. He is Love when he gives and when He withholds, and has only thoughts of good, and not of evil, toward us. His thoughts toward the deaf and dumb are evident from His utterances. How comforting are His words to Moses, following those above quoted: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Ex. iv, 12.) In Prov. xxxi, 8, we read the benevolent injunction, "Open thy mouth for the dumb in the cause of all such as are appointed to destruction." The example of Jesus also encourages all His followers to assist the afflicted ones. From His invitations to the weary and heavy laden, from His acts of love toward the deaf and dumb and the blind, have sprung all the institutions which bear witness that they are in unison with His gracious will, which would help all and bring all to a knowledge of the blessed truth, that so even the deaf and the blind may enjoy their life in this world. And for the next world a joyful prospect is open to them: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, and the tongue of the dumb sing." (Is. xxxv, 5, 6.) Then many of those to whom only one talent was entrusted will come bringing five talents, and many

who were lightly esteemed among men will come with those from the East and the West, who shall sit down in the kingdom of God.

But if, nevertheless, many are only prepared to commiserate deaf-mute children, and to say, "Poor unfortunates," they are over-hasty in more respects than one. The child who has never heard, or who has early lost his hearing, cannot estimate his loss, and will not consider himself more unhappy than other children if he is not talked to about his misfortune in a foolish way. Whoever observes the joyousness of the children of our institutions in their plays, their studies, their Christmas festivities, etc., cannot exclaim, "Poor unfortunates!" If the youth of the deaf-mute is only rightly improved, if from childhood he is properly managed and cared for, well brought up, instructed, and guided, he will be in a condition in riper years, when he recognizes his deficiency, to rise above it in confidence in God, and to lead a useful, contented life. At this time thousands of deaf-mutes live contentedly, because they have been instructed in schools and prepared for useful employment. They have become respectable members of the community in which they live, and partake of the benefits of religion, and many of them even of matrimonial and domestic happiness. Often their parents have more joy than sorrow in them; and one father of three deaf and two hearing children has often said: "My deaf-mute children are dearest to me, because they have learned best and are most obedient." Should not the parents of deaf-mute children under such circumstances quietly acquiesce in God's way, even though it seems dark to them? They may pity their deaf-mute child, shut out from so many of the pleasures of life, dependent and exposed in many ways, but they should hold fast to the thought that what God does is well done. Trustingly, prayerfully looking upward, they will gain many a victory. Even the greater care which such children demand develops a love for them which makes it all more and more easy. This love will constrain them to make up to their children what they have lost.

What can and should affectionate Christian parents do for their deaf-mute child?

Since deaf-mutism is a bodily defect, and is frequently the result of sickness, the parents of a deaf-mute child will first of all think of aid for the body and seek remedies for the evil.

That the dumbness of the child, which in many cases is discovered first, is only the consequence of deafness, they seldom take into consideration. They regard the dumbness as the real infirmity, and instead of getting at the root of the evil, instead of attacking the cause, (the deafness,) with which the effect (the dumbness) would cease, they try to cure the dumbness. Many conceive the idea, or are persuaded, that at the birth of the child the ligament of the tongue was not properly relaxed. If, then, unskilful persons interfere, only harm will be done, and the possibility of teaching the child afterwards to speak will be lessened or entirely destroyed.

If, indeed, anything unusual should show itself in the organs of the child's mouth, the tongue, or the ligament of the tongue, and upon comparison with the same organs in another child a difference should be seen, then a truly competent person should be applied to—an experienced physician or surgeon, who is alone capable or authorized to give advice in such a case or able to do any good.

If, however, those interested have gained the correct idea, that the cause of speechlessness is to be sought not in the organs of speech but only in the want of hearing, they must still take heed that they do not fall into error and disappointment. The organs of the ear are out of sight and very delicate, easily destroyed if the protecting case in which the Creator has enclosed them is broken. They must beware of unskilful aid which may be officiously offered. Charlatanry has usurped this department of medical science just in proportion to its difficulty and hopelessness. All those quack advertisements which represent deafness as curable, and offer infallible remedies for it, deserve no credit, and do more harm than good. Least of all should one be induced to submit to unskilful operations, which may ruin all. In all cases of doubt concerning the hearing and the speech the parents should at once apply for advice to the teachers and physicians of deaf-mute institutions, and scrupulously follow their advice; but never let charlatans or quacks have anything to do with the ear.

The diseases of the ear are numerous. What follows is all that can be said about them here. If an injury is done to the nerves and organs of the ear a diseased condition is apparent, morbid matter is deposited, and the hearing is affected; weakness of the ear, difficulty of hearing, etc., will ensue. If, how-

ever, in good season, in the first stages of the disease, the advice of a skilful physician is sought and followed, relief, and in some cases a cure, may perhaps result. But if the deafness has been longer and more deeply rooted, it indicates that the organs of hearing were imperfect from birth, or destroyed or paralyzed by sickness, and that the nerves of the ear are dead; in that case the best medical assistance is of no avail, for what is dead remains dead. It is evident from this how little hope there is in actual deaf-mutism. The parents of deaf-mute children should see in this a more powerful monition to seek for them other aid which undoubtedly exists, accessible alike to rich and poor, and which is to be found only in suitable education and culture. They will do well to save their means for this better and more certain help, rather than to waste them in vain attempts to cure. They should especially guard against losing in such experiments time which cannot too early be applied to this end.

There is nothing in the deaf-mute child itself to prevent physical and intellectual improvement. If, indeed, with the disease of the organs of hearing, other parts of the body are affected or suffer in sympathy, as seems especially the case with scrofulous children, the rule seems to hold good that if a part suffers the whole suffers with it. The strength and activity of the mind are to a certain extent proportioned to the health of the body, yet without destroying the capability of improvement. But where the organs of hearing are not injured by disease, but are defective or wanting from birth, or where the progress of the disease which destroyed them and brought on deafness is checked, and the adjacent organs remain undisturbed and healthy, the deaf-mute child has, except his lack of hearing and speech, the same bodily and intellectual endowment as hearing and speaking children. He has, therefore, the same mind, the same powers of intellect and reason, the same understanding the same capacity to learn.

But how shall his mental faculties be developed, how shall he learn from others to use their language when he cannot hear their words? The solution of this problem is the special province of institutions for the instruction of deaf-mutes. But such instruction can only result successfully where it is assisted and prepared for by the home training. If the parents take no further trouble about their deaf-mute child than to care for his

body, to clothe him, feed him, and then leave him to himself. as, alas! too often happens, later instruction will be attended with great difficulty and small success. It is therefore especially important to deaf-mute children that they should, from their birth, receive the most careful attention, by which is meant not indulgence, but faithful, conscientious training.

In the early education of deaf mutes, it should be taken into consideration that in consequence of their infirmity they are more dependent upon others all their lives, and have more claim to patience and forbearance, than those who hear. From their earliest infancy they should feel the lack of this forbearance and patience as little as possible. Parents who love their deaf-mute child will labor to prevent or check the unpleasant and inconvenient peculiarities which deaf-mutes readily fall into, and by which they are made disagreeable or troublesome to those around them. They will accustom their child to have few wants, and will take care to teach him such manners and habits as will essentially promote his future prosperity in the world, and the happiness of his life. They must assist the deaf-mute child from the first, and devote themselves to him more self-sacrificingly than to others; they must watch him more carefully, instruct him, warn him of dangers, etc. The more and the earlier they do this, the sooner will they succeed in making him self-dependent, and in prompting him to activity, and the sooner will they be able to treat him like a hearing child. Since bodily health is so especially important for him, they should not make him weak and irritable by early indulgence, too great heat of rooms and clothing, confinement to the house, etc., by which he is made more troublesome to those around him, disqualified for instruction, incapacitated for work, and in the end becomes discontented and unhappy.

Deaf-mute children should be fed well and regularly, but not overfed nor accustomed to dainties; they should be kept neat by careful washings and baths, strengthened and made hardy by the abundant enjoyment of exercise in the fresh air; they should acquire habits of industry, order, and contentedness. In this way they will be kept from many bad habits which are frequently connected with deafness, such as the wavering, shuffling, noisy walk, the audible breathing, snorting, and panting, the humming and groaning when occupied with anything, the noisy handling of objects in use, the slamming of doors, the

distortion of the features, the immoderate cries and screams for insignificant causes, the smacking of the lips and bending over the plate while eating, etc. Since the deaf-mute child does not hear or see himself do all this, he should, as soon as he does anything of the kind, have his attention called to it, be checked in it, and be constantly reminded of what is proper in breathing, coughing, walking, eating, etc. The displeasure expressed in the countenance of the father and mother, and the immediate correction of ill manners, will gradually produce the desired effect.

The accomplishment of all this depends, of course, upon the possibility of an understanding, an intercourse, with the deaf-mute child. This can and must be established. A mutual intercourse is kept up between a mother and her hearing children by means of the ear and the tongue, and as this way to the mind of the deaf-mute child is closed another must be sought. With him, the eye must supply the place of the ear. As everything may be said to the hearing child, so to the child who cannot hear, but who sees, everything must be shown or communicated by signs or gestures.* As soon as the deaf-mute child's mind is in some measure awakened—which, through the influence of the visible world, occurs with him scarcely later than with the hearing child—he begins to form ideas or to think, but he does not think like us in words. (which he has not,) but in signs of things seen, which he connects together in his mind after a fashion of his own. The parents and friends of such a child accompany their words with signs, just as is done with hearing children, so long as they cannot speak, and can understand language not at all or only a little: and the child imitates the signs, and uses them again to communicate with those around him. The hear-

* These remarks do not apply to children who have lost their hearing by sickness or accident after having acquired the power of speech. Such cases, however, demand special attention. The child will lose its speech entirely unless preventive measures are used. It should be assiduously practised in speaking, and, if it has learned to read, in reading aloud. It should also be taught to read from the lips of others. Signs may be employed in connection with speech more or less according to circumstances, but their use should be restricted as much as possible, in order that the practice in speech and lip-reading may not suffer. At the proper time, the child should be placed in an institution for the deaf and dumb, as its education can be carried on there much more advantageously than elsewhere.

ing child will soon discard signs for words. The deaf-mute child retains the signs or gestures, and they become his only means of communication and intercourse with others. In their use, as a medium of communication, they will become a language—the sign-language. If the deaf-mute child has no capacity for spoken language, that way of communicating with others still remains open to him. Those with whom he associates have recourse to gestures also. These will become, under proper instruction, his language, a means of communicating with him, and of awakening and developing his intellectual faculties.

In the use of the sign-language the different parts of the human body are employed, especially the arms and hands, the head and features. They are used instead of words to point out and to represent, as it were, objects, actions, wishes, commands, etc. A child who hears but cannot yet speak learns to express various things by gestures; *e. g.*, that he wants to go out of the house, that he wishes, does not wish something, etc. In the same way the deaf-mute child can be taught to express his ideas in signs, if others make signs to him and try to make him understand them, or if they observe and appropriate his signs. As the mother or sister of a hearing child now and then amuses it by singing, and later by pictures and stories, so some time should be occupied in talking by signs to the deaf-mute child. Friends should not think that because the child does not hear it is of no use to do anything. True, he does not hear, but he sees. If the parents would only make the attempt with signs, they would soon, by giving and taking, by teaching and learning, come into beneficial intercourse with the child. By showing and pointing out objects by signs and gestures, they would awaken his mind, arouse his attention, employ his imitative instinct, and at the same time keep him interested. This will not be done in vain.

Whatever we point out to a deaf child or place before him will, as soon as he perceives it, make the same impression upon him that it does upon one who can hear, and it will cause some feeling of satisfaction, desire, or dislike, which he will express by signs. Especially if objects make a strong impression on the child by their novelty, their remarkable appearance, or their motions, will he imitate what he sees, and try to make a sign for it with his hands or features. If he does not do it of his own

accord, he may be prompted and encouraged to attempt it. It is then time to fix signs by repetition, and to make a permanent sign-language. Pictures as well as objects may be used. The child will readily be interested, and even make advances, since a natural need of communication and language impels him. Thus the parents gradually go on to many objects, persons, and actions, make signs, and let the child make signs for the present and the absent, and so impart much information to him which he could gain in no other way. More and more will he be led to invent many signs for himself, especially of objects which move and act upon each other, and to use these signs as language, and so enlarge his means of communication and stock of language.

Gradually the deaf-mute child abbreviates the original descriptive signs, and his friends should be careful to keep themselves familiar with his way of expressing himself, and not lose the means of understanding him. But when intercourse is established between him and his friends, in the way indicated, the higher aim should not be lost sight of, that the child shall in time participate even in their spoken language. At least one way to this end presents itself. They should resolve always to accompany their sign intercourse with their deaf-mute child with oral speech, so that the signs and spoken words are connected and are visible to the child. He will in this way not only receive an idea of the meaning of spoken words, but he will also through long and repeated exercise of the mind, in every-day life, learn to read from the lips, and understand words and short sentences, and perhaps even learn to repeat them. And so the perseverance and self-denial of the parents will find a delightful reward, and their child will gain an important preparation for his future education in speaking and understanding spoken language. And this exercise may also be regarded as a continual test of the child's partial or total inability to hear.

With the establishment of intercourse will be increased the possibility of training the child aright and exerting a moral influence over him. With the deaf-mute child, who learns so much from what he sees, outward order and neatness are easily attained and turned to a moral purpose; but the excess which leads to vanity should be avoided. Above all, deaf-mute children should be accustomed to implicit obedience. If wilfulness and obstinacy show themselves they should be subdued, and

repeated transgressions of a given order especially be energetically punished. The inward voice of conscience will be best awakened by the parents being careful to represent it, while they correct the behavior of the child, not passionately, but quietly and mildly, by their approving or disapproving look, and so accustom him to obey these signs with childlike docility. Since an actual offence must invariably be punished, the parents should be very sure that the command was rightly comprehended. While the child should certainly suffer a merited punishment, he will be greatly injured by an undeserved one. Although punishment, even corporal chastisement, may perhaps be necessary in cases of aggravated misbehavior, solitary confinement in a dark place should never be used with the deaf-mute child. Placing him in a corner with his face to the wall is a punishment he feels sensibly, since it deprives him of all amusement gained through the eyes.

In view of the annoyances and the injustice to which the deaf-mute child is exposed, and against which the most faithful guardianship and caution cannot always protect him, he should early be taught to be patient and unassuming, and accustomed "rather to suffer wrong than to do it." "Even in the deaf-mute child lies the capacity to form an idea of God, the Lord of heaven. It needs only promptings from without to awaken this idea. The religious emotion is first enkindled by the religious sentiments of the parents. Out of consideration for their deaf-mute child they should give their religious feelings visible expression. If he sees that his father and mother never sit down to eat without first folding their hands and raising their eyes heavenward; if he sees that morning and evening they look reverently up to heaven, and in all circumstances exhibit a sacred awe of One above, who is invisible; that they pray to Him, give thanks to Him, fear and love and trust Him, he will ask to take a part in all this himself, and so will be awakened in him involuntarily a holy awe of Him who sees us although we see Him not; who sends thunder and lightning, storm and rain; who regards the good graciously, but the bad with disapproval; who threatens and will punish these, but receives those to Himself at their death." * But all this, and in general the whole matter of the education of the deaf-mute

* From the work of Hill, already mentioned, page 104.

child, must be pursued earnestly and in the love of Him who said, "Suffer little children to come unto Me." In reference to this Yäger says: * "Only treat the deaf-mute child affectionately, and you will find that with him, too, love begets love. This should especially be the case in the home circle. Kind treatment on the part of his friends is the necessary condition of his instruction in morality and religion. Gratitude to his parents and other benefactors, and love for his brothers and sisters and youthful companions, must, with the deaf-mute child as with others, prepare the way for gratitude to God and charity to all."

How such love may affect the deaf-mute and be shown toward him has been already pointed out in various ways. This may be mentioned in addition. It is undeniable that the deaf-mute child, in consequence of his infirmity, loses much which might contribute to his enjoyment of life. But if love seeks to compensate him for this it can easily find a way. Where the deaf-mute child is not repulsed, but rather admitted to intimacy, there indeed his heart swells with delight. Therefore he should not be allowed to feel his condition when it can be avoided; he should never have reason to suppose that his brothers and sisters are preferred before him; and both in his own family and in the place where he lives he should receive, as far as possible, kind, forbearing treatment.

He should also often be unexpectedly delighted by little gifts, such as toys not easily broken, a picture book, or a slate. But with the playthings should always be furnished, if it is at all possible, a play-fellow. Especially should hearing children be persuaded to admit the deaf-mute child to their plays, and help him on all occasions. But he should also be taught to be obliging and pleasant to others. The deaf-mute child should be taken out to walk, and by leading him to see and observe nature, his mind should be opened to notice the fullness of motion and beauty in it—a rich source of instruction and pleasure. He should be taken to every place where something use-

* On page 89 of his treatise "Ueber die Behandlung, welche blinden und taubstummen Kindern, hauptsächlich bis zu ihrem achten Lebensjahr im Kreise ihrer Familien und an ihren Wohnorten überhaupt zu Theil werden sollte." [The General Treatment of Blind and Deaf-Mute Children in the Circle of their Families and Residences, especially up to the eighth year of their age.] Stuttgart, 1831.

ful is to be seen, from the country to the city, to the weekly and yearly fairs, to the different trades and other employments, to the shops and booths, to church, etc.

Although all that has been said refers principally to the duties of the parents and the home-training, yet it must not be thought that the co-operation of others is to be excluded. Since, especially in modern times, schools for little children are to be found everywhere, even in the country and in villages, the opportunity to send the deaf-mute child to them should not be neglected, especially by those parents whose business takes them from home the greater part of the day. But of especial importance is the relation into which the parents of deaf-mute children should enter with their pastors and teachers. From the moment when a doubt occurs to them with regard to the hearing or the power of speech of their child, careful and conscientious parents will turn where, especially in the country, they are accustomed to turn in all important matters. One of the most important, certainly, is this which is here treated of, and they should confer with the pastor and teacher, who are generally the only ones who possess an understanding of the case. Parents who love their children will not hesitate to tell the minister and teacher of what agitates their hearts, to obtain competent advice from them and to act upon it. All the observations of the child, all the experiments and efforts with him which have been spoken of, should, we think, take place under their advice and control. They will readily answer the questions of the parents, and assist them in their often difficult duty. It will not be enough, where such a child is concerned, that the teacher should receive information of him or be consulted once about him. He should himself, the oftener the better, look up the child at home, ascertain the proper treatment of the case both physically and intellectually, give the parents the advice they require, and, if necessary, speak to them conscientiously of the sad consequences of neglecting their child or treating him carelessly, and confer on the subject with the local school authorities. When the child comes to the usual school age he has a still greater claim to the attention of the teacher and pastor, and they should share this duty with the parents. All deaf-mute children, where health will permit it, should attend school. Here pastor and teacher come under very important obligations; it is their duty, above all, to see

that this is done, and that it is not done in vain. If they have already exerted an influence upon the educational training of the deaf-mute child at home, the work of the school will not be too difficult nor without results.

The duty of the teacher to the deaf-mute children in the common schools falls outside the limits of this paper, which ends where the school age begins. The following hints, however, are given. At first the teacher should only attempt to teach mechanical writing, drawing, and such other simple exercises as will naturally occur to his mind. So far as time and circumstances permit the teacher should use the sign-language as it has been employed at home, and should bring to the child's notice objects near and remote; for which purpose pictures instead of objects may be used. In the next place, signs should be so joined to written language that the written word may be translated by signs, and inversely the sign be given and the written word demanded. In this way the deaf-mute child will gradually be put into possession of a stock of words and ideas of written language.

Then the idea of numbers will be necessary. Figures may be put together, which, progressing from the fingers of the hand, may be extended by various means, such as little sticks, beans, buttons, etc., and especially by the Russian calculating machine.

Since, however, the technical peculiarity, what might be called the highest aim, of deaf-mute instruction depends upon the communication of spoken language, many teachers will wish to solve this problem for the children sent to them. Here, however, it must be taken into consideration that for this thorough preparation and tested skill are necessary, without which no important result can be reached, but much harm may be done, and later instruction in an institution may be made more difficult. Teachers of deaf-mutes are generally agreed that the co-operation of the common schools in their education should not overstep the bounds of an effective preparation for the entrance into special schools for deaf-mute instruction; and this preparation, with rare exceptions, should not include instruction in articulation. On the contrary, it is now the duty of the ministers and teachers to show the children to whom they have devoted themselves with self-sacrificing toil the greater favor of obtaining their admittance at the proper time into a deaf-mute institution. Good and sensible parents will consider it a

sacred duty to use the surest means for the accomplishment of the work they have undertaken ; they will readily lend a helping hand to commit their child to the care of an institution when it comes to the proper age. Where it is possible this should not be later than from eight to nine years of age.

If, however, any parents should be deterred by prejudices and difficulties, then all the local authorities should co-operate to overcome them. It is said that very often the poverty of the parents and the community hinders their providing for the deaf-mute children. But in our country so much is done by the state to assist cases of poverty that if the case is only taken in hand earnestly, if the right means are only used, no unconquerable difficulties will be found.* If, on the other hand, wealthy parents are prevented by avarice and selfishness from doing anything for their child, it will not be difficult to show them the falsity of their ideas and the responsibility with which they charge their conscience before God and man. If some would excuse themselves by saying that they must provide for their other children, we would answer that the deaf-mute child causes expense even at home, and that his brothers and sisters will owe them little thanks if later in life his incapacity to care for himself proves burdensome to them.

So, also, the community makes a great mistake when, from motives of economy, it refuses to educate a poor deaf-mute child, who, when grown, is all the greater burden upon its hands. If he had been educated in school and in some trade he could support himself.

A silly love and weakness on the part of the parents will often lead them to refuse to give the child into strange hands. But is it not possible to convince them that such love, so far as it withholds the best gifts from the child, is only egotistical and false ? It is also a false shame that induces many parents to try to hide the fact that they have such a child in their family. Will it not afterwards be a real disgrace and shame to them, when it can no longer be concealed that they, through their own fault, have allowed a grown-up relative to remain among them in the condition of a brute ? Many neglect it,

* The writer is speaking of Germany ; what he here says is true in a much greater degree of the United States, where the deaf-mute is educated wholly at the expense of the state.—ED. ANNALS.

also, from indifference and a want of education in themselves. If, then, remonstrance and admonition are of no avail, if they are not terrified by the thought of seeing their children deprived of the benefits of school and church, of the Word and sacraments, of confirmation and the Holy Communion, the means are yet at command by severity and rigor, viz., by a firm carrying out of the existing laws of morals and school police, to make an effectual impression upon parents who have no conscience.

When, after all, the relatives do not cease to expect the opening of the ears and the gaining of speech by the help of nature or the physician, and so run the risk of losing the only real, practical help, then the physician should certainly not be called upon in vain to put an end to such a delusion, and to induce them to attempt the improvement of their child in school and a deaf-mute institution. In all cases of resistance and delay the best effect will be produced if the parents can be made to see what the deaf and dumb are capable of doing when educated, by inducing them to visit deaf-mute institutions. It is true, after all, that human stubbornness and obstinacy are not conquered by force. But it seems to us that if the means at command are only rightly and properly used, in by far the most cases such children may be saved.

INDUSTRIAL DEPARTMENTS IN INSTITUTIONS FOR THE DEAF AND DUMB.

BY GEORGE H. POND, FLINT, MICHIGAN.

EVERY student of sacred history has doubtless read and re-read that familiar and oft-quoted passage, "Whatsoever thy hand findeth to do, do it with thy might," and certainly every one of even moderately acute observation has noted the fact that all persons, peoples, or nations, in winning success, have made this wise injunction a grand stepping-stone, and whatsoever they have found to do have done it well. This rule applies equally to all classes and all people, whether striving for private fortune, public preferment, or honorable position. It applies, also, to the public institutions founded for the purpose of lifting unfortunate humanity to a nearer equality with the more fortunate, to the workers therein, and to all individuals whom

nature has so deprived of certain senses that they become inmates of these public institutions.

It is not necessary to trace to its origin the idea of associating an industrial department with the educational in institutions for the education of the deaf and dumb. It is sufficient to know that such an idea originated, and has been experimented with for several years, so that to-day scarcely a public institution of the kind exists which has not one or more industrial pursuits taught in connection with educational training. Doubtless all know and realize—though some are loth to admit the fact—the bitter feeling of antagonism this idea has met, and is to-day contending against.

A good and sufficient reason for such antagonism we have been unable to ascertain, except the statements of a few that “a manual labor department is degrading to the profession,” which is, without doubt, the true cause of all opposition, though but few, whether from shame or for some other reasons, so express themselves. What have been the consequences? But little energy, life, or enthusiasm has been put into the work department. In the majority of institutions—not all—materials and machinery, generally deficient in quantity and quality, have been gathered together for some special trade; a man, often without regard to peculiar fitness or moral character, usually an entire stranger to deaf-mutes, their customs and language, has been appointed “foreman;” a number of pupils are allotted, frequently too many by far for one man to instruct, and who may, or may not, have any taste or desire for the trade to be learned; and an industry—in name—is ushered into existence, of which the “foreman” usually assumes absolute control, and which he carries forward to please his own peculiar fancies. If he proves to be “the right man in the right place,” one who can put his whole energies into the work, and feel that in fitting these children to earn their own livelihood he is doing the Lord’s good work, he finds it “up-hill business.” He is hampered, not infrequently, by want of material and lack of variety of work in which to instruct his pupils, so that they may gain a thorough knowledge of every department of the trade; and not uncommonly his efforts are somewhat paralyzed by the fact that pupils, becoming weary of well-doing, and fancying that some other industry—less laborious, is the secret—would be more to their taste, induce the superintendent to transfer

them, just as they are beginning to learn something, to another industry, where a similar process is enacted.

Further, instead of receiving hearty sympathy and support from the principal, he is received coolly, given short answers, and made to feel that he and his work are both intruders. Not by superiors alone, but by those with whom he should be on equal and friendly terms, is he given the "cold shoulder," and made to realize that "labor is degrading." Nor is the feeling long confined within the above circle; for pupils, quick to perceive the drift of things, soon display their aversion for labor, and—unless endowed with more of that precious commodity, common sense, than some in authority, and able to foresee and realize the benefits that will accrue to them from a knowledge of the skilful manipulation of tools in some special department of labor—hold themselves aloof, fancying that *they* are formed of too precious material to soil their hands with work, and reasoning that, because of physical incompleteness, the people of the State are in duty bound to educate them without any remuneration in services. So, if the "foreman" is, as we have said, a conscientious laborer, endowed with energy and spirit, he soon tires of the unpleasant, thankless task, becomes heart-sick and worn out, and resigns; and another man, less capable, mentally, morally, and mechanically, less likely to seek advice or annoy with ambitious designs, is placed in his stead. The industry, instead of going forward, receives a heavy blow, staggers feebly along, and is pointed at by its enemies as a failure.

This is no overdrawn picture, but a true history of the industrial department of more than one institution. Those in authority are too frequently entirely wrapt up in the educational department alone, and cannot, or will not, pay the requisite attention to the needs of the industries. The writer can point to large, prominent institutions where they pretend to teach industrial pursuits, but in which the pupils scarcely receive what is vulgarly termed "a smattering of a trade." The different "shops" are given two or three times the number of pupils that can possibly be properly taught by one person, no matter how good a mechanic; an insufficient quantity of work is supplied, and nothing near a requisite number of tools to work with; so the pupils are allowed to lounge about the rooms, forming habits of idleness instead of industry, disturbing those who would be industrious, and acquiring methods never allowable in out-

side shops or offices. No one would think of so overcrowding a school-room, or overtaxing a teacher. And yet the majority of industries in our institutions are thus carried on, but few having first-class facilities, and, we are forced to believe, properly appreciating or caring for the results obtained, or desiring a management on business-like and common-sense principles.

The result of this loose system of instruction is just this: Deaf-mute workmen are not wanted. "Why?" we ask of a large manufacturer. The answer is: "They do not understand the trade, and are unwilling to receive instruction." For instance, a boy graduates from an institution printing office, where he was never taught to impose or lock up a form, or put in type the simplest job, but during his entire period in the office was kept on plain newspaper composition, and that for a 7 x 9 sheet, which was usually printed with all of the compositor's errors uncorrected. Other industries are similarly conducted. The pupils are then dubbed journeymen printers, cabinet-makers, shoemakers, etc. Is it to be wondered at that, after such a preparation, they are not wanted? Is it not more of a wonder that they are ever successful in obtaining situations? By these are all judged, on the same principle, doubtless, that one member of a church society proving himself a bad man, instead of a Christian, it is supposed that each member of the society must necessarily be like unto him. This is very unjust, but it is human nature. So, "Industries in institutions are failures," is the declared, if not desired, verdict. But they die a hard death: and it must be admitted that if there were not intrinsic merits in the theory, working under every disadvantage possible, as it has done, it would long since have been discarded as "weighed in the balance and found wanting:" and it is our sincere belief that those merits, which have carried these industries so far through the brunt of the battle, will yet win for them the complete success justly deserved.

How many graduates of deaf-mute schools ever earn a livelihood in the professions, or in educational pursuits? The answer is invariably the same: "Scarcely one in a hundred!" How, then, we ask, are these people to earn their living, and be independent of charity, if not by some industrial pursuit? Their English education obtained at the institution enables them better to understand the laws of nature and of governments, and they acquire, generally, sufficient knowledge to ren-

der them competent to make their wants and wishes known among their fellow-men, and that is all! In most practical matters, in the knowledge which will enable them to support themselves or their families—which all good citizens expect and hope to possess some day—they are as helpless as previous to their eight years' training in book lore. Perhaps more so, for, being educated free of all expense, and taught no habits of domestic economy, prudence, or industry, but having everything furnished upon application, they are quite apt to acquire the idea that "the world owes them a living" without an equivalent in labor. But let them be obliged to give a portion of their time to some pursuit, on the basis of repaying the State for their education, if you choose, and the result is certainly different.

But you say, "Why not let them learn a trade after graduation?" In our opinion there are three good reasons.

The first is, they are not always capable of choosing a trade to which they are adapted, and who can better judge of this than their teachers? Being intimately associated with them and knowing their peculiarities, the teachers should certainly judge better than any other person what their pupils' abilities admit of their learning successfully.

A second and very important reason is, they have attained such an age after graduation that but few can afford to give three or four or five years—as the case may be—of their life away. They are at the threshold of manhood, and something must be done immediately. Besides, a youth of 18 or 20 years, or thereabouts, *cannot* attain the proficiency in any trade that a youth of but 14 or 16 years can. A boy of the latter age will learn more readily, remember better, and attain a degree of rapidity of movement that an older person never can achieve. This has been proved time after time in offices, factories, etc., and we have known many negative answers given to applicants for apprenticeship because of their being too far advanced in age.

The third reason is, that there are hearing and speaking boys in great numbers ready and anxious to fill all vacancies, and a youth void of the senses of hearing and speech, even if not advanced in years beyond the proper period, cannot procure an engagement except through influential friends.

Each one of these reasons we deem a sufficient argument to rebut the proposition to let the pupils wait until after graduation before learning, or beginning to learn, a trade.

Now, if they are taught during their school course some trade or art, and thoroughly taught, as they can be, the result is far different; for they stand ready as competent mechanics to take paying positions. It rarely occurs that mechanics of that class are not in good demand, and as the deaf-mutes are reared with steady, temperate habits, being kept in paths of virtue and out of temptation's way until their fixed character is formed for life, they continue to be steady, temperate, upright citizens, and as such would be highly prized in the office or workshop. The competition with the hearing and speaking would then assume a different phase, for *good* workmen seldom glut the market; one principal cause—a cause that should bring the tinge of shame to the cheek—being the dissolute habits of so many of our skilled workmen in nearly all of the avocations of life. They become so degraded, often, that it is impossible for them to retain their situations, however competent they may be.

One instance, that has come under our own personal knowledge, of the success of a deaf-mute in competition with hearing and speaking workmen, we will give. A young man, about 18 years old, left an institution before graduation, having had only two years' instruction in the printing office, because of a situation offered. He is now upon his third year in the same office, has seen the entire corps of *employés* changed at least once—some of them two or three times—and is considered to-day by his employer the best compositor ever in the office. This young man is but a specimen of what all might be. He put his heart into, and kept his mind on, his work while in school, and he evidently does the same while working for himself. He not only supports himself, but also aids a widowed mother. We might cite other instances which have come under our observation, quite as encouraging as the above, but deem it unnecessary.

What is needed is a change in the management of the industries in nearly all of our institutions. Place at their heads as instructors none but good mechanics in their respective branches, who have excellent characters, are exemplary in all their habits, and possess the rare faculty of imparting their knowledge to others. Let superintendents or principals use the same care and attention in selecting instructors for that department that they do for the educational, and have every office or work-room so supplied with material and fitted up that whatever pursuit is

taught can be thoroughly taught. Put into them life, vigor, go-ahead. Make the pupils understand and feel that their future competency, and in a great measure their future happiness, depend upon the rapidity and excellence of their work while learning.

It must be remembered that our institutions are not like the National College, where only the cream of pupils gather from all sections of the land for a higher education, and to fit themselves for some profession or educational pursuit. The institution pupils represent the rank and file of the people, and come largely from farms and the homes of the poor, (do not understand us as insinuating that farm homes are necessarily poor homes, for we know that is not the case,) and their parents would by far prefer having their boys learn some good trade by which to become self-supporting, than to see them advance in book knowledge alone.

It is a question whether "foreman" is the proper title to give to the masters of these industries. Are they not properly "instructors?" And would it not give a better impression among the pupils, and a better feeling among the men, to call them by their proper title, and, instead of naming every industry a "shop," term it what it properly is, a "work-room," or, in the case of printing, an "office?" How it sounds to say "print shop!" Yet many say it, just as they call institutions "asylums!"

This paper is already too long, yet we have not said one-half of what we feel upon the subject. If it shall be the means of inducing any one institution to add life and vigor to the industrial department, a good purpose will have been served, and the writer will feel amply repaid for his labor.

THE NATURAL METHOD.—II.*

BY D. GREENBERGER, NEW YORK.

IN the previous article on this subject the acquisition of a knowledge and understanding of language was discussed; in the following, facility in the employment and practical application of speech will be considered.

Many deaf-mutes can understand the most of what is said to them in familiar conversation, but are not able to express themselves readily and correctly. Some of those who can read and even write accurately, using many and elegant words, employ more awkward phrases in trying to make a purchase in a store, for instance, than a six-year old hearing child. The cause of this is the fact that they learn too much book language in school, and too little of that which is required to meet their wants and necessities in every-day life. Too many teachers labor under the delusion that if a pupil learns the meaning of words and the rules of grammar, the practical application will follow as a natural consequence, and he will use speech when needed. Experience proves the contrary. The powers of retention and reproduction are two entirely distinct faculties of the mind. Each of them must be specially exercised. Words and phrases must not only be comprehended and stored in the memory, but also frequently employed, or they will not be ready at the moment of need. The frequent and careful use of the pen in writing compositions is a great aid in this regard. However, our pupils have to learn not only to write, but also to converse. A ready command of the phraseology which is employed in ordinary conversation cannot be acquired through reading and writing compositions alone. Some mutes become proficient in the use of colloquial language after they leave school and associate with speaking persons. Those are exceptional cases. The great mass of them will never be able to carry on a conversation unless they are compelled to use speech as a vehicle of thought while they are at school. From the very outset of the instruction in language the teacher should supply the proper words for everything the pupils express in signs. All their requests, complaints, questions, desires, etc.,

* Continued from vol. xxiii, page 116.

should at once be rendered into written or spoken language according to the system in use. If, for example, the class is in the midst of a lesson, and one of the children motions to the teacher that he is tired and wishes to sit down, the exercise should at once be interrupted and the child taught to say, "I am tired. Please may I take my seat and rest awhile?" No artificial exercise can be devised which will be so beneficial as such natural practice in the use of language.

The following is a list of promiscuous phrases which beginners should be compelled to use whenever occasion arises:

I know. I do not know. I suppose. I doubt. Perhaps. I forgot. You are right. I was mistaken. You are mistaken. He is wrong. I understand you. I do not understand you. I like that. I do not like that. I am glad. I am happy. I am sorry. I am angry. I am tired. I am hungry. I am well. I am sick. I am cold. I am warm. I was joking. I am in earnest. I have no pen. I lost my pencil. My pen is bad. May I have a new pen? May I sharpen my pencil? Never mind. I do not care. I fell down. He pushed me. I hurt my hand. I cut my finger. I have a headache. I have a toothache. My throat is sore. My eyes are sore. I have a cold. I have a cough. Excuse me. I have no time. I must hurry. I must go. It is raining. It is snowing. The wind blows. It is cold. It is hot. The sun shines. It is dark. It is cloudy. It is pleasant. It is unpleasant. It is damp. It storms. It is going to rain. It stopped raining. I see a rainbow. I can do that. I cannot do that. All right. That is nice. That was kind. That was unkind. That was polite. That was impolite. I cannot help it. Let me alone. Please forgive me. Do not be angry. I am surprised.

Strict dogmatists object to such indiscriminate introduction of words, tenses, etc., without any order or system. But experience has demonstrated that the best and most efficient plan of teaching language to a deaf-mute is to supply the proper words whenever he has an idea in his mind and is going to express it. He can learn such phrases as are contained in the foregoing list by rote, and through frequent use, in the same manner as children in the possession of all faculties acquire them. There is no reason why he should not be taught to use them till he has learned to distinguish between the different parts of speech, the present and past tenses, etc. It is not necessary

that he should at once comprehend the meaning of each word in a phrase if taken separately. It is quite sufficient if he connects the right idea with the sentence as a whole. If complete sentences are constantly employed, he will soon find out the individual meaning of the words composing them. Besides, our language contains a great many little words which are like ciphers in arithmetic. They derive their value or meaning from the place where they stand in a sentence. Taken by themselves they mean nothing, and it would be a waste of time and labor to attempt to explain them separately. Such practical application of language, without any regard to grammatical order, as is recommended here, does not interfere with any plan that may be in use for the arrangement of the regular school exercises. On the contrary the frequent use of one and the same word in different forms familiarizes the pupil with the various changes which some parts of speech undergo in the construction of sentences, and prepares him for that which we have to present to him during the grammatical instruction.

Instead of theorizing any further on this subject, the following facts may be stated. The institution at Riehen, near Basel, Switzerland, of which Mr. W. D. Arnold is the principal, has of late gained the reputation of being the best of its kind in Europe. The unprecedented success of Mr. Arnold is entirely due to his practice of making his pupils apply spoken language to the greatest possible extent. About three ago Mr. Georg Jörgensen, teacher of the Royal Institution for Deaf-Mutes at Copenhagen, Denmark, was commissioned by the Danish government to visit schools for the deaf in Germany, Switzerland, and Austria. He published an account of his observations in Mr. Arnold's school in a pamphlet, which attracted great attention, and had an unusually large circulation. Since then a number of reports of others who also visited the institution in Riehen have appeared in the *Organ*. All accounts agree that the articulation of Mr. Arnold's pupils is marvellously clear and distinct; that they use language with great fluency and correctness, and that no signs whatever are used in the school-room. Mr. Jörgensen says that during his prolonged stay in the Institution he never saw any of the older pupils use one single sign in their intercourse with the teachers nor among themselves. "Even while at play they employ the same words and phrases that children in the possession of all

faculties use." Speaking of the method by which such extraordinary results are attained, he mentions with particular stress that every little incident in the school-room is at once made available to give the pupils an opportunity to express themselves in spoken language. "If one of the children drops his pencil, or folds his arms, or coughs, etc., the lesson is at once interrupted, and the question, 'What did John do?' or, 'What happened?' must be answered." He saw the teacher distribute the copy-books. Handing one to a child, she said, "Pass it on; it is Karl's book." The child handed it to another, repeating, "Pass it on; it is Karl's book." When the book had reached Karl, his desk-mate said to him, "It is yours; keep it." The pupils of the lowest class but one had just learned the verbs "to begin" and "to close." For several days the teacher was heard to say in the morning, "It is eight o'clock. School begins." Or, "It is ten o'clock. We begin to write." "It is twelve o'clock. School closes." There were nine pupils in this class, four girls and five boys. Two of them were eight years old, five were ten, one was nine, and one was twelve years of age. They had been under instruction two years. The teacher used no signs, and the pupils understood all that she said to them. "Please take a seat, sir," said one of the little girls to Mr. Jørgensen one day when he entered the class-room. Then the teacher, addressing the class, began: "We are going to have mental arithmetic. Our arithmetic lesson lasts from eleven o'clock to twelve. We are going to have addition, subtraction, and multiplication to-day. Let us begin with addition. Pay attention. Answer promptly." The pupils read these sentences from the teacher's lips and repeated them in concert. In forty-five minutes, by Mr. Jørgensen's watch, verbal answers were given to the following questions:

How many are $27 + 3?$ $19 + 6?$ $20 + 5?$ $31 + 7?$ $39 + 6?$ $28 + 7?$ $32 + 9?$ $31 + 7?$ $75 + 6?$ $81 + 9?$ $27 + 5?$ $33 + 9?$ $68 + 5?$ $49 + 4?$ $85 + 6?$ $91 + 9?$ $100 - 5?$ $72 - 3?$ $77 - 6?$ $64 - 5?$ $22 - 6?$ $33 - 4?$ $90 - 7?$ $10 - 7?$ $3 - 3?$ $2 \times 5?$ $2 \times 8?$ $9 \times 4?$ $7 \times 9?$ $6 \times 5?$ $8 \times 9?$ $7 \times 7?$ $6 \times 9?$ $8 \times 7?$ $5 \times 5 + 2?$ $9 \times 7 + 5?$ $9 \times 5 + 8?$ $7 \times 6 + 4?$ $7 \times 2 + 9?$ $5 \times 8 - 1?$ $7 \times 7 - 8?$ $5 \times 5 - 9?$ $6 \times 6 - 5?$ $9 \times 2 - 6?$ $6 \times 7 - 9?$ $6 \times 8 - 9?$ $20 + 20?$ $50 + 30?$ $40 + 70?$ $70 + 2?$ $50 + 10?$ $20 + 70?$ $30 + 30?$ $20 + 60?$ $70 - 20?$ $50 -$

40? 10 — 10? 90 — 60? 90 — 40? 60 — 20? 30 — 20?
 70 — 60? 50 + 10? 25 + 10? 73 + 20? 55 + 20? 12 +
 30? 22 + 30? 75 + 70? 30 + 25? 22 + 47? 20 + 45?
 40 + 23? 50 + 21? 20 + 47? 50 + 11? 71 + 12? 30 +
 22? 40 + 22? 15 + 12? 13 + 13? 14 + 15? 15 + 11?
 18 + 12? 15 + 16? 15 + 13? 13 + 15? 14 + 11? 18 +
 17? 19 + 12? 17 + 16? 19 + 19? 25 + 12? 24 + 15?
 22 + 16? 27 + 13? 22 + 18? 29 + 15? 27 + 12? 29 +
 17? 45 + 12? 2×20 ? 9×20 ? 6×20 ? 5×20 ? $3 \times$
 30 ? 5×30 ? 6×30 ? 9×30 ? 3×40 ? 2×40 ? $9 \times$
 40 ? 5×60 ? 5×30 centimes? (*Ans.* 1 franc, 50 centimes.)
 5×20 centimes? 5×40 centimes? 9×15 centimes? $2 \times$
 42 centimes? 7×30 centimes?

If one pound of an article costs 10 centimes, how much will 19 pounds cost? 13 pounds? 16 pounds?

If I have 13 francs 10 centimes, and spend 3 francs 16 centimes, how much have I left?

A person earning 7 francs a week, receives 63 francs: how many weeks has he or she been employed?

C. has 19 apples; he gives 5 to N. and 2 to B.: how many has he left?

Your mother gave you 20 centimes, your father 30, and I give you 60 more: how much have you in all?

A woman having 14 chickens, bought 10 more and sold 14: how many had she then?

At 2 francs a yard, how much will 6 yards of cloth cost?

I had 12 apples, and gave 6 to Charles and 6 to John: how many had I left?

If a man earns 3 francs a day, how much will he earn in a week? (*Ans.* 18 francs. He does not work on Sunday.)

If a chicken lays one egg every day, how many eggs will it lay in a week? How many eggs will two chickens lay in a week?

At 2 francs a day, how much will a woman earn in a week?

"Papa" (the principal) gives 5 centimes to each pupil of this class: how much money does he give away?

How many pieces shall I have if I divide 7 apples into 4 parts each?

How many feet have 9 horses?

How many feet have 6 sheep and 2 pigeons? 9 pigeons and 1 horse? 2 cows, 2 horses, 2 pigeons, and 2 fish?

A language lesson which Mr. Jørgenson witnessed in the same class, is described by him as follows :

Teacher. "Open the window." "What happened?"

Pupil. "Elisabeth opened the window, because it is warm."

Another pupil. "It is warm, so Elisabeth opened the window."

Teacher. "What is in my hand?"

Pupils. "I guess you have a small apple in your hand." "I think you have nothing in your hand." "I presume a nut is in your hand."

Teacher opens her hands.

Pupils. "I guessed right." "I did not guess right." "Nor did I." "Your supposition was right."

Teacher procures nine small apples.

A pupil. "I suppose the apples are for us."

Teacher. "Your supposition was right."

All pupils, (pointing to the one who spoke last.) "Your supposition was right."

Teacher. "Pass this to John."

Pupil. "Pass it on."

Another pupil. "Take it and keep it."

Teacher. "What did I do?"

Pupil. "You gave us some apples. We are very happy."

Teacher (writes the verb "to receive" on the black-board, and explains it.) "Did Mr. J. also receive an apple?"

Pupils. "No, ma'am; Mr. J. did not receive an apple, but each of the pupils received one."

The pupils of the higher grades are reported to be able to converse with ease and fluency, using as good language as hearing people of their age. They are well versed in geography, history, mathematics, natural history, and natural philosophy. Those of the high class were reading "Wilhelm Tell," by Schiller, rendering each sentence into prose, thus giving evidence that they fully understood the text. They were also able to converse tolerably well in French.

[TO BE CONTINUED.]

THE GESTURE-LANGUAGE.—III.*

BY EDWARD B. TYLOR, LONDON, ENGLAND.

To put the forefinger against the closed lips is "silence," but the finger put in the mouth means a "child." These are two very natural and distinct signs; but then the finger to the lips for "silence" may serve also quite fitly to show that a child so represented is an *infant*—that is, that it cannot speak. The confusion of the signs of "childhood" and "silence" once led to a curious misunderstanding. The infant Horus, god of the dawn, was appropriately represented by the Egyptians as a child with his fingers to his lips, and his name, as written in the hieroglyphics, may be read Har-(p)-chrot, "Horus-(the)-son."† The Greeks mistook the meaning of the gesture, and (as it seems) Græcizing this name into Harpocrates, adopted him as the god of silence.

To conclude, the Cistercian lists contain a number of signs, which at first sight seem conventional, but yet a meaning may be discerned in most or all of them. Thus, it seems foolish to make two fingers at the right side of one's nose stand for "friend;" but when we see that placed on the left side they stand for "enemy," it becomes clear that it is the opposition of right and left that is meant. So the little finger to the tip of the nose means "fool," which seemingly poor sign is explained by the forefinger being put there for "wise men." The fact of such a contrast as wise and foolish being made between the forefinger and the little finger corresponds with the use of the thumb and little finger for "good" and "bad" by the deaf and dumb, and makes it likely that both pairs of signs may be natural and independent of one another. The sign of grasping the nose with the crooked forefinger for "wine," suggests that the thought of a jolly red nose was present even in so unlikely a place. The sign for "the devil," gripping one's chin with all five fingers, shows the enemy seizing a victim. In a mediæval picture an angel may be seen taking a man by the

* Continued from vol. xxiii, page 260.

† Coptic *khroti* (ni)=filii, liberi, *hroti*=cognatus, filius. Old Eg. in Rosetta Ins. Compare S. Sharpe, *Hist. of Egypt*, 4th ed., vol. ii., p. 148. Wilkinson, "Popular Account of the Ancient Egyptians:" London, 1854, vol. ii., p. 182.

chin with one hand and pointing up to heaven with the other. Thus, in a Hindoo tale, Old Age in person comes to claim his own. "In time, then, when I had grown grey with years, Old Age took me by the chin, and in his love to me said kindly, 'My son, what doest thou yet in the house?' " *

There is yet another development of the gesture-language to be noticed—the stage performances of the professional mimics of Greece and Rome, the *Pantomime par excellence*. To judge by two well-known anecdotes, the old mimes had brought their art to great perfection. Macrobius says it was a well known fact that Cicero used to try with Roscius, the actor, which of them could express a sentiment in the greater variety of ways, the player by mimicry or the orator by speech, and that these experiments gave Roscius such confidence in his art that he wrote a book comparing oratory with acting.† Lucian tells a story of a certain barbarian prince of Pontus, who was at Nero's court, and saw a pantomime perform so well that, though he could not understand the songs which the player was accompanying with his gestures, he could follow the performance from the acting alone. When Nero afterwards asked the prince to choose what he would have for a present he begged to have the player given to him, saying that it was difficult to get interpreters to communicate with some of the tribes in his neighborhood who spoke different languages, but that this man would answer the purpose perfectly.‡

It would seem from these stories that the ancient pantomimes generally used gestures so natural that their meaning was self-evident; but a remark of St. Augustine intimates that signs understood only by regular play-goers were also used.

"For all those things which are valid among men, because it pleases them to agree that they shall be so, are human institutions. * * * So if the signs which mimes make in their performances had their meaning from nature, and not from the agreement and ordinance of men, the crier in old times would not have given out to the Carthaginians at the play what the actor meant to express, a thing still remembered by many old men by whom we use to hear it said; which is readily to be believed, seeing that even now, if any one who is not learned

* * Märchensammlung des Somadeva Bhattacha, (trans. by Dr. H. Brockhaus:) Leipzig, 1843, ii., p. 96.

† Macrob. Saturn lib., ii., c. x.

‡ Lucian. De Saltatione, 64.

in such follies goes into the theatre, unless some one else tells him what the signs mean, he can make nothing of them. All men, indeed, desire a certain likeness in sign-making, that the signs should be as like as may be to that which is signified; but seeing that things may be like one another in many ways, such signs are not constant among men, unless by common consent.”*

Knowing what we do of mimic performances from other sources, we can, I think, only understand by this that natural gestures were very commonly conventionalized and abridged to save time and trouble, and not that arbitrary signs were used: and such abridgments, like the simplified sign for trading or swopping among the Indians, as well as the whole class of epithets and allusions which would grow up among mimics addressing their regular set of playgoers, would not be intelligible to a stranger. Christians, of course, did not frequent such performances in St. Augustine’s time, but looked upon them as utterly abominable and devilish; nor can we accuse them of want of charity for this, when we consider the class of scenes that were commonly chosen for representation.

There seem to have been written lists of signs used to learn from, which are now lost.† The mimic, it should be observed, had not the same difficulties to contend with as an Indian interpreter. In the first place, the stories represented were generally mythological, very usually love-passages of the gods and heroes, with which the whole audience was perfectly familiar; and, moreover, appropriate words were commonly sung while the mimic acted, so that he could apply all his skill to giving artistic illustrations of the tale as it went on. The pantomimic performances of Southern Europe may be taken as representing in some degree the ancient art, but it is likely that the mimicry in the modern ballet and the Eastern pantomimic plays falls much below the classical standard of excellence.

I have now noticed what I venture to call the principal dialects of the gesture-language. It is fit, however, that, gesture-signs having been spoken of as forming a complete and independent language by themselves, something should be said of their use as an accompaniment to spoken language. We in

* Aug. Doct. Chr. ii. 25.

† Grysar, in Ersch and Gruber, art. “Pantomimische Kunst der Alten.”

England make comparatively little use of these signs, but they have been and are in use in all quarters of the world as highly important aids to conversation. Thus, Captain Cook says of the Tahitians, after mentioning their habit of counting upon their fingers, that "in other instances we observed that, when they were conversing with each other, they joined signs to their words, which were so expressive that a stranger might easily apprehend their meaning ;"* and Charlevoix describes, in almost the same words, the expressive pantomime with which an Indian orator accompanied his discourse.†

Gesticulation goes along with speech, to explain and emphasize it, among all mankind. Savage and half-civilized races accompany their talk with expressive pantomime much more than nations of higher culture. The continual gesticulation of Hindoos, Arabs, Greeks, as contrasted with the more northern nations of Europe, strikes every traveller who sees them ; and the colloquial pantomime of Naples is the subject of a special treatise.‡ But we cannot lay down a rule that gesticulation decreases as civilization advances, and say, for instance, that a Southern Frenchman, because his talk is illustrated with gestures, as a book with pictures, is less civilized than a German or an Englishman.

We English are perhaps poorer in the gesture-language than any other people in the world. We use a form of words to denote what a gesture or a tone would express. Perhaps it is because we read and write so much, and have come to think and talk as we should write, and so let fall those aids to speech which cannot be carried into the written language.

The few gesture-signs which are in common use among ourselves are by no means unworthy of examination ; but we have lived for so many centuries in a highly artificial state of society, that some of them cannot be interpreted with any certainty, and the most that we can do is to make a good guess at their original meaning. Some, it is true, such as beckoning or motioning away with the hand, shaking the fist, etc., carry their explanation with them ; and others may be plausibly explained by a comparison with analogous signs used by speaking men

* Cook, *First Voyage*, in Hawkesworth's *Voyages* ; London, 1773, vol. ii, p. 228.

† Charlevoix, vol. i, p. 413.

‡ Wiseman, "*Essays*," London, 1853, vol. iii, p. 531.

in other parts of the world, and by the deaf and dumb. Thus, the sign of "snapping one's fingers" is not very intelligible as we generally see it; but when we notice that the same sign made quite gently, as if rolling some tiny object away between the finger and thumb, or the sign of flipping it away with the thumb-nail and fore-finger, are usual and well-understood deaf and dumb gestures, denoting anything tiny, insignificant, contemptible, it seems as though we had exaggerated and conventionalized a perfectly natural action so as to lose sight of its original meaning. There is a curious mention of this gesture by Strabo. At Anchiale, he writes, Aristobulus says there is a monument to Sardanapalus, and a stone statue of him as if snapping his fingers, and this inscription in Assyrian letters: "Sardanapallus, the son of Anacyndaraxes, built in one day Anchiale and Tarsus. Eat, drink, play; the rest is not worth *that!*"*

Shaking hands is not a custom which belongs naturally to all mankind, and we may sometimes trace its introduction into countries where it was before unknown. The Fijians, for instance, who used to salute by smelling or sniffing at one another, have learnt to shake hands from the missionaries.†

The Wa-nika, near Mombaz, grasp hands; but they use the Moslem variety of the gesture, which is to press the thumbs against one another as well,‡ and this makes it all but certain that the practice is one of the many effects of Moslem influence in East Africa.

It is commonly thought that the Red Indians adopted the custom of shaking hands from the white men.§ This may be true; but there is reason to suppose that the expression of alliance or friendship by clasping hands was already familiar to them, so that they would readily adopt it as a form of salutation, if they had not used it so before the arrival of the Europeans. More than a century ago, Charlevoix noticed in the Indian picture-writing the expression of alliance by the figure

* Strabo, xiv, 5, 9.

† Rev. Thos. Williams, "Fiji and the Fijians," 2d ed : London, 1860, vol. i, p. 153.

‡ Krapf, "Travels, etc., in East Africa;" London, 1860, p. 138.

§ H. R. Schoolcraft, "Historical and Statistical Information respecting the History, etc., of the Indian Tribes of the United States;" Philadelphia, 1851, etc., part iii, pp. 212, 244. Burton, "City of the Saints," p. 144. But see also Schoolcraft, part iii, p. 263

of two men holding each other by one hand, while each grasped a calumet in the other hand.* In one of the Indian pictures given by Schoolcraft, close affection is represented by two bodies united by a single arm; and in a pictorial message sent from an Indian tribe to the President of the United States, an eagle, which represents a chief, is holding out a hand to the President, who also holds out a hand.† The last of these pictured signs may be perhaps ascribed to European influence, but hardly the first two.

We could scarcely find a better illustration of the meaning of the gesture of joining hands than in its use as a sign of the marriage contract. One of the ceremonies of a Moslem wedding consists in the bridegroom and the bride's proxy sitting upon the ground, face to face, with one knee on the ground, and grasping each other's right hands, raising the thumbs and pressing them against each other,‡ or in the almost identical ceremony in the Pacific Islands, in which the bride and bridegroom are placed on a large white cloth, spread on the pavement of a marae, and join hands.§ This as evidently means that the man and wife are joined together, as the corresponding ceremony in the ancient Mexican and the modern Hindoo wedding, in which the clothes of the parties are tied together in a knot. Among our own Aryan race, the taking hands was a usual ceremony in marriage in the Vedic period.|| The idea which shaking hands was originally intended to convey was clearly that of fastening together in peace and friendship; and the same thought appears in the probable etymology of *peace*, *pax*, Sanskrit *paç*, to bind, and in *league* from *ligare*.

Cowering or crouching is so natural an expression of fear or inability to resist, that it belongs to the brutes as well as to man. Among ourselves this natural sign of submission is generally used in the modified forms of bowing and kneeling; but the analogous gestures found in different countries not only give us the intermediate stages between an actual prostration and a slight bow, but also a set of gestures and ceremonies which are merely suggestive of a prostration which is not actu-

* Charlevoix, vol. v, p. 440.

† Schoolcraft, part i, pp. 403, 418.

‡ E. W. Lane, "Modern Egyptians;" London, 1837, vol. i, p. 219.

§ Rev. W. Ellis, "Polynesian Researches;" London, 1830, vol. ii, p. 569.

|| Ad. Pictet, "Origines Indo-Européennes;" Paris. 1859-63, part ii, p. 336.

ally performed. The extreme act of lying with the face in the dust is not only usual in China, Siam, etc., but even in Siberia the peasant grovels on the ground and kisses the dust before a man of rank. The Arab only suggests such a humiliation by bending his hand to the ground and then putting it to his lips and forehead,—a gesture almost identical with that of the ancient Mexican, who touched the ground with his right hand and put it to his mouth.* Captain Cook describes the way of doing reverence to chiefs in the Tonga Islands, which was in this wise: When a subject approached to do homage, the chief had to hold up his foot behind, as a horse does, and the subject touched the sole with his fingers, thus placing himself, as it were, under the sole of his lord's foot. Every one seemed to have the right of doing reverence in this way when he pleased; and chiefs got so tired of holding up their feet to be touched, that they would make their escape at the very sight of a loyal subject.† Other developments of the idea are found in the objection made to a Polynesian chief going down into the ship's cabin,‡ and to images of Buddha being kept there§ in Siam, namely, that they were insulted by the sailors walking over their heads, and in the custom, also among the Tongans, of sitting down when a chief passed.|| The ancient Egyptian may be seen in the sculptures abbreviating the gesture of touching the ground by merely putting one hand down to his knee in bowing before a superior. A slight inclination of the body indicates submission or reverence, and becomes at last a mere act of politeness, not involving any sense of inferiority at all. This is brought about by that common habit of civilized man, of pretending to a humility that he does not feel, which leads the Chinese to allude to himself in conversation as “the blockhead” or “the thief,” and makes our own high official personages write themselves, Sir, your most obedient humble servant, to persons whom they really consider their inferiors.

[TO BE CONTINUED.]

* A. v. Humboldt, “*Vues des Cordillères* ; Paris, 1810, p. 83.

† Cook, *Third Voyage*, 2d ed ; London, 1785, vol. i, pp. 267, 409.

‡ Cook, *Third Voyage*, vol. i, p. 265.

§ Sir J. Bowring, “*Siam* ;” London, 1857, vol. i, p. 125.

|| Cook, *ib.*, p. 409.

NOTICES OF PUBLICATIONS.

BY THE EDITOR.

Life and Education of Laura Dewey Bridgman, the Deaf, Dumb, and Blind Girl. By MARY SWIFT LAMSON. Boston: New England Publishing Company. 1870. 12mo., pp. 405.

Mrs. Lamson, formerly Miss Swift, was Laura Bridgman's special teacher for three years in the Perkins Institution for the Blind, and has remained her close friend for thirty-seven years. The book is largely made up from the diary of Laura's progress kept by Miss Swift and other teachers, and it is this that gives it its chief value. Instead of the exaggeration which often unintentionally, but almost invariably, creeps into books concerning prodigies, we have here a simple daily record by a teacher of the sayings and doings of her pupil. It is a very interesting narrative. In reading it we hardly know whether most to admire the skill and devotion of those who taught or the intelligence and earnestness of the pupil. If either element had been lacking, the wonderful results which have made Laura Bridgman's name famous throughout the world would not have been attained.

In most of the accounts of Laura Bridgman that we have seen, sufficient importance is not given to the acquisitions—lost though they afterwards were to all appearance—which she must have made in infancy while she still retained her hearing and sight. On this point Professor Edwards A. Park, of the Andover Theological Seminary, in the valuable introduction he furnishes to the book, very justly remarks:

“The History of Laura Bridgman suggests a lesson on the importance of early education. We have read of a student who inquired, ‘Is it of any use to know Latin?’ The answer was, ‘It is of great use to have forgotten Latin.’ It is very evident that Laura Bridgman forgot a large part of the education which she received before she went to the Asylum. What lasting benefit could she have derived from her first *two* years, when she saw, heard, smelled, tasted, as well as other children; from her first *seven* years, when she had some faint sense of color as well as of flavor and fragrance? Much advantage. An education even if afterward forgotten, is a singular boon. At first, the infant sees everything double, everything upside down, everything in close contact with his eye. It is by a process of comparing the sensations of touch with those of sight that he learns the real position and distance and number of the objects

which he sees. He listens to the song of a bird, and at length judges of its direction and remoteness from him by comparing his first sensations of touch and sight with those of hearing. He becomes familiar with these various processes of judgment and reasoning long before he is capable of analyzing them, or of retaining them for any length of time in definite remembrance. During the first two or three years of his life he acquires a larger number of ideas in regard to space, time, form, substance, quality, matter, mind, language, than he will acquire during any two or three years subsequent. If the child could make known his mental processes as they are performed day by day during the first five years of his life, he would be the instructor of the wisest psychologist; he would settle the questions of the schools in regard to our original ideas, intuitions, processes of abstracting, generalizing, etc. We have read of persons solving intricate mathematical problems or explaining obscure mathematical theories at the age of four years. We are astonished at their precocity; we should be more astonished if we should know all the moral reflections of children who are not precocious, and who are not old enough to express their thoughts in worthy language. The profoundest meditations of a man, much more of a small boy, are often concealed because they do not suggest adequate words. As the scientific discoveries of little children, so have their moral reflections a life-long influence. In regard to moral truths, 'What is learned in the cradle lasts to the grave.' Hence, Virgil says, '*Adeo in teneris consuescere multum est.*' In one of his papers contributed to the Society for the Diffusion of Useful Knowledge, Lord Brougham pronounces his opinion that a child before his fifth year has already formed that character which it is difficult, if not morally impossible, to change. If a child's character be confirmed thus early, his education must begin earlier still. It must begin before he can understand the influences which are exerted upon him. As he cannot remember the hour when he began to distinguish a superficies from a solid, so he cannot remember the hour when he began to approve the right and to disapprove the wrong. But at that early hour he was beginning to form a habit which, like every other habit, has a tendency to be permanent. Hence the great multitude of the proverbs in various languages: 'Bend the willow while it is young;' 'As the twig, so the tree,' etc., etc. 'Education,' says a writer in *Frazer's Magazine*, 'does not commence with the alphabet; it begins with a mother's look, with a father's smile of approbation or sign of reproof, with a sister's gentle pressure of the hand or a brother's noble act of forbearance, with birds' nests admired and not touched, with creeping ants and almost impossible emmets, with humming bees and great bee-hives, with pleasant walks and shady lanes, and with thoughts directed in sweet and kindly tones and words to mature acts of benevolence, to deeds of virtue, and to the source of all good—to God himself.' "

The following extract from the body of the work bears upon a question which has been discussed sometimes in the *Annals*—the possibility of thought without words :

“It was the wish of Dr. Howe to give all her ideas concerning death himself, but she often surprised her teachers by use of expressions which had never been taught by them. It must be remembered that she was constantly meeting the blind girls, while passing to and from the school-room, and she never missed an opportunity for conversation, often holding them unwilling listeners. She rarely told us of new words or ideas acquired in this way, at once, but only as they were suggested to her mind in some lesson. For example, speaking of Cambridge to-day suggested an occurrence of over a year ago, when she had been at the Institution only about two years. There were two little sisters from that place, who were in our blind family, Adeline and Elizabeth. Adeline died at her home. She asked, ‘Did you see Adeline in box?’ ‘Yes.’ ‘She was very cold, and not smooth; ground made her rough.’ I tried to change the subject here, but it was in vain; she wished to know how long the box was, etc., and said, ‘Drew told me about Adeline: did she feel? Did Elizabeth cry and feel sick? I did not cry, because I did not think much about it.’ She drew her hands in with a shudder, and I asked if she was cold. She said, ‘I thought about I was afraid to feel of dead man before I came here, when I was very little girl with my mother; I felt of dead head’s eyes and nose; I thought it was man’s; I did not know.’

“I desire to call particular attention to this conversation, and to have the reader distinctly understand the circumstances. A blind, deaf, and dumb child, not over six years old, was led beside a coffin, and her hand placed on the features of a corpse. No one could communicate with her in any way to tell her the meaning of it, and all she could know was the coldness and rigidity, which to her sensitive touch must have been so terrible. Are we surprised that now, when language has been given her, in which she can describe the feelings and tell of the thoughts which must have been indelibly impressed upon her mind, she says she ‘was afraid,’ and shudders at the recollection? She added, ‘I thought it was man’s,’ (she was correct;) ‘I did not know.’ Does not this little sentence settle beyond dispute the question, ‘Can we think without words?’”

There are many other things in the book that we should like to quote, but we have space only for one of the curious “poems” which Laura Bridgman has recently written. “As she has access to very little poetry in the books she can read herself, and she seems not to have aimed at any imitation of this, we think she must have taken the general idea from some parts of the Bible.”

“ HOLY HOME.

“ Heaven is holy home.

Holy home is from everlasting to everlasting.

Holy home is summerly.

I pass this dark home toward a light home.

Earthly home shall perish,

But holy home shall endure forever.

Earthly home is wintery.

Hard it is for us to appreciate the radiance of holy home because of blindness of our minds.

How glorious holy home is, and still more than a beam of sun !

By the finger of God my eyes and ears shall be opened.

The string of my tongue shall be loosed.

With sweeter joys in heaven I shall hear and speak and see.

With glorious rapture in holy home for me to hear the Angels sing and perform upon instruments.

Also that I can behold the beauty of Heavenly home.

Jesus Christ has gone to prepare a place for those who love and believe him.

My zealous hope is that sinners might turn themselves from the power of darkness unto light divine.

When I die, God will make me happy.

In Heaven music is sweeter than honey, and finer than a diamond.”

*Die Methodik des Sprach-Unterrichts in Taubstummen-Anstalten.** VON HEINRICH SÖDER. Hannover: Helwing'sche Verlagsbuchhandlung. 1878. 8vo., pp. 76.

The author of this work is a prominent German teacher of deaf-mutes, formerly instructor in the Institution at Stade, and recently appointed director of the Hamburg Institution. He is a strong advocate of the articulation method of teaching, which he believes destined, sooner or later, to be universally adopted. That the manual method has thus far met with most favor he ascribes to the more prominent political position which France, as compared with Germany, has until recently held, and to the greater facility with which deaf-mutes are taught by signs. “The German method,” he says, “is vastly more difficult for teacher and pupil, and demands the exercise of much more force and patience on the part of the teacher.” “Only German spirit, German patience, and German industry,” he approvingly quotes from the Danish Jørgensen, “could subject itself to this labor.” Even the German virtues have not always proved equal to it. Herr Söder laments the extent to which signs have been introduced into the deaf-mute schools of Germany. “French tares have overgrown the German wheat.” The so-called “Frost school”—which prevails in many institutions of Austria, and which employs the sign-language for religious in-

* The Method of Language-Teaching in Deaf-Mute Institutions.

struction, even with the most advanced pupils—our author refuses to consider as belonging to the true German method. While he would permit the aid of natural signs at the outset, he would not allow the sign-language to be cultivated and developed, and would circumscribe and limit its use as far as possible. He believes that under proper training deaf-mutes can, and do, learn to think naturally and unconsciously in the words of spoken language and without the intervention of signs. To the objection that the English and French languages present greater obstacles to articulation teaching than German on account of the irregularities of their pronunciation, he replies that these obstacles are more than counterbalanced by the difficulties of the German syntax, and that German teachers who have had experience in English and French articulating schools report that in fact they do not find the task more laborious than with German pupils.

Herr Söder divides the history of deaf-mute instruction in Germany into three periods: First, the period in which grammatical instruction predominated, continuing from Heinicke to Jäger; secondly, that in which grammatical instruction was made subordinate to language and object teaching, represented by Hill and his disciples; and, thirdly, that in which grammatical instruction, object lessons, and free conversation are regarded as three elements of equal importance, and carried on side by side. The period last named is the present one, though its characteristics are still far from being adopted in all the German schools, or applied everywhere as they ought to be. The author believes fully that the present German system of teaching is the correct one, and that when properly put into practice its results are entirely satisfactory.

Catalogue of the Library of the Indiana Institution for the Deaf and Dumb. Indianapolis: Journal Company, Printers. 1878. 12 mo., pp. 119.

The Indiana Institution has a large and carefully selected library for the use of its officers and pupils, the value of which is increased by the publication of this Catalogue. The Catalogue contains the rules of the Library and the titles of the books arranged alphabetically, giving the size of each book, its number, and the case and shelf where it is to be found. The rules have been judiciously made with special reference to the circumstances of an institution for deaf-mutes, and may well serve as a model to other institutions.

INSTITUTION ITEMS.

BY THE EDITOR.

New York Institution.—There are now in the Institution three totally blind deaf-mutes—two boys and one girl—and associated with them in instruction are two semi-blind deaf-mute boys, who cannot be instructed in the ordinary classes.

A valuable addition has recently been made to the pupils' library by one of the directors—Frederic De Peyster, LL. D., president of the New York Historical Society—comprising a complete set of Harper's Family Library, and other books; in all, 191 volumes.

The system of drainage adopted during recent years has reached its culmination in a long iron pipe carried out sixty feet into the river, which, it is hoped, will effectually dispose of the last remnants of impurity. The sewer gas has for some time had an exit through a pipe on the highest point of the grounds, and, with the traps and other contrivances now in use, the Institution is considered as holding the highest position in a sanitary point of view of any establishment in the city.

A second instalment of Dr. Peet's "Language Lessons" may be looked for in the near future.

Indiana Institution.—The Indianapolis *Journal* of Dec. 6 contains an abstract of Dr. MacIntire's annual report. Dr. MacIntire, this year, has gone more fully than usual into the details of expenditures, showing, by various tables, how economically the Institution has been and is now conducted, and how much there is to show for what has been expended.

Illinois Institution.—We are indebted to Dr. Gillett for advance sheets of his forthcoming report, which contains much matter of general as well as local interest. It gives detailed statements of expenditures, and tables of comparison with other institutions in this respect; supplies valuable statistics, which we reserve for collation with those of other institutions in a future number of the *Annals*; compares the support of American institutions by the state governments with that bestowed upon European schools, in a way which—while what is said is true as regards England—does not, we think, do full justice to the liberality of some European governments; comments on the

increasing willingness and desire of parents to send their children to the Institution at an early age; advises the establishment of a second institution in Illinois, "combining the excellences of both the congregate and the cottage systems," if the condition of the treasury will warrant the increased expenditure involved; and expresses the hope that, with the new buildings for the Industrial Department just erected, that department may be brought "to a degree of efficiency similar to that which has obtained in the Literary Department since it entered the new and spacious apartments erected for it." The former industrial building has been remodelled and fitted up for the accommodation of little boys, who are thus separated from the older boys. Dr. Gillett recommends that "the present barn be remodelled and transformed into a cottage for boys of a size and advancement beyond those for whom the late provision was made." Among other improvements he urges the erection of two fire-escapes, like those in use at the Ohio Institution.

Iowa Institution.—Mr. James Simpson, Mrs. J. A. Kennedy, Mrs. Edwin Southwith, Miss Margaret Palmer, and Miss Margaret Pollok have been appointed teachers. Mrs. Kennedy and Mrs. Southwith have had some previous experience; Mr. Simpson is a graduate of the New York Institution. Mr. Talbot, late superintendent, is now teaching in one of the public schools of Council Bluffs.

The restored main building is nearly ready for occupancy. Printing is to be added to the list of trades, and the *Deaf-Mute Hawkeye* will be issued some time in January.

Mississippi Institution.—On account of the prevalence of yellow fever, the Institution was not opened this year until the 11th of December. This is the reason it is reported in our Tabular Statement as having no pupils in attendance on the 1st of December.

Columbia Institution.—The forthcoming report will contain several heliotype pictures, showing the buildings and grounds of the Institution. The pictures were taken by Mr. Ranald Douglas, a graduate of the New York Institution and for some time a student of the National College.

Kansas Institution.—We have recently received the first

biennial, which takes the place of the thirteenth annual report. In fullness and general interest it surpasses any previous report that has come to us from this Institution. Mr. Bowles gives an explanation of the recent State legislation making changes in the government of the Institution; a catalogue of all the pupils who have received instruction—with various statistical items, a part of which we hope to use hereafter; remarks adapted to enlighten the prevailing ignorance of the public, with respect to the causes, prevention, and cure of deafness; several tables showing the comparative cost of institutions in different States of the Union; arguments in favor of teaching articulation, and other matters of more local interest. We are glad to learn that Mr. Bowles is recovering—slowly, but he hopes surely—from the painful illness which has made him a great sufferer for many years.

Minnesota Institution.—We have received a handsomely printed sheet, containing a picture of the building, the manual alphabet, and a brief statement of the purpose of the Institution, and the conditions of admission. It is intended, we suppose, to be placed in country post-offices and other public places, and will, no doubt, do much towards making the existence of the Institution known and extending its benefits.

Clarke Institution.—The eleventh annual report is signed by the Hon. F. B. Sanborn, who succeeds Mr. G. G. Hubbard as president of the corporation. Mr. Sanborn and Miss Rogers speak of the results of articulation-teaching in a spirit of candor and moderation which we wish might be imitated by all who have occasion to address the public in behalf of either this or the manual method of instruction. Mr. Sanborn says:

“A difference of opinion still exists as to the extent to which the teaching of articulation and by articulation ought to be carried, in particular cases; but all who understand our methods and results are agreed that much useful instruction is given here, where the only teaching is by articulation, and where but one-third of the whole number received have been either semi-deaf or semi-mute. Practically, a majority of them are congenital mutes, who here acquire and retain articulation, and are made independent of the sign-language in their whole education.”

In Miss Rogers's report are some interesting extracts from letters written by graduates of the school, showing, as Mr. Sanborn remarks, that “articulation, as taught at the Clarke

Institution, is not only very useful in imparting instruction, but practically available in carrying on the business of life after the pupils have left school and entered upon their duties at home or in some outside employment." At the same time it is worthy of notice that of these graduates only one is a congenital deaf-mute ; all the rest, except one who became deaf at three years and two months, having lost their hearing at from five to twelve years of age. There have, however, been many congenitally deaf pupils who have left the Institution before graduation, and we suppose they, as well as the graduates, are referred to in the modest expression of opinion with which Miss Rogers closes her report: "From all that has been learned of pupils who have left the Institution, encouragement may be drawn for those who are using the system of articulation and lip-reading." Of the four graduates of 1878 whose compositions are published in the report, one is a congenital deaf-mute, and another lost hearing at one year of age. They had been in the Institution ten years. Their compositions, which were written without suggestion and stand uncorrected, are composed in a simple, unambitious style, and are remarkably free from "deaf-mutisms."

Arkansas Institute.—Mr. F. C. Taylor and Miss A. L. Carpenter have been succeeded as teachers by Miss Madeline Patten and Mr. A. M. Martin—the latter a deaf-mute, educated at this Institute. Mrs. C. E. Caruthers has resigned the position of matron, and Mrs. A. B. Hammond, wife of the principal, has been appointed to that position.

Erroneous reports of the prevalence of yellow fever at Little Rock occasioned much tardiness this year in the return of the pupils. Mr. Hammond in his first report—the fifth biennial report of the Institute—recently published, urges the importance of securing competent teachers, of the prompt and complete attendance of pupils, of teaching trades—especially printing,—of providing suitable hospital accommodations, of making the discipline of the Institution home-like, and of establishing a library. Steps have already been taken towards the erection of an additional building, a part of which will be devoted to hospital uses, and the rest to industrial purposes.

Nebraska Institute.—Bell's system of "Visible Speech" has been introduced as a means of teaching articulation, with satisfactory results.

Horace Mann School.—Miss Rebecca Morrison, formerly a teacher in one of the primary schools in Boston, has been appointed a teacher.

St. Joseph's Institute.—The boys of this Institute have been removed to Throgg's Neck, Westchester county, N. Y., about five miles from the parent school. The Institute has now, as appears in our Tabular Statement, three branches—one at Fordham, one at Throgg's Neck, and one in Brooklyn.

Colorado Institute.—Mr. O. J. Kennedy has resigned the position of teacher and editor of the *Index*, and is succeeded by Mr. H. M. Harbert, a semi-mute graduate of the Kansas Institution.

The four semi-mute pupils are taught articulation and lip-reading one half hour each day by Mrs. Kennedy, one of the teachers. Mr. Ralstin, in his recent report, recommends the employment of a special teacher of articulation and the adoption of Bell's "Visible Speech." He also urges the erection of a new building, as the present one is already crowded, and more pupils are seeking admission.

Cincinnati Day-School.—Mr. Robert King, formerly a student in the National College, has been appointed assistant teacher.

Western Pennsylvania Institution.—Miss Kate E. Brunner, of Philadelphia, a graduate of the Philadelphia Normal School for Girls, has been added to the corps of instruction.

Western New York Institution.—The following additions have been made to the corps of instructors: Mr. S. A. Ellis, a graduate of Rochester University, and formerly Superintendent of Public Schools of Rochester; Mr. Ward T. Sutherland, a recent graduate of the University; Miss Lucy W. McGill, a graduate of the Free Academy, and Miss Mary E. Tousey, a graduate of Wells' College. Miss A. E. Thompson, who taught last year, has gone to Boston for a year's study of "Visible Speech."

The experiment of carrying on two separate establishments, described in the last July *Annals*, not having proved satisfactory, the entire Institution has been removed to the "Truant House" property, 263 North St. Paul street, which has received considerable changes and additions for its accommodation.

Ontario Institution.—Dr. W. J. Palmer was married on the 22d of October last to Mrs. F. P. Meudell, a resident of Belleville, Ontario.

Mackay Institution.—Miss Clara Bulmer, late teacher of articulation, has been dismissed, and a new teacher is required.

The Institution has no endowment, and is now in debt. It is hoped Mr. Mackay's benevolent example will be followed, and means for the maintenance of the Institution be provided either by public appropriation or private subscription.

MISCELLANEOUS.

BY THE EDITOR.

The "International Congress."—A so-called "International Congress for the Improvement of the Condition of Deaf-Mutes" was held at Paris from the 23d to the 30th of September last. *La Décentralisation*, a newspaper published at Lyons, says that "nearly all the nations of Europe, as well as the United States, were represented in the Congress;" but in the fuller account published in *La Liberté*, of Paris, we find no mention of delegates from any nation but France and Italy taking part in the proceedings, and no foreigners are recorded as having been present except ex-Director Borg, of the institution at Stockholm, Abbe Balestra, of the school at Como, Italy, and the Hon. J. D. Philbrick, of Boston, Mass., who, however well fitted to represent this country in other respects, is not a teacher of deaf-mutes. The invitation to participate in the "Congress" sent to the editor of the *Annals* did not arrive until several days after the "Congress" had been held. If our professional brethren in this and other countries were all invited in the same way it is not strange if, as seems to have been the case, the "Congress" was "international" only in name.

Not only does it appear that the "Congress," with few exceptions, was limited to representatives of the institutions of France, but that it was composed almost entirely of persons connected with the articulation schools of that country, which, notwithstanding their merits, are very insignificant in number and size as compared with those of the manual method. Of the seven members of the committee of organization, M. Léon Vaïsse, formerly director, and now honorary director of the National Institution at Paris, who was elected president of the "Congress," was the only one who has ever had any connection

with the system of instruction generally prevailing in France : and in the discussion of the value of the various methods, while M. Emile Grosselin defended his father's "phonomimic method," (described in the *Annals*, vol. xx, page 116,) M. Fourcade explained the method pursued in the Institution of Saint-Médard-les-Soissons, ("but without succeeding, perhaps, in making himself fully understood,") Messrs. Magnat of Paris, Hugentobler of Lyons, Balestra of Como, and Bouvier of Saint-Hippolyte-du-Fort, (Gard,) urged the merits of articulation—the only advocate of what is known as the French system seems to have been the Abbe Lambert, chaplain of the National Institution. The following resolution—of the importance of which, as an expression of opinion, our readers can judge from the manner in which the "Congress" was constituted—was adopted with only two dissenting votes :

"The Congress, after mature deliberation, is of the opinion that, while the use of signs common to all deaf-mutes should be retained as an aid in instruction and as the first means of communication between teacher and pupil, preference should be given to the method of articulation and lip-reading, which has for its purpose the restoration of the deaf-mute to society—a preference which is further justified by the use generally made of this method in all the nations of Europe and even in America."

Lest silence should be taken as acquiescence, perhaps we ought to say, for the information of our foreign readers, that the last clause of this resolution is entirely incorrect so far as America is concerned. While articulation and lip-reading are very successfully taught in some American institutions, and harmonious and friendly relations exist among all, the articulation method is very far from being "generally" used, and it is not regarded by most American teachers as preferable for the majority of deaf-mutes.

It was voted that hereafter an "international congress" be held every three years, and a "national congress" annually. The "national congress" is to meet next year at Lyons; the place for the "international," three years hence, is not yet appointed.

Deaf-Mute Material at the Paris Exposition.—Prof. Giovanni Anfossi, writing in the Italian periodical *Dell' Educazione dei Sordo-Muti* of the deaf-mute material exhibited at the Universal Exposition of 1878, says that only four countries were represented, viz., Italy, France, Spain, and Switzerland.

He overlooked the large collection of institution reports, text-books, photographs of buildings, the *Annals*, etc., sent from this country, which, we should judge from what he says, surpassed any that he saw. The material from the other countries named was of the same general character, Italy, however, being the only one besides America that contributed a periodical.

Loss of Sight and Hearing.—The Michigan *Mirror* quotes from the Wayne county, Mich., *Tidings* the following remarkable account of the loss of sight, hearing and speech, and the subsequent recovery of speech, by Lizzie Spafford, an inmate of the Wayne county poor-house. We hope some one in the Michigan Institution will take pains to investigate the case further, and that, if possible, provision may be made for the girl's education :

“Lizzie is about thirteen years of age, was born in Lansing, and, as near as can be ascertained, did not differ from other children until she reached the age of nine years, when she began to lose her sight and hearing, and in a short time became totally blind and deaf, but she retained the ability to talk until about one year since, when she seemed to have forgotten how to articulate words. She remained in this terrible condition, as verily alone in the world as if shut in a living tomb, until last week, when, meeting with an accident by which she sprained her wrist, the attending physician administered chloroform that he might the better examine the injured limb. On recovering from its effects she commenced first to whisper, and by repeated effort has begun again to talk, and seems to remember everything she ever knew. She places her hand under the chin of the person with whom she converses, and asks questions, which are answered by a nod or shake of the head. She is remarkably quick to apprehend the meaning of a sign or motion brought to her knowledge by the sense of feeling. If she is speaking of a person, and any one closes her eyes, she will say, ‘Are they dead?’ If a motion is made with her hand, she will inquire, ‘Are they gone away?’ and thus she will frequently continue for a half hour, seeming as much interested as though in the possession of all her senses.

“Her religious education was not neglected during her early childhood. She expresses her belief in the existence of a God, and says He can make her see and hear if He thinks best. She says ‘the world is round, but it doesn't look as if it was,’ and asks the question, ‘What does it stand upon?’ Thus she will continue to make inquiries that can but cause the hearer to earnestly desire that some means may be devised to communicate information to her active and hungry mind.”

A Deaf Composer.—We find this item among the musical notes of the *New York Tribune* of October 3, 1878:

“The deaf and dumb composer, Smetano, has been on a visit to Prague. He brought with him his new national three-act opera, (*Geheimniss*), which is accepted by Herr Klicka, manager of the Tschek Theatre, to whom Smetano played the more important numbers to mark the tempi. This is his seventh dramatic work, and, like ‘*Der Kuss*’ and later productions, was written when he was completely deaf. His operas have already brought 100,000 florins to the treasury of the Tschek Theatre. A dramatic author or a musician who has had to endure the miseries which accompany the rehearsal and production of a work will have more of envy than of commiseration for Smetano’s condition.”

Heinicke’s Portrait.—We have had some copies of Heinicke’s portrait, published in the last number of the *Annals*, printed on paper of suitable size for framing. We shall be happy to send a copy, free of charge, to any institution that may desire it.

Mute Dogs.—The following paragraph, taken from the *London Examiner*, has been going the rounds of the newspapers:

“A deaf and dumb lady living in a German city had as companion a younger woman, who was also deaf and dumb. They lived in a small set of rooms opening on the public corridor of the house. Somebody gave the elder lady a little dog as a present. For some time, whenever anybody rang the bell at the door, the dog barked to call the attention of his mistress. The dog soon discovered, however, that neither the bell nor the barking made any impression on the women, and he took to the practice of merely pulling one of them by the dress with his teeth, in order to explain that some one was at the door. Gradually the dog ceased to bark altogether, and for more than two years before his death he remained as mute as his two ‘companions.’ When expression by sound was useless, it fell with him into absolute disuse.”

A similar instance came to our knowledge some time ago from an entirely trustworthy source. Mr. D. S. Rogers, of Cedar Spring, S. C., a graduate of the National College, and late a teacher in the Iowa Institution, whose parents, brother, and sisters are, like himself, deaf-mute, told us that at his home there was a sagacious dog, of the spaniel breed, which never used to bark, and which, consequently, was called by the neighbors a “dumb dog.” This dog understood gestures very well, and would obey a great many directions given him in the sign-language.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1878.

NAME.	LOCATION.	Date of opening.	CHIEF EXECUTIVE OFFICER.	No. of Pupils.				No. of Instructors.†			
				Male.	Female.	Semi-mute.*	Present Dec. 1, 1878.	Whole No.	Male.	Female.	Deaf-Mute.†
1 American Asylum.....	Hartford, Conn.....	1817.	Edward C. Stone, M. A., Principal.....	262	157	105	16	225	9	7	2
2 New York Institution.....	New York, N. Y.....	1818.	{ Isaac Lewis Peet, LL. D., Principal..... Wm. Porter, M. D., Supt. & Res't Phys. }	535	337	198	51	516	12	8	5
3 Pennsylvania.....do.....	Philadelphia, Pa.....	1820.	Joshua Foster, Principal.....	377	220	157	53	323	13	7	2
4 Kentucky.....do (h).....	Danville, Ky.....	1823.	J. A. Jacobs.....do.....	168	54	54	7	82	5	1	2
5 Ohio.....do.....	Columbus, Ohio.....	1829.	Gilbert O. Fay, M. A., Superintendent.....	517	293	224	40	440	9	17	9
6 Virginia.....do.....	Staunton, Va.....	1839.	Chas. D. McCoy, Principal.....	102	60	42	15	87	8	1	2
7 Indiana.....do.....	Indianapolis, Ind.....	1844.	Rev. Thos. MacIntire, Ph. D., Sup't.....	379	220	159	.....	321	10	8	3
8 Tennessee School.....	Knoxville, Tenn.....	1845.	Joseph H. Jams, B. A., Principal.....	128	88	40	11	103	5	None.	2
9 North Carolina Inst'n.....	Raleigh, N. C.....	1845.	Hezekiah A. Gudger.....do.....	130	55	75	.....	110	9	None.	1
10 Illinois.....do.....	Jacksonville, Ill.....	1846.	Philip G. Gillett, LL. D., Sup't.....	515	297	218	101	432	8	13	3
11 Georgia.....do.....	Cave Spring, Ga.....	1846.	W. O. Connor, Principal.....	85	45	40	15	58	4	1	2
12 South Carolina.....do.....	Cedar Spring, S. C.....	1849.	Newton F. Walker, Superintendent.....	36	15	21	2	27	2	None.	1
13 Missouri.....do.....	Fulton, Mo.....	1851.	Wm. D. Kerr, M. A.....do.....	235	138	97	38	189	11	5	3
14 Louisiana.....do (h).....	Baton Rouge, La.....	1852.	Major Preston.....do.....	38	23	15	3	31	3	1	2
15 Wisconsin Institute.....	Delavan, Wis.....	1852.	W. H. DeMotte, M. A., LL. D., do.....	182	110	72	35	143	10	5	None.
16 Michigan Institution.....	Flint, Mich.....	1854.	J. W. Parker, B. A., Principal.....	237	128	109	.....	245	12	4	2
17 Iowa.....do.....	Council Bluffs, Iowa.....	1854.	Moses Folsom, Superintendent.....	172	92	80	21	136	8	4	3
18 Mississippi.....do.....	Jackson, Miss.....	1855.	Chas. H. Talbot, M. A., Principal & Sup't.....	53	27	26	8	None.	4	3	1
19 Texas.....do.....	Austin, Texas.....	1857.	Henry E. McCulloch, Superintendent.....	57	35	22	43	55	5	2	1
20 Columbia.....do.....	Washington, D. C.....	1857.	F. M. Gallaudet, Ph. D., LL. D., President.....	117	106	11	40	86	11	1	1
21 Alabama.....do.....	Talladega, Ala.....	1860.	Joseph H. Johnson, M. D., Principal.....	54	34	20	.....	41	5	2	3
22 California.....do.....	Berkeley, Cal.....	1860.	Warring Wilkinson, M. A.....do.....	102	64	38	10	90	6	1	2
23 Kansas.....do.....	Olathe, Kansas.....	1862.	Theo. C. Bowles, Superintendent.....	108	54	54	14	106	3	3	2
24 Le Couteulx St Mary's Inst	Buffalo, N. Y.....	1862.	Sister Mary Anne Burke, Principal.....	132	73	59	13	117	9	3	1
25 Minnesota Institution.....	Faribault, Minn.....	1863.	Jonathan L. Noyes, M. A., Superintendent.....	108	72	36	8	95	4	3	1
26 Inst'n for Improved Inst'n	New York, (a) N. Y.....	1867.	D. Greenberger, Principal.....	118	67	51	20	115	1	11	None.
27 Clarke Institution.....	Northampton, Mass.....	1867.	Miss Harriet B. Rogers, Principal.....	86	42	44	12	77	10	10	None.
28 Arkansas Institute.....	Little Rock, Ark.....	1868.	H. C. Hammond, M. A., Principal.....	57	36	21	3	40	2	2	1
29 Maryland Institution.....	Frederick City, Md.....	1868.	Chas. W. Ely, M. A., Principal.....	109	69	40	5	92	3	5	3

Nebraska Institute.....	Omaha, Neb.....	1869.	J. A. Gillespie, B. D., Principal.....	61	33	28	6	52	4	3	1	1	None.
Horace Mann School.....	Boston, (b) Mass.....	1869.	Miss Sarah Fuller, Principal.....	79	38	41	14	76	8	None	8	None.	None.
Whipple's Home School.....	Mystic River, Conn.....	1869.	Z. C. Whipple.....do.	20	15	5	4	12	4	3	1	None.	None.
St. Joseph's Institute (f).....	Fordham, N. Y.....	1869.	Mme. Victorine Boucher, Pres't and Prin'l.	192	68	124	10	190	13	None.	13	1	None.
West Virginia Institution.....	Romney, West Va.....	1870.	J. C. Covell, M. A., Principal.....	66	39	27	12	64	6	4	2	1	None.
Oregon Institution.....	Salem, Oregon.....	1870.	Louis C. Tuck, B. A....do.	34	17	17	10	21	1	1	None.	1	None.
Cayuga Lake Academy (i).....	Aurora, N. Y.....	1871.	Mrs. A. M. Kelsey, Teacher.....	3	1	2	1	2	1	None.	1	None.	1
Institution for Colored.....	Baltimore, (c) Md.....	1872.	F. D. Morrison, M. A., Superintendent.....	16	10	6	None.	15	2	2	None.	1	None.
German Lutheran Asylum.....	Norris, Mich.....	1873.	Rev. G. Speckhard, Principal.....	34	22	12	.....	35	2	2	None.	1	None.
Colorado Institute.....	Colorado Sp's, Colo.....	1874.	J. P. Ralstin.....do.	28	14	14	4	21	2	2	None.	1	None.
Chicago Day-School.....	Chicago, (d) Ill.....	1875.	P. A. Emery, M. A., D. D., Principal.....	38	30	8	2	38	2	1	1	1	1
Central N. Y. Institution.....	Rome, N. Y.....	1875.	Edward B. Nelson, B. A., Principal.....	110	61	49	12	125	9	6	3	2	2
Cincinnati Day-School.....	Cincinnati, (e) O.....	1875.	Robert P. McGregor, B. A....do.	35	21	14	4	31	2	2	None.	2	2
Western Penna. Inst'n.....	Turtle Creek, Pa.....	1876.	James H. Logan, M. A., Acting Principal..	94	56	38	16	81	7	2	5	None.	None.
Western New York Inst'n.....	Rochester, N. Y.....	1876.	Z. F. Westervelt, Principal.....	117	70	47	12	109	11	4	7	None.	None.
Portland Day-School.....	Portland, Me.....	1876.	Miss Ellen L. Barton, Principal.....	9	5	4	2	9	2	None.	2	None.	None.
St. John's Catholic Inst'n.....	St. Francis Sta., Wis.....	1876.	Rev. Theo. Bruener, Principal.....	55	35	20	2	55	3	2	1	None.	None.
Mr. Homer's Day-School.....	Providence, R. I.....	1877.	J. W. Homer, Principal.....	10	5	5	5	10	3	1	2	None.	None.
Mr. Knapp's School (i).....	Baltimore, (g) Md.....	1877.	Frederick Knapp, Principal.....	16	10	6	None.	13	2	1	1	None.	None.
Phonological Institute.....	Milwaukee, (h) Wis.....	1878	A. Stettner, Principal.....	16	8	8	1	16	2	1	1	None.	None.
Institutions in the U. S.....	.....	.....	.....	6166	3568	2598	2701	5362	375	190	185	65	51
National College.....	Washington, D. C.....	1864.	E. M. Gallaudet, Ph. D., LL. D., President.	61	61	None.	28	52	7	7	None.	None.	2
Catholic Inst'n (Male) (h).....	Montreal, Can.....	1848.	Rev. A. Belanger, Principal.....	80	80	None.	6	50	8	8	None.	2	None.
Catholic Inst'n (Female).....	Montreal, Can.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Halifax Institution.....	Halifax, N. S.....	1857.	Albert F. Woodbridge, Principal.....	57	38	19	3	41	3	2	1	1	None.
Ontario.....do.....	Belleville, Ontario.....	1870.	W. J. Palmer, M. A., Ph. D., Principal.....	283	170	113	28	216	12	9	3	2	None.
Mackay Institution.....	Montreal, Can.....	1870.	Thos. Widd, Principal.....	33	24	9	4	27	1	1	None.	1	None.
New Brunswick Inst'n.....	St. John, N. B.....	1873.	A. H. Abell.....do.....	8	6	2	1	8	1	1	None.	1	None.
Institutions in Canada.....	.....	.....	.....	461	318	143	42	342	25	21	4	7	None.

* Under this head are included the semi-deaf and all the deaf who have acquired some knowledge of language through the ear.

† Including the principal.

‡ The National Deaf-Mute College is a distinct organization within the Columbia Institution.

§ Not including the semi-mute teachers.

¶ Its officers and students are included in the statement of the Columbia Institution given above.

(a) No. 1511 Broadway. (b) No. 63 Warrenton street. (c) No. 92 Corner State and Harrison streets.

(d) Fordham, another at Brooklyn, (50 Henry street,) and another at Throggs' Neck, Westchester county, N. V.

(e) Ninth street, between Main and Walnut.

(f) This institution has three branches; one situated at Fordham, another at Brooklyn, (50 Henry street,) and another at Throggs' Neck, Westchester county, N. V.

(g) Nos. 29, 31 and 33 Holliday street.

(h) The statistics for 1878 not being received, those for 1877 are given.

(i) Schools for hearing youth, but having classes of deaf-mutes.

(j) 594 National avenue.

Number in 44 Institutions, containing 5,332 pupils.

American Institutions for the Instruction of the Deaf and Dumb for the Year 1878.—Continued.

	NAME.	School-Hours.	Evening Study-Hours.	Vacation.	Trades.	Value of Buildings and Grounds.	Expend' re last fiscal year.		No. vols. in library.	Total No. pupils have rec'd instr'n
							For support.	For build'gs and grounds.		
1	American Asylum.....	9 to 12 and 2 to 4.....	7 to 8 and 8½.....	Last Wed. June to 2d Wed. Sept..	Cab., Sh., Ta.....	\$250,000	\$51,866	\$877	2300	2180
2	New York Institution.....	8 to 12 and 1 to 5½.....	7 to 8, 9 and 10.....	4th Wed. June to 1st Wed. Sept..	Car., Cab., Dr., Ga., Pa., Pr., Sh., Ta.	500,000	.....	.....	3818	2776
3	Pennsylvania.....do.....	8½ to 11½ and 1½ to 3½.	7 to 8.....	Last Wed. June to 1st Wed. Sept.	Dr., Sh., Ta.....	500,000	.....	.....	5000	1836
4	Kentucky.....do.....	8 to 12 and 1½ to 3.....	7 to 9.....	July 15 to Oct. 1.....	Br., Ga., Pr.....	.....	.....	.....	.....	.....
5	Ohio.....do.....	7½ to 9½, 10 to 12½, 2 to 5, 4	7 to 8, 8½ and 8½	4th Wed. June to 3d Wed. Sept..	Bo., Pr., Sh.....	500,000	94,227	.....	2500	1713
6	Virginia*.....do.....	8½ to 1½.....	7 to 9.....	2d Wed. June to 1st Wed. Sept..	Bo., Cab., Car., Pa., Pr., Sh., Ta.....	175,000	33,504	1,599	1700	489
7	Indiana.....do.....	7¾ to 1.....	7 to 8¾.....	Last Thurs. June to Wed. after Sept. 15.	Cab., Ch., Sh., Ta., Wt.....	550,000	68,355	.....	3300	1207
8	Tennessee School.....	9 to 12 and 1½ to 3½.....	7 to 9.....	June 15 to Sept. 15.....	Pr., Sh.....	125,000	17,826	5,192	150	332
9	North Carolina Institution*.	8 to 1½.....	7 to 8.....	June 15 to Sept. 15.....	Sh.....	100,000	42,500	12,000	800	.....
10	Illinois.....do.....	8 to 11 and 12, 1 to 3 and 4½.	7 to 8 and 9.....	2d Wed. June to 3d Wed. Sept..	Bak., Cab., Ga., Pr., Sh., Wt.	350,000	79,534	.....	3000	1280
11	Georgia.....do.....	8 to 1.....	6½ and 7 to 8.....	Last Wed. June to 1st Wed. Sept.	Sh.....	35,000	14,607	6,873	800	277
12	South Carolina*.....do.....	8 to 1.....	6 to 7½.....	Last Wed. June to 1st Wed. Oct.	Sh.....	30,000	6,000	.....	.....	154
13	Missouri.....do.....	8 to 1.....	7 to 8.....	Last Thurs. June to last Thurs. Sept.	Cab., Sh.....	113,000	41,519	.....	600	650
14	Louisiana.....do.....	8 to 1.....	7 to 8½.....	1st Wed. July to 1st Wed. Oct.....	Pr.....	.....	.....	.....	1000	521
15	Wisconsin Institute.....	9 to 12 and 1 to 3.....	7 to 8¾.....	2d Wed. June to 1st Wed. Sept..	Cab., Pr., Sh.....	100,000	30,000	.....	1200	702
16	Michigan Institution*.....	6 hours and 3 hours.....	1½ hours.....	3d Thurs. June to 2d Wed. Sept..	Cab., Pr., Sh.....	358,545	44,000	.....	.....	505
17	Iowa.....do.....	8½ to 12 and 1 to 2.....	7 to 8 and 9.....	3d Wed. June to 3d Wed. Sept..	Br., Dr., Ma., Pr., Sh.	160,000	33,000	40,000	700	.....
18	Mississippi.....do.....	8 to 1½.....	7 to 9.....	July 1 to Oct. 1.....	.....	45,000	9,000	5,000	100	.....
19	Texas.....do.....	9 to 12 and 2 to 3½.....	7 to 9.....	1st Wed. June to 1st Wed. Sept..	Pr.....	40,000	14,720	1,089	300	162
20	Columbia.....do.....	8¼ to 12¼ and 2 to 3.....	7 to 8 and 9.....	3d Wed. June to 3d Wed. Sept..	Cab.....	650,000	50,277	70,000	2150	359
21	Alabama*.....do.....	8 to 1.....	1½ hours.....	June 16 to Sept. 16.....	Ch., Sh., Wc.....	40,000	13,500	3,000	500	238
22	California*.....do.....	8 to 1.....	7 to 8.....	2d Wed. June to 4th Wed. Aug..	Ga., Wc.....	251,000	38,009	20,000	200	190
23	Kansas.....do.....	8 to 12½.....	7 to 8.....	2d Wed. June to 2d Wed. Sept..	Cab., Pr., Se., Sh.	41,028	15,821	.....	100	208
24	Le Couteulx St. Mary's Inst.	7½ to 12 and 1 to 5½; 9 to 12 and 1½ to 4.	7½ to 8½.....	July and August.....	Ch., Dr., Pr., Sh., Ta.	48,000	20,000	4,000	300	261
25	Minnesota Institution.....	8 to 12½.....	7 to 8.....	June 11 to 2d Wed. Sept.....	Co., Dr., Pr., Sh., Ta.	150,000	29,000	18,000	800	214
26	N. Y. Inst. for Improv'd Ins'n	9 to 12 and 1 to 3.....	7 to 8.....	3d Wed. June to 1st Wed. Sept..	None.....	.....	21,489	8,400	483	189

27	Clarke Institution.....	9 to 12 and 2 to 4.....	1½ hours.....	Feb., and July 20 to 3d Wed. Sept.	Cab.....	100,000.....	25,542.....	1,153.....	670.....	166.....
28	Arkansas Institute.....	8 to 12½.....	7 to 8.....	Third Wed. June to 1st Wed. Oct.	Ga., Sh.....	40,000.....	9,000.....	.....	.....	135.....
29	Maryland Institution.....	7½ to 9¼, 9¼ to 12½, 2 to 4½.....	7 to 8½.....	Last Wed. June to 1st Wed. Sept.	Cab., Sh., Pr.....	250,000.....	29,273.....	449.....	2000.....	209.....
30	Nebraska Institute.....	9 to 12 and 2 to 4.....	7 to 8.....	Middle June to middle Sept.....	Pr.....	35,000.....	.....	600.....	436.....	89.....
31	Horace Mann School.....	9¼ to 2¼.....	.....	Last Wed. June to 1st Mon. Sept.	None.....	.....	.....	.....	.....	153.....
32	Whipple's Home School.....	9 to 12 and 1 to 4.....	.....	July 1 to 1st Wed. Sept.....	None.....	.....	.....	.....	400.....	40.....
33	St. Joseph's Institute.....	9 to 11¼ and 1½ to 4.....	7½ to 8¾.....	July 1 to 1st Mon. Sept.....	Dr., Se.....	106,450.....	11,529.....	5,948.....	200.....	214.....
34	West Virginia Institution*.....	8½ to 1½.....	7 to 9.....	July 1 to 1st Mon. Sept.....	Cab., Car., Pr., Sh., Ta.....	65,000.....	25,500.....	.....	400.....	135.....
35	Oregon Institution.....	9 to 12 and 1 to 3.....	7 to 8.....	1st Fri May to 1st Mon. Sept.....	.....	.....	.....	.....	.....	.....
36	Cayuga Lake Academy.....	9 to 12 and 1 to 2.....	7 to 8.....	Last Fri. June to 2d Tues. Sept.....	None.....	13,000.....	.....	.....	2789.....	12.....
37	Md. Institution for Colored*.....	8 to 1.....	7 to 8.....	June 25 to Sept. 10.....	Sh., Ta.....	20,000.....	8,565.....	.....	.....	23.....
38	German Lutheran Asylum.....	9 to 12 and 2 to 5.....	7 to 8.....	July 1 to Sept. 1.....	None.....	13,000.....	1,540.....	34.....	.....	.....
39	Colorado Institute.....	8 to 1.....	7 to 8.....	2d Wed. June to Dec. 1.....	Ga., Pr., Se.....	12,000.....	6,318.....	.....	50.....	32.....
40	Chicago..... do.....	9 to 2½.....	None.....	June 27 to Sept. 1.....	None.....	.....	.....	.....	.....	54.....
41	Central N. Y. Institution.....	9 to 12 and 1½ to 3½.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	Car., Sh.....	9,898.....	29,316.....	1,662.....	100.....	154.....
42	Cincinnati Day-School.....	9 to 12 and 1½ to 4.....	None.....	Last Fri. June to 1st Mon. Sept.....	None.....	.....	.....	800.....	.....	45.....
43	Western Pa. Institution.....	8 to 11½ and 1 to 3.....	7 to 9.....	Last Wed. June to 1st Wed. Sept.	None.....	.....	9,762.....	.....	.....	99.....
44	Western N. Y. Institution.....	9 to 12 and 1½ to 4.....	7 to 8½.....	Last Wed. June to 1st Wed. Sept.	Car., Dr.....	10,337.....	19,536.....	6,815.....	400.....	120.....
45	Portland Day-School.....	9 to 12 and 2 to 4.....	None.....	Eight weeks from 1st Mon. July..	None.....	.....	.....	.....	.....	11.....
46	St. John's Catholic Inst'n.....	6 hours.....	2½ hours.....	July 1 to Sept. 1.....	Sh., Ta.....	.....	.....	.....	.....	58.....
47	Mr. Homer's Day-School.....	9 to 1.....	7 to 8, 7½ to 8½.....	June 26 to Sept. 1.....	.....	.....	.....	.....	.....	10.....
48	Mr. Knapp's School.....	9 to 2.....	5 to 6.....	July 24 to 1st Mon. Sept.....	None.....	40,000.....	.....	.....	.....	16.....
49	Phonological Institute.....	8 to 12, 1 to 4.....	.....	July 15 to Aug. 15.....	.....	.....	.....	.....	.....	16.....
	National College.....	8 to 12¼ and 1½ to 3½.....	7 to 10.....	3d Wed. June to 3d Wed. Sept.....	None.....	.....	.....	.....	2150.....	185.....
1	Montreal Cath. Inst. (Male)	5½ hours.....	2 hours.....	July 1 to Sept. 1.....	Bo., Pr., Sh.....	.....	.....	.....	.....	.....
2	Montreal Cath. Inst. (Fem.)	.....	.....	.....	.....	.....	.....	.....	.....	.....
3	Halifax Institution.....	9 to 12½ and 2 to 4.....	7 to 8 and 9.....	2d Wed. July to 2d Wed. Sept.....	Car., Ga., Pr., Se.....	20,000.....	6,620.....	447.....	.....	204.....
4	Ontario..... do.....	9 to 12 and 1½ to 3.....	7 to 9.....	3d Wed. June to 2d Wed. Sept.....	Cab., Car., Sh.....	137,000.....	37,859.....	17,831.....	300.....	409.....
5	Mackay..... do.....	9 to 12 and 1½ to 3½.....	6½ to 7½.....	3d Wed. June to 1st Wed. Sept.....	Pr.....	100,000.....	6,749.....	1,800.....	.....	63.....
6	New Brunswick Institution.....	8½ to 12 and 1 to 3.....	8 to 9.....	.....	.....	2,500.....	3,500.....	2,500.....	1000.....	61.....

* Contains a department for the blind also, the expenses of which are necessarily included in the statement of expenditure.

† One session for school and one for shops, by a system of rotation.

‡ Bak. = Baking. Bas. = Basket-making. Bo. = Book-binding. Br. = Broom-making. Cab. = Cabinet-making. Car. = Carpentry. Ch. = Chair-caning.

Co. = Coopers. Dr. = Dress-making. Ga. = Gardening. Ma. = Mattress-making. Pa. = Painting and Glazing. Pr. = Printing. Se. = Sewing.

Sh. = Shoemaking. Ta. = Tailoring. Wc. = Wood-carving. Wt. = Wood-turning.

|| Total number who have received instruction in 43 Institutions of the United States, 18,634.

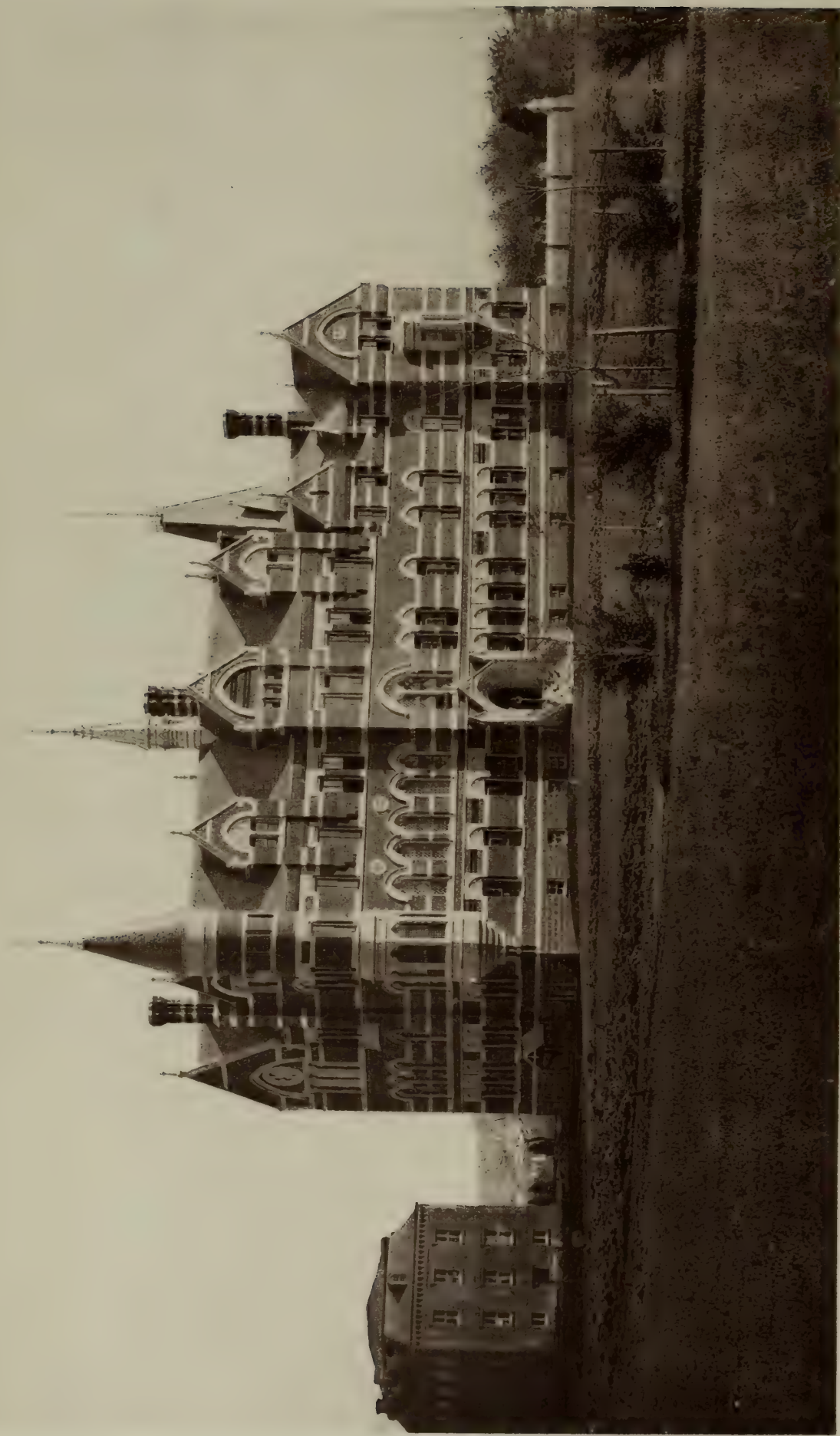
New Schools.—Three schools appear in our Tabular Statement of this year for the first time: St. John's Catholic Institution, at St. Francis Station, near Milwaukie, Wis.; the class in Mr. Knapp's School, at Baltimore; and the "Phonological Institute," at Milwaukie. The two last named are taught by Germans on the German system; in St. John's Institution signs are used. We understand also that a day-school is about to be opened at St. Louis by Mr. Delos Simpson, a graduate of the Michigan Institution and the National College.

We omit from the list this year the New York Evening Class and the Erie Day-School, from which no replies have come to our circulars of inquiry, and of which we have heard nothing for a long time.

The Growth of the Institutions.—The growth during the last twenty years in the number of institutions for the deaf and dumb, the number of pupils receiving instruction, and the number of teachers, may be seen from the following table, which is compiled from such tables as have been published within this period:

Date.	Number of Institutions.	Number of Pupils.	Number of Teachers.
1857	20	1,721	95
1863	22	2,012	.....
1866	24	2,469	119
1867	24	2,576	120
1868	27	2,898	170
1869	30	3,246	187
1870	34	3,784	222
1871	38	4,068	260
1872	36	4,253	271
1873	38	4,252	274
1874	44	4,892	290
1875	48	5,309	321
1876	49	5,010	304
1877	49	5,711	356
1878	49	6,166	375

The apparent decrease in the number of pupils in 1873 and 1876 is due to the incompleteness of the statistics in those years, several institutions having failed to respond to the circular of inquiry. If full returns had been received an increase would have been shown as in the other years.



Heliotype Printing Co.

THE NATIONAL DEAF-MUTE COLLEGE,
KENDALL GREEN,

220 Devonshire Street, Boston.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 2.

APRIL, 1879.

EDWARD COLLINS STONE.

BY RICHARD S. STORRS, M. A., HARTFORD, CONN.

THE April number of the *Annals* for 1871 contains a very appreciative and discriminating estimate of the character and life work of one of the ablest and most successful among American deaf-mute benefactors, Rev. Collins Stone, then just deceased. That the son of such a father as Mr. Stone is there described should, at the early age of thirty-one, have been selected to succeed that father in the management of the oldest and one of the most important of American deaf-mute institutions is, perhaps, his sufficient testimonial. No man not having already given evidence of his competence to such a trust could have received that most responsible appointment, however strongly many tender and sympathetic considerations might have pleaded in his favor. The fact, too, of his immediate and spontaneous nomination to that office by a large corps of experienced teachers, who had themselves had abundant opportunity justly to estimate his ability, is not less decisively significant of the qualifications which Mr. Stone must have brought to the position which he thus assumed. Moreover, to the young man thus favorably prejudged there was afterwards granted eight years of such administrative success as abundantly confirmed and justified these initial presumptions. To review, therefore, such a life, as it now passes into history, to note the elements of its success, and to draw the lesson which it is fitted to suggest, seems not less a duty than it certainly is a privilege.

It had been anticipated until quite recently that this grateful service to Mr. Stone's memory would have been rendered by one whose acquaintance with his father's family antedated and covered his own entire life, and who could thus speak familiarly of every period of that life. Circumstances have, however, seemed finally to devolve the duty upon one of more recent, if not of less intimate acquaintance,—whose more limited opportunity has, however, been happily supplemented by loving reminiscences of other and earlier friends.

EDWARD COLLINS STONE was born at Hartford, January 29, 1840, into the very atmosphere, as it were, of deaf-mute sympathy and effort; his father having then been seven years a teacher in the American Asylum of that city. Twelve years of happy boyhood under the shadow of the Asylum walls, and in daily intimate contact with its inmates, were followed by four years of still more intimate deaf-mute association within the walls of the Ohio Institution, to which his father removed his family in 1852, upon his own accession to its superintendency. In 1856, the son returned to New England to pursue his education, first at Williston Seminary, and then at Yale College, whence he graduated with honor in 1862. This six years interval was the only separation which his whole life knew from the closest intimacies of deaf-mute association. A term of two years service as teacher in the Ohio Institution, followed by four years of similar service in the Hartford Asylum, to which his father had returned in 1863 as principal, laid broad the foundation of experience upon which safely rested and ripened his own ten years of executive administration,—first, as principal for two years of the Wisconsin Institution, and then for eight years as his father's successor at the head of the Hartford Asylum.

Such are the condensed facts of this brief life of less than two-score years, which yet, in their very brevity, are surely eloquent of rare fidelity and success. Rich and noble as was the record of the father's life, already referred to, we almost startle to remember how little of it could have been written had that father been called away as early as the son, whose latest years had not yet even touched that middle life-term in which all the father's ripest work was done.

To the amiability, purity, and conscientiousness of Mr. Stone's boyhood loving testimony is abundant, but surely superfluous.

“The child is father of the man;” and a manhood like that of Mr. Stone presupposes a sweet and sincere youth. Respecting his student-life, his college classmate, J. W. Alling, Esq., of New Haven, writes :

“As a student, Mr. Stone was thorough and conscientious. His efforts were not spasmodic, but regular and continuous from day to day and from term to term. He pursued his studies, both in the regular course and aside from it, with a sense of their inherent importance, and not with a view to personal distinction.

“His nature was very affectionate. Apparently he could not do enough to please his friends; enemies he had none. His manners were marked by simplicity and absolute truthfulness; and he had, in a remarkable degree, an excellent, sound common sense.

“He truly and devoutly believed in the principles of the Christian religion, and his whole college life was in delightful harmony with this belief. Yet, while it was always evident that a sense of duty controlled his life, there was never any parade or show about it. To see and to do the thing which was right seemed natural to him. Though very fond of all the legitimate recreations of college life, he scarcely seemed subject to the temptations which overcome many. In a word, as a thorough student, and as a sincere and courteous Christian gentleman, Mr. Stone secured the universal respect, confidence, and love of his classmates.”

Respecting Mr. Stone's Ohio professional life, to which his college course was immediately introductory, his friend and at that time colleague teacher, Rev. G. O. Fay, now superintendent of the Ohio Institution, writes as follows :

“The administration of Rev. Collins Stone as superintendent of the Ohio Institution for the Deaf and Dumb, from 1852 to 1863, was its golden age. His own remarkable executive power was sustained and enhanced by a certain social charm, arising from the constant association of the members of his family with the individuals of the larger institution household. Edward, the oldest son, had, at his father's coming, reached the age of twelve; and for ten years thereafter his relations to the household were increasingly familiar and intimate. To assign him a class in 1862, upon his graduation from college, was but to recognize officially the universal desire, and to clothe the interest, which had previously existed as the impulse of a generous

nature, with the character of official responsibility. The circumstances of his life gave him a natural superiority of position ; but at no time did his most intimate friends observe the slightest assumption of it. His mature knowledge, practice, and tact, he applied conscientiously to the instruction of his class and the improvement of the pupils generally ; and he also as freely placed these personal advantages at the disposal of associate officers, whenever his counsel or assistance were sought. Out of school hours, he gave to the individuals of his classes a warm hand and a hearty sympathy ; so winning their love, as he always did their respect by the singular correctness of his personal and private life. This exemplary excellence of character gave to his expressions of religious faith, and to his earnest moral convictions, and also to the uniform courtesy of his manners, the air of entire sincerity.

“ Possessing such elements of character, his influence among us was decided and abiding. His departure from us, after two years of official service, while unquestioned as to its propriety, was yet deeply regretted. In his subsequent transference to broader and more responsible fields of activity, he was followed by his Ohio friends with an affectionate interest, and his occasional returns were to us delightful reunions. And now that we shall see him no more, his life and character will shine for us, forever, from memory’s sky, with a light bright, steady, and pure.”*

* The following Resolutions, adopted by Mr. Stone’s Ohio associates, are of interest in this connection :

“ In view of the recent death of Mr. Edward C. Stone, who was for twelve years, 1852-’64, a beloved and useful member of the Institution household in Ohio,—the last two as a teacher,—and toward whom, in his subsequent appointments to other and higher planes of action, our personal regard steadily strengthened, we, his surviving associates and pupils, resolve—

“ That his life among us was marked by courteous friendship, cordial interest, and efficient usefulness.

“ That his labors for the welfare of deaf-mutes were directed by conscientious fidelity, enlightened by clear intelligence.

“ That his untimely decease, after so long a period of tested and increasing usefulness, and while holding a position of great present and greater prospective influence, must be regarded in every educational respect as a loss serious and deplorable.

“ That we tender to his bereaved family our tenderest sympathy, and commend them to the care of Him whose saddest strokes are tempered with merciful designs.”

It was in 1864, when Mr. Stone returned to Hartford as a teacher in the Asylum, then under his father's superintendence, that the writer's personal acquaintance with him commenced; continuing thereafter, with the exception of the two years of Mr. Stone's absence in Wisconsin, until his death. More than most acquaintances has this been to me instructive, and corrective to a juster estimate of life forces and life results; and the lesson of this life it is, therefore, a not wholly sad privilege to share with whoever else may be willing to receive it.

It cannot be said that Mr. Stone was, in the ordinary use of the word, a pre-eminently *great* man. He even seemed, in his own manner, specially to disclaim for himself any such regard. There was in him a personal reticence and even diffidence, and an absence of assertive executive manner, which one would not naturally associate with high administrative ability, while the want of marked magnetic power seemed unfavorable to the highest success as a teacher. And yet the undeniable *fact* of his success was ever more and more revealing itself to his associates during his life, while few are the equally brief lives by which a true success is more signally and solidly attested. Wherein, then, lay the secret of this now acknowledged success?—is our not merely curious and critical, but possibly instructive inquiry.

One secret of Mr. Stone's success as a teacher—in which character we are now considering him—I soon discovered in that deep and genuinely affectionate interest in the deaf and dumb which radiated from his whole life, and found such touching final expression upon his death-bed: "I have always been among the deaf and dumb, and have always loved them; I have been glad to give my life to them; I love them all." This genuine and fraternal love of all those committed to his care, whatever their capacities or characteristics, goes very far to explain Mr. Stone's success, both as a teacher and as a principal. Without its sweet inspiration, success anywhere is imperfect, and, in the deaf-mute class-room, impossible. If there be any among teachers of deaf-mutes whose interest in his pupils is mainly intellectual, to whom the mute is rather an interesting psychological study than a fellow-being of similar endowments and susceptibilities, let such an one assuredly know that, however patient and ingenious and stimulating he may be in his methods, he will yet inevitably fail of that largest

success which is born of love alone. And if there be any among principals of deaf-mute institutions to whom their position is mainly a field of generalship and personal sway, wherein ends are to be achieved by strategy or arbitrary dominance rather than by the subtle magnetism of love, let such an one equally know that, however successful he may be in "running" the machinery under his charge, he cannot but fail alike of the highest usefulness and the highest personal success. To neither of these classes did Mr. Stone belong. His, rather, was that true and affectionate interest in his deaf-mute brother which was instantly recognized and appreciated by its sensitive and grateful recipient. As the kind-hearted almsgiver gives not alone the gift, but himself also, in his sympathizing donation, so was Mr. Stone always felt, not alone as teacher, or as principal, but as a genuine friend; and a friend, too, upon that true, fraternal level which renders all effort doubly dear and doubly fruitful.

Another marked characteristic, which contributed not a little to Mr. Stone's success as a teacher, and was all-essential to him as a principal, is found in an industry and a patience which were simply indefatigable. How vividly memory recalls him, at the period of which I write, in his class-room adjoining my own, exploring with utmost loving patience every avenue to some closed mind, to illuminate in any possible way its darkened depths; or, again, in a way peculiarly his own, pacing the room in absorbed reverie upon some new method of illustrating to his class some dimly-apprehended truth. Industry so loving and patient is in any class-room invincible; and it was such primary qualities as these, stimulated and sustained by a strong sense of Christian duty, which made Mr. Stone, at the period of which I write, notwithstanding the absence of marked magnetic force and of remarkable versatility or vivacity, still a loved and successful teacher.

It was in 1868 that the call of the Wisconsin Institution upon its elder Hartford sister for a principal came finally within Mr. Stone's decision, and, by its acceptance, transferred him, after four years of daily observation of his father's most skilful and efficient management, to a position of similar trust and responsibility at the West. The change was not, however, made—by one whose natural diffidence was so marked a trait—without much encouragement from his associates. What those further

characteristics were, which justified their advice and his own decision, may more naturally appear when reviewing the period of Mr. Stone's subsequent Hartford principalship. For the present, let the testimony of one of full competence and opportunity for judging show how successfully he met the duties of his new position, as he passed, for a time, from our daily intimacy and observation. President Chapin, of Beloit College, who was also president of the board of trustees of the Wisconsin Institution for the Deaf and Dumb during Mr. Stone's principalship, writes respecting it and him as follows:

“Mr. Stone's long familiarity with the language of signs, and his experience for several years as a teacher at the Hartford Asylum, under his father's able superintendence, were regarded as important qualifications for the position to which he was called in Wisconsin; but he came to that position a young man, with his general executive abilities untried and undeveloped. In a modest, unassuming way, yet with quiet self-reliance, he stepped into the place and adjusted himself readily to his new relations and responsibilities. He very soon won the respect and confidence of the pupils, his fellow-teachers, and the trustees, and grew steadily in the estimation of all during the whole period of his residence here. Within the first year of his connection with the Institution he married, and brought to share his home-life, one refined and lady-like in all her spirit and bearing; whose presence and influence were helpful in all his associations, and made his settlement thus among us full of promise.

“Under Mr. Stone's administration, the Institution made real progress in all its most important interests. Not a jar of any kind occurred to disturb the order and harmony of the little community. His was that best sign of true success—quiet efficiency in all departments, with no startling incidents in any. Though in his natural disposition retiring almost to a fault, and closely devoted to the duties of his office, yet he made many friends among the people of Delavan, and was esteemed by the whole community as a genuine Christian gentleman, always to be trusted.”

During the two years thus happily passed by Mr. Stone in this providential training school, as it proved to have been, the writer met him but once, and then only as a visitor at his western home. The visit was brief, but long enough to assure me of that solid success asserted and accounted for in the testi-

mony just quoted. The quiet and equal reign of love and law were unmistakable.

Suddenly, as by a bolt from a cloudless sky, in the very meridian of his usefulness, the father of Mr. Stone was stricken down, and the Hartford Institution left without an executive head, and with not one among its experienced teachers at once able and willing to take the place. Spontaneously, and as with one impulse, the mind of every teacher turned to the absent son as the fit successor, and, with a unanimity certainly most suggestive in regard to him whom it endorsed, they at once presented to their directors the name of Mr. Stone as their own earnest nomination for the position; a nomination immediately heartily ratified by the directors—themselves no strangers to his modest worth.

“With extreme reluctance,” writes President Chapin in the communication already quoted, “the trustees accepted Mr. Stone’s resignation; constrained only by the peculiar circumstances of his father’s sad and sudden death, and by the unanimous and urgent request of his former associates that he be permitted to become that father’s successor. His withdrawal was felt as a great loss to the State.”

Such was the train of providential circumstance by which, at the very early age of thirty-one, Mr. Stone found himself at the head of the oldest deaf-mute institution in the United States; a position sufficiently formidable in its inevitable responsibilities, and doubly so, both then and now, by reason of certain peculiar features greatly intensifying its inherent difficulties. Full justice, indeed, cannot be done to the real success of either father or son, as Hartford principals, without a more intimate knowledge of the situation than those outside of it can probably have. It may not be impossible, however, to surmise some of the embarrassments involved in that complex organization which twenty years ago superseded one seemingly both simpler and safer. That either father or son should have been able so successfully to meet these difficulties is the strongest possible evidence of peculiar endowments for the place.

In searching for these endowments, beyond those already noted,—fraternal interest and untiring patience,—we find, first of all, a most singular sweetness, gentleness, and unselfishness of spirit, in which, perhaps, more than in any other single trait, lay the ultimate secret of Mr. Stone’s administrative suc-

cess. Rarely, indeed, has the subtle but subduing force of Christian gentleness been more strikingly illustrated than in the eight years of Mr. Stone's Hartford principalship. To say that it was without a jar but partly indicates the peace and purity of its quiet flow; while during no equal period of the Institution's previous history has its educational efficiency been more marked. To those who seek in a principal only an imposing figure-head, or are unable to appreciate that merit which "vaunteth not itself, and is not puffed up," this may seem surprising; but not so to those who have learned the almost omnipotent moral power of Christian gentleness. That this gentleness may have been sometimes misinterpreted, and even trespassed upon by coarser natures in the rude jostle for precedence, troubled no one less than it did himself. All jealousy, and super-sensitiveness, and the whole family of related weaknesses, either had no place in his original nature or were so wholly suppressed as to give no hint of their existence. The charity which thinketh no evil, and the love which beareth all things, were each most beautifully exemplified in all his daily life, and constituted an impervious armor against every irritation to which that life was exposed.

This high moral as well as natural characteristic—for so his associates came more and more to recognize it—was also most effectively supplemented in its defensive effect by a physical temperament of very great equanimity, enabling him to bear with comparative safety the steady pressure of the many solitudes of his most exacting position. Without this fortunate natural characteristic, his very interest in those under his care, deep and tender as it was, would have been all the more surely fatal to him. The merely autocratic principal may bear with ease anxieties which touch only remotely his own sympathies or superficial success, but not so one whose ideal of success can be realized only in the true happiness and improvement of those under his care. To enable such an one to endure the tensions of a principal's cares and the inevitable irritations incident to a principal's supervision, there must be a certain natural equanimity of temperament, which in Mr. Stone was a very marked trait.

In his dealing with cases of discipline—the inevitable incidents of any administration, though very infrequently of his—Mr. Stone evinced a practical sagacity in uncovering and

a quiet firmness in meeting insubordination, which were usually very happy in their results. His acknowledged habitual gentleness gave additional weight to each necessary exhibition of severity, disarmed criticism in advance, and usually won the speedy submission and penitence of the delinquent himself. A period of equal length in previous Institution history, more uniformly free from the insubordinate spirit, is not remembered by any of its present officers.

The winning gentleness and unselfishness of Mr. Stone's ripened character were also not less happily helpful in his relations to his colleagues than to the pupils. His entire freedom from personal ambitions and antagonisms; his always generous recognition of skill and experience in colleague workers, and his cordial desire that these should be recognized, upon fit occasion, by others; his catholic toleration, and even encouragement, of all independent enthusiasm in his fellow-workers; the entire absence of the monopolizing spirit, ever claiming for itself the credit of all progress; and, equally, of the autocratic spirit, ever uneasy lest its own presence and pressure be not everywhere felt and explicitly owned—these, and all kindred traits, having their origin in a modest, just, and generous nature, laid the broad foundation for that hearty love and cordial co-operation of all his fellow-workers which so strengthened and sweetened Mr. Stone's administration, both at Wisconsin and at Hartford.*

* The following Resolutions, adopted, respectively, by the teachers at Hartford, and by Mr. Stone's former pupils, now students at the Washington College, may, perhaps, find here an appropriate record :

“The teachers of the American Asylum desire to put on record their deep sense of the bereavement which they have suffered in the death of their principal, Mr. Edward C. Stone.

“His genuine courtesy and kindness secured their love from the first, and the conscientious and unwearied fidelity with which he discharged the various and difficult duties of his position won their constantly increasing respect. Eight years of the most intimate association have passed without leaving the memory of a single jar. As warm personal friends, as well as teachers, they mourn his sudden and mysterious removal from them.

“To the family of Mr. Stone they tender their affectionate sympathy, and pray that the promises of God may be their support in this hour of bitter trial.”

“At a meeting of those students of the National Deaf-Mute College who were personally acquainted with Mr. Edward C. Stone, the following Resolutions were unanimously adopted :

We should be doing injustice to another side of Mr. Stone's character, wherein lay not a little of the secret of his success, did we fail to note the patient fidelity with which he, like his father, took up large lines of Institution duty, outside of his own assigned and accepted field, when it seemed to him necessary so to do. Not less sensitive, probably, than other men to the privilege, and the right, even, of defined duties, each of these silently faithful men could yet, and did for years, voluntarily and habitually waive for themselves both the privilege and the right, constrained by the apparent necessities of that service to which they had both devoted their lives. To what extent the peculiarly trying form of anxiety thus created was slowly sapping the life of either, the sudden death of both from other cause prevents us from certainly knowing, but that it was an important and very trying factor in the life history of each is certain.

Intellectually, Mr. Stone was a man of sound practical judgment, of ready and receptive intelligence, and of conservative yet catholic spirit; and thus eminently fitted safely to supervise the educational interests of the Institutions over which he presided. His modestly interrogative habit in his intercourse with others, combined with his own personal reticence, may have sometimes led the casual acquaintance to a most inadequate estimate of the strength and positiveness of his own matured views. There was curiously combined in Mr. Stone a remarkable openness to suggestion from without and an equally remarkable tenacity of his own maturely adopted purpose or

“Whereas God in His mercy and wisdom has seen fit to take from us Edward C. Stone, the friend and benefactor of deaf-mutes; and—

“Whereas we, the students from the Hartford and Wisconsin Institutions, who have felt the influence of his mild but effective sway, either in the capacity of principal or teacher, desire to render a fitting tribute of respect to the memory of the deceased, and to offer our sincere sympathy to his afflicted family: therefore be it—

“*Resolved*, That in the death of Edward C. Stone, the deaf-mutes, not of New England only, but all over the country, have lost one of their best friends and supporters.

“*Resolved*, That his efforts in the cause of deaf-mute instruction entitle him to a high place among the benefactors of mankind.

“*Resolved*, That a copy of the above resolutions be sent to the family of the deceased, in the hope that they will be comforted in the thought that their sorrow is shared by the class of people to whose moral advancement he has given the best part of his life.”

plan. By virtue of the first trait, he held himself always most hospitably open to new convictions, and continually reinforced himself by the experience of others ; by virtue of the second, he pursued with a rarely abandoned or deflected purpose any conviction of his own once maturely adopted. In the union of traits so dissimilar is not unusually found the highest safety and strength.

Mr. Stone's singleness of aim, and concentration of purpose upon the one work to which he had devoted his life, contributed also powerfully to his success in that work. Other interests, indeed, of the family, the community, and the church, he cherished with a generous and proportioned regard ; but other ambition for himself than to do his whole duty in his chosen sphere, he apparently had none. He was ever revolving new plans for the pleasure and profit of the pupils, and seemed never so happy as when witnessing the success of such plans. The wanderings of his mind in his last illness were much upon plans he had been projecting for their approaching Christmas entertainment, and one of the latest of his conscious messages was that these plans should suffer no interruption from an illness which he did not then apprehend as dangerous. No detail of Institution arrangement was too minute, and no incident of Institution life too trivial, to secure from him a proportioned interest and attention. Every experience and opportunity of his own life was made tributary to the benefit of those under his care, and in and for them he seemed largely to live. In such singleness of aim is always a seed of success.

This review of Mr. Stone's official life and of the traits which made it so successful,—his deep and tender interest in his work ; his indefatigable patience ; his gentleness and simplicity of character ; his rare equanimity of temperament ; his mental hospitality to new suggestions, combined with his conservative adhesion to approved ways ; his minute and methodical provision for all the details of Institution service ; his ready response to every call of unassigned duty ; his unstrategic yet most successful harmonizing and consolidating of all the forces within his own department, so as to realize from them the maximum of efficiency ; and the singleness and sincerity of his own life purpose and effort,—this most instructive review would, of course, be wholly incomplete without adding to the enumeration that deep sense of Christian duty and love by which all these

other qualities were controlled and directed. That every prominent officer of such an institution, where minds so peculiarly impressible are subjected to influences so isolated and powerful, should be himself a sincere Christian, would seem scarcely to need explicit statement. No other qualification can be so important as to justify the waiving of this. The service which Mr. Stone rendered was ever a service, not only of human sympathy, but also of Christian self-consecration. His piety—though, like every other trait, unobtrusive in its manifestations—was steady, sincere, and strong. It was an atmosphere which pervaded both his official and his private life, and bore large fruit in the life and love of the pupils. In reference to his chapel services upon the Sabbath, it is remembered—by one who rightfully shared his deepest solitudes—that he was wont to carry to them an almost overwhelming sense of the preciousness of each opportunity, as possibly the last which some pupil might ever have of hearing the way of salvation; and that never a prayer went up from the family altar which did not also tenderly and minutely remember the wider Institution interests. The burden, also, of his Christian anxiety for the wayward ones, and the solicitude with which he followed them by letter, even to their distant homes, are, by the same near confidante, now treasured as among her most sacred memories of a life whose entire Christian consecration she daily witnessed.

The life and character thus briefly passed in review seems, in a noteworthy degree, to illustrate and emphasize one important lesson—the strength, as well as sweetness, of Christian gentleness and love. By the silent yet subduing power of this life, so gentle, unselfish, sincere, and faithful, not the writer alone, but all his associates, confessed themselves daily instructed in the highest requisites for such a position. For themselves, therefore, and for all Mr. Stone's co-workers, wherever they may be, they would draw from the earthly life now closed this single and sufficient lesson—that not in commanding personal presence; not in incisive word and compelling way; not even in prompt and all pervasive will alone, lies the final secret of a principal's strength and highest success; but that, more than in any or all of these popularly esteemed endowments, this secret is to be found in that patient, sincere, unselfish fidelity and love—the rarest and the highest of human traits—which the life we have been tracing so sweetly and so signally illustrates.

It is lives like this which irresistibly suggest a new meaning to those words of the Psalmist, "Thy gentleness (*in me?*) hath made me great;" for a divine gentleness it surely was which radiated from this earthly life; whose rich fruitage of usefulness and success must also teach, it would seem, even the blindest how nearly akin to the truest *greatness* such gentleness must be.

The private life and character of Mr. Stone may readily be inferred from the sketch already drawn. Simplicity, sincerity, gentleness, purity, and love—these were the mainsprings of a life whose innermost secret was hid in God. In the family, the social circle, the community, and the church, Mr. Stone was always and everywhere the modest but trusted Christian gentleman and friend; "for whom," to quote the words of another, "fuller acquaintance wrought always a higher estimate of worth, and never disappointment."

Mr. Stone was a very cheerful and even happy man, though not demonstratively so. In the simplicity and healthfulness of all his tastes, in his genial and even gladsome disposition, in his cordial and unreserved friendships, in his quick sympathy with all that is noble in man, and his keen enjoyment of all that is beautiful in nature, he ever found resources of happiness, numerous, rich, and pure. His interest and participation in the pastimes of the pupils, his occasional companionship with them in forest and field excursions, his unforced and sincere sympathy with them in all their interests and enjoyments, were to himself also, as to them, a constant source of pleasure and of profit.

His home happiness was unusually pure, perfect, and sustaining. While at Wisconsin, in 1869, he was married, at her Hartford home, to Miss Mary C. Wells; a lady whose qualities of heart and mind seemed almost the reflection of his own, so similar were they in tint and tone. And to the parents, so fitted to enjoy and to train them, were given four children, the youngest of whom, the only son, was but six weeks old at the father's death. Mr. Stone's love for these children was very tender and beautiful in its manifestations, and was to himself a source of the purest pleasure. In their instruction and amusement he found a never-failing diversion from all anxieties. No hour, no retreat, was prohibited to their loving invasion, and in their sweet companionship he—morning, noon, and night—

renewed his strength for official duties. Especially are his vacations now remembered by his family as seasons of the sweetest enjoyment, when, for the time, he could lay wholly aside those anxieties which usually somewhat oppressed even his happy temperament, and in the quiet seclusion of some mountain home could give himself up to that unweighted companionship with them and with nature, in which he ever found his own purest pleasure. But into the sweetness and sacredness of private relations we need not further enter. To few homes has been given a purer happiness; upon few has fallen a heavier or more mysterious bereavement.

Mr. Stone's health was usually perfect; and with habits so simple and a temperament so even, there seemed no reason why his friends might not anticipate for him many more years of happiness and usefulness.

The first hint of the illness which proved fatal to him was received on Thursday, December 12, in a slight indisposition, which did not, however, awaken serious apprehension until Saturday noon. At midnight of the next day his death was momentarily expected,—so sharp and sudden was the attack of the disease, which had now declared itself as malignant erysipelas; and though powerful remedies recalled him, for the time, from almost the farther shore of the river, and a naturally vigorous constitution battled yet for a week against the attack, it was with scarcely a ray of hope thereafter to his physicians,—so peculiarly violent and virulent was the disease. Saturday evening, December 21, the struggle ended, and our friend rested in peace.

To his friends, during this unspeakably sad interval, there was the partial comfort of a severity in the disease which robbed it of much of its power to inflict acute suffering, and of intervals of consciousness which gave opportunity for many tender and loving words; while even his unconscious utterances witnessed not less to the depth and tenderness of both his human and his Christian affections. To them, and to all who have known our friend, there still and will ever remain the sweetest memories of a life of earthly service, and the perfect assurance of an immortality of blessedness above.

This too-imperfect sketch can, I am sure, find no more fitting close and confirmation than in words, written, indeed, with no thought of publicity, but in which the tenderest love and

exactest knowledge have surely traced our friend's most perfect portraiture :

"There was in my husband an entire consecration to his life work ; a true and deep love for those committed to his care ; a gentleness which was surely born of strength : a never-failing courtesy and charity ; a sweet simplicity and pure-mindedness ; an unselfishness almost perfect ; and a conscientiousness and fidelity to duty which knew no hesitance. God grant that we may so follow him as he followed Christ."

A DOCUMENT BROUGHT TO LIGHT.*

BY LÉON VAÏSSE, PARIS, FRANCE.

GENTLEMEN : In one of your previous sessions you were so good as to listen with interest to a *résumé* which I made of the principles and history of deaf-mute education. In submitting my effort to your attention, I expressed regret that a difference of more than twelve years should exist between the two different dates proposed as that of the first labors of the Abbé de l'Epée, although the period with which I had to deal in this regard was comparatively recent.

Later researches, which owe their origin to suggestions that I received here, have since allowed me to circumscribe the time in which these labors of De l'Epée must have begun. I beg permission to occupy some moments of your time to-day on the result of these researches, inviting attention also to several considerations to which, it seems to me, the subject leads.

In the preliminary discourse with which the Abbé Sicard prefaces his "Course of Instruction of a Deaf-Mute," which appeared in 1803, the circumstance is related which determined his pious predecessor, the Abbé de l'Epée, to undertake among us the task of special education with which their names have become so closely associated. I say "among us," because we had, in fact, been anticipated in the work by our neighbors of the

* "A Document Brought to Light, and some facts confirmed in regard to the history of deaf-mute education in France ; with a glance at the present condition of this special branch of public instruction, and the expression of a hope to be realized in its behalf. An Address delivered at the meeting of the delegates of the learned societies, at the Sorbonne, 1876." Translated from the French by James Denison, M. A., Washington.

north and south. In Spain, in the year 1620, to speak only of publications, there had appeared the work of Juan Pablo Bonet, *Reduccion de las letras, y Arte para enseñar a hablar los mudos*. In England, in 1653, the learned professor of Oxford, John Wallis, had published as an introduction to his English grammar (written in Latin) his excellent dissertation, *De loquelâ, sive sonorum formatione*; and later, as an appendix, a letter to his friend Thomas Beverly on the teaching of written and spoken language to deaf-mutes: *De surdis mutisque informandis*. After him, in 1692, Conrad Amman published in Holland his *Surdus loquens*.

Neither should it be forgotten that, in 1746, the Academy of Caen was called upon to certify to the success in teaching a young deaf-mute achieved by Jacob Rodrigues Pereire, the grandfather of the present financiers of that name; nor that in 1747, 1749, and 1751, the *Journal des Savants* and the *Histoire de l'Académie des Sciences* testified to the progress made by private pupils of Pereire, who was then at Paris; to which testimony the names of Mairan, Buffon, and Ferrein, commissioned with certain other persons to present a report on the subject, added considerable weight. Unhappily, the secrecy in which Pereire shrouded his peculiar method of instruction left all who were not embraced in a small circle of savants ignorant even of the results this method had accomplished.

It was reserved for the Abbé de l'Epée to give to France a school of instruction for children affected with deafness and dumbness. Born in 1712, this apostle of the deaf-mutes, as they themselves love to call him, was, at the period which we mention, approaching his fiftieth year, or had, perhaps, already passed that age by several years. Deprived by his ecclesiastical superiors of parochial occupation on account of his Jansenist opinions, he happened, (according to the narrative of the Abbé Sicard, on a chance visit to a house in the Rue des Fossés Saint Victor, situated opposite to the Convent of the Fathers of the Christian Doctrine,) to meet two deaf and dumb girls, to whom a priest of the community, "Father Famin," (continues our narrator,) had undertaken to give religious instruction with what assistance he could get from pictures. This unique catechist being dead, and no one else offering to go on with his work, the Abbé de l'Epée, whose

Christian soul assuredly found nothing to occupy its charitable aspirations in the theological quarrels of the times, proposed at once to resume the unfinished work of instructing the two sisters; and thus the public education of the deaf and dumb was in fact commenced by the Abbé de l'Epée. Undoubtedly it was from his own lips that his successor, the Abbé Sicard, received the narrative which he has transmitted to us; but the memory of the latter does not appear to have served him in a manner absolutely correct. In truth, if we consult the book which the Abbé de l'Epée himself published under the title of "The Education of the Deaf and Dumb by means of Methodical Signs," (something which the Abbé Sicard seems not to have read, surprising as it may appear,) we discover that the priest who instructed the two deaf-mute girls bears the name of Vanin instead of Famin.

The Abbé de l'Epée does not, in his own narrative, designate the *quartier* where stood the building occupied by the family of these deaf-mute twins, his first pupils. As for the date of his visit there, he gives it with no more precision than to say that "a pretty long time" had elapsed since the death of the reverend father. Hence the differing dates proposed by those who have written on the part taken by De l'Epée in laying the foundation of deaf-mute instruction; some having set the time as far back as 1753, and others being unable to believe it was earlier than 1765.

There is no positive mention of the labors of De l'Epée in a memoir, (in the form of a letter, dated December 26, 1764, and inserted in the *Journal de Verdun*,) in which a pupil of Pereire, of the name of Saboureux de Fontenay, retraces the story of his own education. This young man, remarkable for the degree of culture to which he attained, received religious teachings from the priest who taught the two sisters who afterwards became the first pupils of the Abbé de l'Epée, at the same time that he was under the instruction of Pereire, who belonged to the Jewish persuasion. This priest was Father Vanin, (our new narrator gives him this name,) of the community of the Fathers of the Christian Doctrine. But he was not, continues Saboureux de Fontenay, connected with the monastery under the protection of Saint Charles, situated at the angle of the old streets of Fossés Saint Victor and Neuve-Saint Etienne; but instead at the Convent of Saint Julien des Ménétriers, located in an

entirely different part of Paris, at the corner of Rue Saint Martin and Rue des Petits-Champs Saint Martin, at the present time Rue Brantôme.

Nothing is stated in any publication as to the precise time of the death of this priest, which unquestionably preceded the appearance of the Abbé de l'Epée in his new vocation. After many unsuccessful inquiries and fruitless researches in other directions, it finally occurred to us to examine in this connection some of the almost untouched records in the National Archives. Guided involuntarily by the rather uncertain information furnished by the Abbé Sicard, we began by examining every reference to the Fathers of the Christian Doctrine of the Convent of St. Charles. We failed to find in any paper the least mention of a priest of the name of Famin, neither did we discover any allusion to a Father Vanin. Passing then to the records of the Convent of Saint Julien des Ménétriers, we were equally unsuccessful after looking through a number of files, portfolios, and registers ; and we were on the point of abandoning the hope of finding anything to satisfy our curiosity, when we took up the last document, a simple register of expenses, chiefly relating to the kitchen. With no little gratification we discovered at the foot of several columns of figures the signature of "Simon Vanin, Father Purveyor." This signature occurred repeatedly until the first half of the month of September, 1759; and several pages after the one where the signature appeared for the last time, we found the record of the funeral expenses of the worthy priest, with the date of his decease, the 19th of the month. Not until subsequently to this date of the 19th of September, 1759, then, occurred the circumstance which led to the first attempt of the Abbé de l'Epée in the education of the deaf and dumb ; and the "pretty long time" which he speaks of as having elapsed after the death of Father Vanin before his meeting with the priest's former pupils forbids the supposition that this meeting occurred anterior to the year 1760. And, if it be that an interval of only a few months existed between the first lessons given by the Abbé de l'Epée and the last ones given by his predecessor, we may be allowed to ask why the Abbé should have waited eleven years before producing his pupils in public, which he did for the first time in 1771.

Thus we have not yet, and probably never shall have, the

precise date of the appearance of the Abbé de l'Epée as an instructor of the deaf and dumb. But if we have failed to discover it, we have, at least, the satisfaction of having brought the two disputed dates nearer to each other, reducing the period of time in which the event must have occurred.

I may have occupied your attention too long with my search for a document which, although discovered, proved to be incomplete. Permit me, however, to solicit your kind attention once more, in order to direct it to the successive developments of this work of education since its foundation, and to those developments which the future has apparently in store for it.

In 1771, as we were saying, the new instructor brought forward his pupils for the first time in a public exhibition, which took place in his house, which is still standing, No. 14 Rue des Moulins.* Three similar exhibitions followed in 1772, 1773, and 1774. In 1776 appeared the volume of which mention has already been made. In 1784 the work, with a certain number of additions and suppressions, reappeared under the title of "The True Way of Instructing the Deaf and Dumb, Confirmed by a Long Experience." The principle which forms the basis of the method of the Abbé de l'Epée was made public by him in an epistolary Memoir, which he printed with the programme of the public exercises of his scholars in 1772. "Ideas," he says, "have no more relation naturally with articulate sounds than with written characters. These two means are incapable in themselves of furnishing us with a single idea. Some sort of primitive expression, and one common to all mankind, is required to give them activity." This primitive expression he finds in the language of signs, which, he says, "is more expressive than any other, because it is more natural."

Did the Abbé de l'Epée continue in the philosophic course in which he seems thus to have started? We are constrained to respond in the negative, when we see him joining to the expressive natural gestures of his pupils the inconvenient appendage of methodical signs, with whose meaning and definitions logic has so little to do, and which, while permitting a literal dictation to be made to the deaf-mute, leave him, when thrown upon his own resources, almost powerless to express his ideas in writing.

* This was true at the time this Address was delivered, in 1876, but is no longer; the house of the Abbé de l'Epée was among the recent demolitions of the *quartier* Saint Roche.

In the apostolic heart of the inventor of methodical signs there existed that devotion to the pupil which is the first requisite of the teacher of youth; but it is to be regretted that, in his intense solicitude for the eternal welfare of the souls he gave to religion, he should have neglected in the least degree the temporal interests of the citizens whom he hoped to give to society.

His successor, the Abbé Sicard, occupied himself to a greater extent with interests of the latter nature; and he gave his pupil a more efficient preparation for the world of action, by initiating him in a more practical manner into the intelligent use of the language of his country in its written form. However, the Abbé Sicard himself committed an error precisely the opposite of that committed by his predecessor. His ingenious methods of grammatic analysis were often so fine and subtle as to be beyond the reach of his scholars, though, fortunately, at the same time they frequently proved to be superfluous. Yet, notwithstanding the exaggerations laid to his charge, it ought none the less to be acknowledged that the Abbé Sicard elevated the teaching of language to the deaf and dumb to a rational standard, such as it had not yet reached. Nor can we take any part in the violent attacks made upon him, for some time past, with the intention, as it were, of exacting reparation at the expense of his memory for the possibly too excessive *éclat* that surrounded his name during his lifetime.

The method of instruction by the aid of pantomimic signs, as it was conceived by the Abbé de l'Epée, and judiciously modified by the Abbé Sicard and his disciples, constitutes the French method for the education of the deaf-mute. To this method Germany opposed, in the time of the Abbé de l'Epée, the one then practised at Leipsic by his rival, Samuel Heinicke. This latter had taken, as the fundamental point of instruction, the initiation of the deaf-mute into the mechanism and practice of the voice. This, however, was something that the Abbé did not, for his part, exclude from his programme of education, as has been too generally supposed. Only, the French instructor regarded the teaching of speech to the deaf and dumb as the apex, and not as the basis, of the edifice of their education.

The Abbé devotes several chapters of his book to an explanation of the processes of this part of his educational course, as they were used by him; and in many places in the other chapters he makes allusion to them. "From time to time," he

says in the Memoir, so replete with sincerity, which we have already quoted, "we dictate the lessons with the living voice, and without making a sign." He adds, however, that as the task of dictation required a little too much time, he was precluded from making regular use of it. He tells us elsewhere that it was one of his own scholars, trained in articulation, upon whom he habitually depended to assist him at mass and to make the responses.

The instruction of deaf-mutes by articulation (which had, however, been carried on in the 16th century in Spain by the Benedictine monk, Pedro Ponce, before the appearance of Bonet's book) is consequently *not*, even in France, that new discovery, at once a scientific novelty and a humanitarian benefaction, which it is time and again announced to be by certain imaginative persons, who are the more carried away by their work the more they are behind the times; and if this subject, interesting as it undoubtedly is, occupies only intermittently public attention among us, it is because the exaggeration with which the results are presented reacts in the end against the system itself. We are shown something extraordinary, almost a miracle; and when an expectation, too confident and possibly too exacting, is not completely fulfilled, by a not uncommon revulsion of opinion the public jumps to the conclusion that there is nothing, where it had expected everything.

If this precious part of the education of the deaf-mute has sometimes been too much neglected by the French instructors, it is now taking with many of them the place in their work which it ought to occupy.

It is curious to see, on the other hand, that in some of the German institutions speech is no longer considered as the essential element of the instruction of the congenital deaf-mute. Pantomimic gestures, repudiated by the first disciples of Heinicke, we even behold proclaimed in the recent congresses of instructors at Berlin and Vienna as the natural language of the deaf-mute, and its cultivation recommended as the best means of developing his moral and intellectual being.*

* M. Vaïsse is in error here. The congresses of Berlin and Vienna, to which he refers, were not composed of instructors of the deaf and dumb, but were gatherings of deaf-mutes themselves. So far as we can judge, the present tendency of German instructors is to reduce the use of the sign-language to the minimum; and it was of this tendency that the deaf-mutes in these congresses complained.—ED. ANNALS.

As a means, and not at all as the end imagined by some, are signs used by the French in teaching the deaf and dumb. The *end* they aim at is the rational one of bringing their pupils to comprehend and make use of another medium of communication than that of signs; that is, to comprehend and make use of the language of their country, to the mastery of which their infirmity will not allow them to attain in the usual way open to their hearing brothers.

The attainment of this end is undoubtedly beset with difficulties; but we have no more desire to exaggerate the nature and extent of the difficulties than had the Abbé de l'Epée. "It is much to be desired," said the Abbé in his first publication, the letter which accompanied the programme of the public exercises of his scholars in 1771, "it is much to be desired that people would rid themselves of the mistaken idea that the instruction of the deaf and dumb is a very difficult task."

Several of his successors, complacently isolating themselves in their work, have allowed it to assume in the public eye an air of mystery, and even of the marvellous, which has, we believe, really injured the cause. This has now, happily, ceased to be the case; and however peculiar as regards education be the condition in which the deaf-mute is placed by his infirmity, one no longer sees any necessity for a course of instruction which bears no analogy to the method that does so well for the ordinary child. The path from the known to the unknown is as open to the deaf-mute as it is to his hearing brother; and the natural faculties which he possesses are too alert and active to allow his mind to be represented, even at the outset of his course of education, as the perfect blank which it was once fancied to be.

Nevertheless, we would not, following the example of certain public-spirited but sadly imprudent individuals, claim that the deaf-mute child is able to receive the measure of education he needs side by side with his hearing brother, by virtue of that simple instinct of imitation with which he is acknowledged to be endowed in so superior a degree. Greatly as the method of teaching has been simplified, we are not yet able, after going back in quest of the child so far behind, to bring him forward in the same space of time as far as the more fortunate one who is ahead. If, then, it should be attempted to make these two scholars keep step with each other, it would be necessary to

retard the pace of the hearing child to an unusual degree, so as to allow the deaf-mute to keep up with him. In such a course of action all the rest of the scholars would be sacrificed for the sake of, perhaps, the only deaf-mute in the school. Though the observer may see the hand of the little deaf-mute executing the same task at the copy-book as the hand of his speaking companion, he cannot delude himself as to the value of the mechanical work thus accomplished ; and assuredly a conscientious and enlightened instructor will never remain satisfied with such meagre results.

In our opinion, it is unquestionably desirable that the young deaf-mute should be admitted at the same age as his speaking brother to the primary school, where he can without difficulty share in all those exercises that are addressed to the eye and executed by the hand. He will there learn to recognize and trace written characters, and the simple figures used in linear-drawing. But he will have to pass, in course of time, from the primary school of his neighborhood to an establishment specially set apart for the instruction of children in the same exceptional situation as himself. It is eminently desirable that he receive this instruction in the institution that is within the most convenient distance from the residence of his family—an institution which will thus virtually become his own primary school ; for, however he might have prized the other, it would have been impossible for him to have regarded it otherwise than as a place where he was sent to relieve his parents of care and expense. Any one of the fifty and more institutions for the deaf and dumb that we count in France will place within his reach an education—simple and unpretending it may be, but indispensable—such as he has not been able, like his hearing brother, to acquire at the school in his immediate neighborhood. The congenital deaf-mute, having received his primary training, will come, at last, to the National Institution, if he be one who would naturally have received a liberal education had he been untouched by physical infirmity. For him, this establishment offers in its higher department something analogous to what is offered by the college or university where his hearing brother is pursuing his studies. But if it be under such conditions that the deaf-mute best secures the education which he needs, (and which *ought* not to be withheld from him, let us add,) should not the hands to which he is successively con-

fided work under the salutary surveillance of the administration of Public Instruction, and not under an administration of hospitals or of charitable establishments, as, to our regret, is the case now, and as has been the case for too long a time? Medicine and surgery, brought face to face with deaf-mutism, have been forced to acknowledge their powerlessness. We need not expect, then, to find patients to treat, among those afflicted with deafness; but, rather, untutored minds to instruct.

At the time of the first legislative measures enacted in France for the benefit of the education of the deaf and dumb, the institutions devoted to public instruction were not a branch of a special ministerial department. It may therefore have been proper at that time to place the charge and control of the institutions for the deaf and dumb in the hands of the Minister of the Interior; but it does not seem so now, after the successive alterations which the several higher branches of administration have undergone. Does not the inconvenience of this arrangement arise from the absurd travels of this branch of governmental superintendence among the different bureaus, where, at one time, the fine arts and the breeding of horses were confounded in one and the same administrative division?

We are convinced that the progress which is possible in our special work of instruction cannot be assured until its charge shall have been made (and this we cannot repeat too often) one of the functions of the Minister of Public Instruction.

Were this done, we venture to prophesy that there would be a sort of reciprocity of services rendered between the other branches of public instruction and our own. If instructors of the deaf and dumb would have much to gain in submitting their labors to the supervision of the officers of the academic circumscriptions, it will not be disputed that the training of teachers for the primary Normal Schools would also have something to gain from the comparison it would be in their power to make of the development of the intellectual faculties of the child in the perfect integrity of his senses with that of the child deprived of that sense which is the most essential organ of communication with the outside world. Repeatedly would the teacher of the hearing pupil find something in his observations of the deaf-mute that would redound to the advantage of his own charge. Even the learned professors of our universities, who have to explain to their students the phenomena of

the formation of ideas, would be able with profit to study these phenomena in the peculiar conditions in which they are produced among deaf-mutes.

Those who make it their mission to form the mind and character of the young, may, like the clergy, be styled the physicians of the soul. Is there not, then, for those who are studying the profession of teaching a sort of *clinique*, capable of being utilized to advantage; and would not they be following this *clinique* in observing pupils of such exceptional condition—veritable patients from a psychological point of view, deeply suffering from the disease of ignorance—and whom it is possible to restore to what we may truly call health of mind and soul, though still unable to overcome their physical infirmity? The schools for the deaf and dumb, therefore, in being allowed a place among those which ought logically to come under the control and supervision of the Minister of Public Instruction, would be able to make a fair and just recompense for the privilege thus accorded them.

SOPHIA AUGUSTA HUTSON, A BLIND DEAF-MUTE.

BY MISS ANGIE A. FULLER, SAVANNA, ILL.

[THE following sketch derives additional interest from the fact that its writer is herself totally deaf and partly blind; at times almost entirely blind. In answer to an inquiry from the editor, she writes as follows: "Congestive chills left me totally deaf at the age of thirteen. Two years later my eyes became sore, and they have never since ceased to trouble me. I have never been too blind to distinguish between light and darkness, but have often been unable to recognize members of the family close by my side. I have entirely lost the sight of my left eye, and the right eye has been so much affected that all print or writing was a blank. At present I am able to read and write with some comfort, and I hope I may escape the total darkness that has so long threatened to settle permanently upon me." Miss Fuller was educated at the Illinois Institution for the Deaf and Dumb. —ED. ANNALS.]

Sophia Augusta Hutson was born at Wilkesbarre, Pa., August 1, 1856. She differs from Laura Bridgman, Julia Brace, and several other well-known cases, in one important respect: their threefold misfortune was the result of sickness, while hers dates from birth. Her parents, however, did not know certainly that she was deaf until she was about five years old, attributing her silence and odd ways to her blindness until she reached that

age. Without doubt, her dumbness, like that of the majority of deaf-mutes, is only the natural consequence of deafness, and not due to any defect in the vocal organs.

No effort was made to give her any instruction in language until she was sixteen years old. Then the Rev. J. B. Howell, while acting as city missionary in the employ of the Presbyterian Church of Wilkesbarre, found her, and pitying her dark, isolated condition obtained her parents' consent to give her lessons one hour every week.

At first Mr. Howell used a glove upon which the English alphabet was printed; but as she did not like it, and finally refused to wear it, he tried the knuckle (or Indian) alphabet, in connection with raised letters. By this means she learned a good many words, mostly common nouns; and he might have kept on teaching her until she had gained a fair command of language, had he not been sent as a missionary to Brazil.

While preparing for his mission field, he learned that I was willing to carry on the work which he had begun, and he took pains to get me installed as her teacher. Accordingly I was introduced into Mr. Hutson's family on the 8th of November, 1873.

I remember Sophia as a girl of medium height and slender frame, with very delicate hands, very pale face, high forehead, and hair remarkable for being a mixture of pure white, jet black, and gray. It was arranged in neat braids at the back of her head. Her eyes were very small, the iris being scarcely larger than an ordinary-sized bean, and she generally kept them tightly closed. Her expression was rather vacant, but did not indicate weakness of intellect.

Two ladies, one of whom was a deaf-mute, accompanied me on my first visit to Sophia. She quickly recognized them, and as quickly perceived that I was a stranger. We held our hands over her while we spelled, that she might understand we talked with our fingers instead of our voices. On the fore-finger of her left hand she wore a ring, and, noticing that she seemed to prize it highly, the first word I spelled to her that day was "ring," care being taken to show her the connection between the word spelled and the circle on her finger. She seemed much pleased with her first lesson, and laughed heartily, as was her custom when pleased.

Although she had no previous knowledge of signs as used by

the deaf and dumb, she readily understood the signs I made for cup, water, thread, knife, book, and brought me the articles without hesitation. I began to teach her by means of the one-hand manual alphabet, and by such signs as could be easily communicated to her. "Mother" was the word I used for the second lesson, taking care that she should understand clearly the connection between the word and the woman, to whom she clung so closely, and whom she kissed so often. She quickly learned to spell it, and to make the sign for "father," which was the word next tried, and as quickly learned, and thenceforward spelled many times a day. That she fully comprehended the relation between these two words and the persons they designated, the fact that she would make the sign for the word the instant her mother or father entered the room where she sat ought to be conclusive proof.

Upon my first introduction into the family, her father said to me, "I love Sophia more than all the rest of my children, because of her great affliction," and during the entire period of my sojourn with them his conduct towards her uniformly corroborated his words: while her manner towards him showed plainly that she fully reciprocated his affection. After fifteen days' instruction she surprised me by spelling, without request or prompting, the following words in the order they are given: finger, father, tin cup, teacup, window, head, heart, stone, nose, ear, water, mother, apron, hat, collar, man, apple, table, thumb, baby. The last word, "baby," became a great favorite with her, and few things afforded her more pleasure than being allowed to hold a child. With all a mother's tenderness, she would hush a young babe or little child to sleep, seeming to know the instant they awoke or cried. Whenever her little nieces or nephews visited at her home she would have them sleep with her, claiming the privilege of undressing them at night and dressing them again in the morning; always doing the latter with precision, or, if she made a mistake, quickly discovering and rectifying it.

After I had been with Sophia a few weeks her sister's baby died, and as Mrs. Hutson was in feeble health and liable to die suddenly of heart disease, I thought the shock would be less severe to Sophia if she could have some idea beforehand of what death is. So, watching my opportunity, I led her to the dead baby, and, placing her hands upon its face and limbs, showed

her how cold and motionless it was; then spelled "baby is dead." When the coffin was brought in and the lid removed, I led her to it, and let her examine it carefully; then I made her notice how a lady took the body up and placed it in the coffin. When the lady held the baby near her face she kissed it tenderly, and wanted to take it in her arms. Had she been allowed, I verily believe she would have tried to warm it to life again. When the coffin lid was fastened, I again had her notice it, telling her when it was borne away that the men would put it into a grave, but that the baby's soul had gone to live with God in heaven. Had it been summer time I would have given her some idea of what a grave is by taking her into the garden, digging a hole in the ground, and burying a doll; but as it was mid-winter I could not carry my object-lesson so far. About a year afterwards I learned that her father was dead. That she missed him greatly I can but think. One of his ways of comforting her when she cried was to take her to a store and buy her candy, of which she was very fond. Early in the spring some one gave her a lump of maple sugar, which she insisted on sharing with me. I taught her to spell the name, and although during the summer we had no more to remind her of it, she would sometimes spell the name. "Apple" was another word she very often spelled, and when the family supply was exhausted, and kind friends brought me some, she invariably knew it, and received part of them as a reward for her sharpness. When summer came she took good care that I shared in the various fruits their garden produced.

Sophia had learned to knit and sew before I knew her, and when I tried to teach her to do crotchet-work she seemed delighted; she learned the two principal stitches in a short time, and during the next six months she made several lamp-mats and tidies. Indeed, she enjoyed crotcheting so much that she would often stop her lessons and spell "lamp-mat," meaning thereby to ask me to get her crotchet work.

About the house she was very useful; she could pare fruit and vegetables nicely, set and clear the table, wash, wipe, and put away dishes with scrupulous exactness; she also made her own bed, and folded clothes after the weekly washing and ironing was done, generally assigning each article to its proper place or owner without mistake. She could run up and down stairs with astonishing rapidity, and was frequently sent down

cellar upon errands when other members of the family did not care to take the trouble of lighting a lamp, the darkness and light being alike to her; or, at her father's bidding, she would go up stairs and get his hat, determining by touching his clothes whether he wanted his best or common hat.

At table she would run her teacup along the edge of her saucer after pouring tea or coffee, and in various other ways was careful not to soil the table-cloth or her clothing. She generally seemed to judge by smell what was on the table. She was exceedingly fond of fruit, yet was never greedy, and she seemed to enjoy her dainties most when she shared them with others.

During the summer I spent in Mr. Hutson's family severe drought in that region reduced the supply of water in the streams and wells to a very inconvenient degree. They were supplied with drinking water from a well a few rods from my window. Sophia frequently came to my window, out of lesson hours, and, reaching over the flower-bed which ran along that side of the house, leaned against the sill and asked for my tumbler in her peculiar way. When I gave it to her she would turn to the well, carefully lower the bucket, and having satisfied herself that it was partly or entirely full, as carefully draw it up, fill the glass and return it to me, her face beaming with intensest satisfaction. Although the water was miserably roily, it tasted delicious coming from her hands; and the memory of her thoughtful kindness will refresh my spirit in many a future hour when pain or trouble make me faint or weary.

Her nerves seemed to be very sensitive to the vibrations of sound; musical sounds especially afforded her much pleasure. Often she would push her sister towards the piano, and would herself kneel or sit beside the instrument in an attitude of close attention, sometimes expressing her pleasure by merry laughter.

She took much interest in the making of new garments, especially if they were her own, feeling of every part with most critical care. A new dress, apron, collar, or ribbons afforded her as much pleasure as such things do the majority of young ladies. I often found her standing before a looking-glass arranging her hair, collar, or ribbon, or trying on her mother's bonnet, apparently with as much satisfaction as if she could see the reflection. Another thing she frequently did was to go

to the clock and try to find out the time. This she was as likely to do when the room was totally dark as when it was light.

She distinguished currency from other paper, and when an old friend of her father's gave her a two-dollar bill she expressed her appreciation by spelling "New dress." When asked if she would not buy candy with it, she spelled decidedly "No."

She was very fond of flowers and leaves, and seemed highly gratified one winter day when I directed her attention to a monthly rose. After letting her touch its delicate petals, inhale its fragrance, and notice the peculiarities of the bush which bore it, I taught her to spell "rose" and "leaf." Often, after that lesson, she would point towards the house plants and spell these words. When summer came she greatly delighted to be led about the garden, to be allowed to pass her hands over the various shrubs and flowers, to enjoy the fragrance of the blossoms and learn their names.

She was easily frightened and much annoyed by insects. One day during a lesson the flies troubled us. Sophia expressed a wish to leave the room, and, promising to return shortly, she went out. In a few moments she returned, holding in her hand two small twigs broken from a white lilac bush, which grew close against the long portico that fronted the house. Smiling merrily, as though she felt she had triumphed over a foe, she handed me one of the twigs, and, sitting down, began vigorously brushing away the tormentors with the other. As it was then quite early in the summer, and we had not previously used even a fan or newspaper for a like purpose, I was as much surprised as delighted at this proof of inventive and defensive ability.

I was with her not quite ten months, during which time she learned to spell the names of many objects in and about the house and grounds; my plan always being, by simple object-lessons, to give her the names of things with which she came in daily contact, rather than to teach her a few sentences which she would seldom need to use, believing that, as her stock of names increased, she would perhaps form sentences herself.

After I had been with her three months I began teaching her to make figures. She soon convinced me that she possessed both taste and talent for numbers, and in a short time learned to write the digits. The multiplication table she learned in a

short time. She would pass her finger down any column I designated, usually being about ten minutes doing so; then would spell each number correctly.

During the last seven months I was with her I tried to teach her to write, and she made every effort to learn, but the time proved too short; though she learned to write her name, "Sophia," and the word "eat" tolerably well. I believe, despite the little progress we made, that, with patient instruction, she would in time have learned to write very legible script. She recognized certain words by laying her hand over mine while I was writing, proving that she knew them by spelling them correctly afterward. The name of her first teacher, Mr. J. B. Howell, was one she invariably recognized in this way, although I never gave her any intimation that I intended writing it. She also frequently made his initials with her fingers, as he had taught her to do; then, placing her hands over mine, would wait for me to write his name in full; and always, whether I wrote or spelled it, her face was all aglow with smiles and blushes. She cherished a very grateful regard for him, and during the first two or three months of my time with her, on Wednesday afternoons—the time when he had been accustomed to give her lessons—after dressing herself neatly, she would sit down by the window, and, pressing her face against the glass, watch for his coming. Her eager, expectant attitude, and her looks of keen disappointment because he did not come, were extremely touching.

Another word she delighted to spell, and always recognized when I wrote it, was "sun." When I first spelled the word to her we were standing before a window into which the spring sunbeams were shining brightly; I spelled the word slowly, and made her understand that the object, which produced the warmth and brightness which she felt, was above us and far off; she spelled the word after me, then pulling one eye open with her fingers, she leaned against the glass, straining, with all her might, to see the wonderful source of light and heat; not succeeding, she tried with the other eye in the same way; then, finding all effort useless, she reached up her hand, caught a little of the delicious warmth, and again spelled "sun."

In my own seasons of blindness, and relief therefrom, I had quoted King Solomon's assertion, "Truly the light is sweet, and a pleasant thing it is to behold the sun." But while I stood

beside that fair girl as she struggled in vain to look upon them, the words assumed a depth, a force of meaning, entirely inexpressible.

A day or two before Christmas, Miss C., who always took a lively interest in Sophia's progress, called to see us, accompanied by her sister, who had just returned from Europe. They brought a copy of the Lord's Prayer in raised letters. I looked upon it with intensest satisfaction, and remarked to Sophia's father, "It is one of the most precious things that could be given her." To my astonishment, not to say regret, he replied, "No; she cannot understand about God." But firmly believing that the Holy Spirit would help her to understand it, I had her study the sweet prayer which in few words comprehends all the needs of humanity, and when I left her she could spell it correctly.

One day, wishing to give her a clearer idea of prayer, I led her to my room, and, kneeling beside the bed, had her do the same: I then placed my hands so that she could touch them, and by signs repeated the prayer she was learning. With an eagerness and look not easily described she followed my every motion, seeming to comprehend and share in the solemnity I felt. She seemed instinctively to know the Bible was superior to all other books, and would often turn from her lessons and spell "book," meaning for me to take my pocket Bible or large Testament and tell her a story, or spell an easy verse for her to memorize. If I took up any other book she would immediately be dissatisfied, and spell "book" again and again, until I took up the sacred volume; she would then smile contentedly, and eagerly attend to whatever story or passage I chose to communicate.

About midsummer a primer in raised letters was procured for her, and she had regular lessons in reading and spelling: no word seemed too long for her to spell after she had read it over once or twice. The first time she noticed the word God in her reading lesson, she smiled, and, bending her head towards the page, she tried to look at it; with the word Jesus it was the same.

For the droll she seemed to have a lively appreciation. One day her lesson was a piece in verse on "Early Rising." It began with the assertion—

"He who would thrive, must rise at five,"

and went on arguing through the numbers, reaching as a climax,

“He who would thrive quite, must sit up all night.”

The look of amusement which came into her face, and increased as she read along, showed that she both understood and appreciated the advice.

She often amused herself by trying to read from any book or newspaper which chanced to be at hand, passing her finger over the page as if she were following the line, and moving her head from side to side as many people do while reading. Of course, she did not always get her book or paper right-end up, but that made no difference ; the bottom affording her as much information as the top.

She soon discovered that she was larger and stronger than I, and often during the last months of my stay with her she would catch me, draw me down into her lap, and hold me tightly with her left hand, while with her right she spelled the prayer, or some verse which happened to come into her mind. One of the Scripture passages I taught her—the one, indeed, which she seemed to like best—was the sweet assurance of our Saviour, “Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” She learned to spell this verse in a short time, and repeated it often with such evident satisfaction that I could but believe the precious peace it promises was in her heart. On the last day of my labor as her teacher I said to her, “My heart aches and is troubled, because I must leave you.” I could not doubt that she understood me, for she instantly laid her left hand over my heart and held it there for several minutes, while with her right hand she spelled again, “Let not your heart be troubled.”

Two weeks later, when ready to return to my Western home, I went to pay her a farewell visit. She seemed pleased to have me with her again, and with evident pride showed me two small tidies she had completed in the interval of my absence. At the table, instead of simply holding forward her plate or cup, as she had been accustomed to do, she spelled the name of whatever she wanted ; and, as if to compensate me for the journey of a thousand miles I, while feeble and half blind, had made all alone for her sake, and also for the solicitude I should always feel for her, she drew me into her lap in her affectionate way, and spelled several times in succession, “I love you.”

After I had been with Sophia a few months I thought that Laura Bridgman would be interested to hear of one afflicted like herself; accordingly I wrote to her of my pupil and my efforts to teach her, mentioning my own condition merely as a proof that I could truly sympathize with her and Sophia in their greater deprivations. In reply, she wrote the following note:

“BOSTON, *March 24*, 1874.

“DEAR MISS FULLER: I am happy to write a reply to your letter, which came duly to me a few weeks ago. I have much compassion in the case of you, that you are deprived of seeing and hearing. God deals very graciously with those that are afflicted. I should like to see you, and also Sophia, and to become acquainted with you. I pray God for His people daily; He careth for them; Jesus is an unfailing friend for us; He is my light. I enjoy myself so highly. I hope that Sophia will make good progress in learning many years. She will be truly happy. You will be a teacher for her a long time if God permits. I devote a great deal of time to reading “Old Curiosity Shop” this term; I am almost through. I knew C. Dickens years ago. I shall be glad to hear of you again. Yours truly,

“L. D. BRIDGMAN.”

The claims of the deaf and the blind to education at public expense is now conceded by all well-informed humane people, and those who give the subject due consideration agree that it is a tedious task to educate them; but few, even of the most humane and observant, realize the *double claim* to education which a child who is both deaf and blind holds against society; or, if they grant the claim, they are apt to expect too much improvement in a short time, forgetting the increased difficulty which the teacher of a child thus afflicted has to struggle against. It is conceded by all who are acquainted with the subject that, when once a deaf or blind child really begins to learn, it is highly important to continue without interruption; while, in the case of a child who has the double misfortune, it is of even greater importance. It was, therefore, with deep regret that I gave up my work of teaching Sophia when her mind seemed just ready to burst into bloom.

Sophia was ever interesting to me, awake or asleep; and when any one approached to waken her my heart protested with the author of “The Blind Sleeper:”

“Let her sleep on;
 Her heart is weary of the dark;
 Let her sleep on.
 Who knows? In dream-land she may see
 Bright scenes that, in her waking, flee;
 So let her be.

“Let her sleep on;
 Her lips, so patient, part in smiles;
 Let her sleep on.
 Who knows? She dreams, perchance, of sight;
 Shall we wake her to life's night?
 No, let her be.”

Such afflicted beings as Sophia and Laura are generally looked upon as objects of pity, yet each one of them has a mission-work in the world which can be done by no other. To the impatient and trifling, they are teachers of patience, perseverance, and earnestness; to the ungrateful, they are rebuking angels, saying, continually, Count your blessings!

READING AS A MEANS OF ACQUIRING A GOOD COMMAND OF LANGUAGE.

BY HENRY WHITE, BOSTON, MASS.

[THE writer of this article, who is a member of the Junior Class in the National Deaf-Mute College, lost his hearing, and with it his speech, at the age of four years. The freedom and accuracy with which he now uses the English language are largely due to the habit of reading, acquired and practised in the manner here set forth and commended.—ED. ANNALS.]

Histories, biographies, and essays make up the usual course of reading recommended by teachers, parents, or guardians to young people. But this is not always the best plan for a beginning, when it is desired to create in them a taste for reading. A human being has different tastes, whether physical or mental, at different periods of his life, and, in the natural course of things, his tastes as to reading will change as he grows older.

The child delights in nursery tales, such as Cinderella, Mother Goose, Santa Claus, Jack the Giant-Killer, etc. The boy of ten or twelve can find nothing so pleasant as perusing juvenile works, like those about good or bad little boys. Books like *Oliver Optic's* are almost exclusively read at this tender age. Then the youth of sixteen or more is passionately fond of por-

ing over works of an exciting character, known as "blood-and-thunder literature." Tales of war or bloodshed have the greatest charms at this stage. The man of thirty or thereabouts, who has had all the romantic notions of his youth knocked out of his mind by contact with the world, takes up a book on travel, biography, or history, and reads it at leisure.

Now, as we have seen how tastes differ at various ages, would it be wise to force upon a boy of ten or sixteen what suits the inclinations of a man of thirty? No, for it would not have the desired effect; instead of creating in him a taste for reading, it would be more likely to create feelings of disgust and aversion that might last through a lifetime. A teacher or guardian may guide or direct a pupil's tastes, but not force them. If a boy has a passion for stories of wild adventure, hair-breadth escapes, etc., he will outgrow it in the course of nature. But boys will be boys. Let the boy make a beginning, no matter whether it be with a novel, a romance, or a fable, just as he chooses, and he will get a desire for better and still better literature.

I will give an instance which has confirmed my belief that it is best to allow the inclinations great freedom in ranging over the broad fields of literature. I once had a classmate who, although a boy of great promise, hated reading, and could never be induced to look at a book. But one day there appeared a change in him, for he came to me, saying he was ashamed of thus idling away his time when he might employ it in improving his command of language. He was keenly conscious of his deficiency in English, and upon my recommendation he took to reading. But he was almost discouraged at the very beginning. Having read with the greatest delight *Ivanhoe*, the masterpiece of Scott, I gave it to him, expecting him to like it as well as I did. But what was my surprise when an hour or two afterwards I saw him throw down the book in disgust, exclaiming that the author was too tedious. I confess I was on the point of giving him up as a hopeless case, when fortunately a new idea struck me. I had a thorough knowledge of my friend's nature, and hoping that a book on fairies or legends of chivalry would best suit his romantic turn of mind, I put into his hands the story of King Arthur and his Round Table, which was no sooner read through than he asked for another work of the same kind. The *Arabian Nights' Entertainment* and then the *German Popular Tales* came to be read, each with eager interest.

From that time a taste for reading was formed in my friend, which soon led him into the higher walks of literature; and he is still seeking the treasures of thought which the greatest and best of men have left behind them as a legacy to mankind. Thanks to this passion for reading, he is now able to write a long letter without making many of those mistakes common to deaf-mutes.

But there are, of course, some kinds of reading-matter to be shunned: dime novels, that have a tendency to excite the imagination to undue bounds, and to give a false color to everything in life; and those books that tend to corrupt the morals and weaken the principles of the young. Only upon works like these may parents or teachers exercise their authority in the matter of choice.

Many deaf-mutes consider an ordinary newspaper good enough for the purpose of learning correct language; and, as a consequence, they learn by heart every newly-coined word or slang phrase that meets their eyes. The mighty press does, indeed, a vast deal of good in correcting the abuses and exposing the crimes of the day, and in making every one acquainted with what goes on in the world; but as for being a model of pure, correct English, every teacher should caution a pupil not to place too much confidence in the high-flown, exaggerated style with which a reporter describes men and things. The reporter picks up any stray expression that is spoken upon the street, without regard to good usage, and strews flowers of rhetoric upon the most commonplace events, thus teaching what rhetoricians call "bad English." Such flowery expressions may be used to make a dull subject interesting, and to present a plain object in a more attractive garb, but are entirely out of place in ordinary conversation.

For example, what would be thought of a person who, in a drawing-room, should speak of a man recently deceased as having "shuffled off this mortal coil," "kicked the bucket," "passed in his checks," etc.?

Nowhere else does slang, that usurper of the rights of good king's English, reign with so supréme a sway as in the daily papers. The editors are not wholly responsible for this state of things; they have enough to do without stopping to correct every word that is used by their correspondents.

On the other hand, books—requiring, as they do, much longer

time and more pains in the composition—are generally written with all the correctness of grammar and all the propriety of style of which the author is capable. Therefore books should be recommended to pupils as the best standard for good, pure English. It is said that Charles Dickens once wrote a volume through, and upon reviewing it was so dissatisfied with the style or tone of it that he cast the manuscript into the fire. Having watched the production of his mind—which had cost him so many weeks of labor and thought—until it burned down to ashes, he took up the pen again, and wrote another volume upon the same subject.

Having recommended reading as the best means of acquiring a good command of language, I may be expected to describe the manner in which a book should be read. A book should not be read through at a gallop, for in that case no permanent impressions are made upon the mind; but only fleeting ideas are received, which soon vanish. It should be read slowly and carefully, with a pause now and then to study the author's style and the language he employs. When the reader's fancy is struck by some striking phrase or expression, let him try to commit it to memory. The English language abounds in beautiful passages and gems of thought from the best authors, and especially in idioms which know no law of grammar, and render obedience to no authority except that of common usage. Let the deaf-mute reader learn thoroughly and well those floating expressions, and he will be surprised to find a good stock of words at his fingers' ends.

A deaf-mute cannot be expected to gain the mastery of a language so complicated as ours by the efforts of the teacher alone. The teacher may, indeed, give him a knowledge of any branch of study, which, like mathematics, proceeds by rule and method; but let him work ever so assiduously, he never can implant in the undeveloped intellect of a deaf-mute that fine perception, that delicate sense of propriety, which would enable him always to put a noun, a verb, and their modifiers in the right place. Neither is it possible for the instructor to explain the subtle differences of meaning between one and the same word used in different connections.

These various shades of meaning, as well as the numberless synonyms which our mother tongue has inherited from several languages, are to be understood only after a long-continued course of reading. To a deaf-mute there is no difference

between a wood-house and a wooden house; both mean the same to him. He is also apt to take words too literally; as, for instance, when we say this lecturer drew a full house, or that politician is running for Congress, he will believe that the lecturer actually drew the house along in some way or other, and that the politician is footing it to the national capital.

Such is his ignorance of the meaning which a word assumes in different positions that he will invert the members of compound words without being aware of the difference in the two expressions. "Prize-fight" is a case in point, for I have seen it spelled "fight-prize."

For the same reason a joke is lost upon him, he being unable to see the flash of wit in a combination of words having a double meaning. It seems to me, the only way to remedy these deficiencies is that of constant and careful reading; for, by meeting a word again and again in different positions, he will gain a clearer idea of its meaning. There are not a few deaf-mutes to-day who have educated themselves in this way, without ever having used a dictionary. It is a wonder that teachers, knowing as they must the importance of reading as an aid in the education of the deaf and dumb, have not taken a more active interest in providing reading for their pupils outside of the narrow precincts of the school-room. For many are content to do their daily routine of duties, and, when these duties are ended for the time being, they are too easily satisfied with having done their part; forgetting that the English language can never be taught, but must be learned.

The deaf-mute expresses himself oftener in signs than in words; and, as a consequence, he is liable to lose whatever command of language he has. The teacher cannot re-stock the mind of the pupil with words, phrases, and idioms; that he must leave to constant practice in reading.

More care should be taken in the selection of books for the library than is generally done in institutions for the deaf and dumb; the quality or merit of the books themselves being now commonly considered rather than the tastes or wishes of the pupils. I should think such works as those of Trowbridge, Aldrich, and Jacob Abbott would do more towards creating a thirst for knowledge than those of Scott, Dickens, Irving, Thackeray, and George Eliot, delightful as these are to older people.

"Reading maketh a full man," says Bacon, and deaf-mutes need to read much to be full men.

WILLIAM LIBBEAS BIRD.

BY JOHN C. BULL, M. A., HARTFORD, CONN.

THE Institution at Hartford had scarcely begun to recover from the severe blow that fell upon it in the sudden and untimely death of its principal, Mr. Edward Collins Stone, when it was again shocked by the intelligence that another of its young and most promising officers, Mr. William L. Bird, lay very low with typhoid-pneumonia at his sister's home in Forestville, Conn. The last word received from him, on Saturday, January 11, left no ray of hope. On Monday the tidings came that Mr. Bird had passed away on Saturday evening, just three weeks from the death of Mr. Stone, and, like him, after an enforced absence from daily duties of only one week.

The death of Mr. Bird is a great loss to the profession generally, and especially to the Institution with which he was immediately connected. It is also a heavy loss to the large and rapidly increasing class of educated deaf-mutes, who stand in especial need of competent and trusted leaders. Mr. Bird's force of mind and high character would naturally have raised him in coming years to an influential place in their counsels.

WILLIAM LIBBEAS BIRD was born in Prospect, Conn., November 18, 1849. His father, John L. Bird, came to Connecticut from Windsor, Broome county, New York, and married in 1842 Julia A. Sandford, of Prospect. William L. was the second son, and the fourth of eleven children. A few months after his birth the family removed to Naugatuck, Conn. Nothing occurred to mar the happiness of William's early childhood. He had full possession of all his natural powers. At the usual age he began to attend the village school, going at least for one season, and learning to read in words of one syllable. But in the spring of 1856, when six and a half years old, he was brought to the verge of the grave by scarlet fever, from the effects of which he recovered only to grow up totally deaf and with vital powers sensibly weakened. The little boy was old enough to realize to a considerable degree the calamity that had come upon him. His family friends remember the effect produced upon his sensitive spirit. He at once began to withdraw from the society of his mates, finding, as the years went on, his chief delight in roaming the fields and woods with his dog and gun.

In this way of life he was fortunate, if not consciously wise; for by it he was gaining bodily vigor, and through the cultivation of his observing powers and a close familiarity with nature, was laying the best foundation for the more complete education that he was afterwards to receive.

In 1858, at the age of nine and a half years, he became a pupil of the Institution at Hartford. Like many other deaf-mutes of fine abilities who retain some knowledge of words and the forms of language, he made rapid progress. In 1860 the writer took charge of the class of which Bird was a member, and he readily recalls how soon he learned to turn to that bright, upturned face for an intelligent response. In 1861, only three years after he entered the Institution, he was advanced to its High Class, then under the care of Mr. J. A. Ayres. In a letter to the writer, Mr. Ayres speaks as follows of Mr. Bird's course in the High Class:

"He entered the High Class when very young, a quiet, diffident boy. He had not been long connected with the Institution, and could use the language of signs but imperfectly. It was some time before he took the position which he was really able to take, and which he afterward steadily held as a scholar, having no superior and perhaps no equal in his class. This was not a leadership in which he was *facile princeps*, for most of the class were older and more experienced, and all of them were clear-headed, hard-working scholars, and thoroughly ambitious of improvement."

In 1866 Mr. Bird entered the National Deaf-Mute College at Washington, D. C., graduating in 1870 with the highest honors. In a letter from which I shall make several extracts, Professor Samuel Porter gives this account of his college career:

"He took all the honors we had to give, viz., the prize for the best examination for admission to the Freshman Class, and the Valedictory on graduation. His average of marks of recitations and examinations through the course must be as high as, if not higher than, that of any student we have graduated. In general scholarship I think he cannot have been excelled by any, if equalled, though one or two may have been his superiors in some special lines of study."*

* The following minute in regard to the death of Mr. Bird was adopted by the faculty and students of the National Deaf-Mute College:

"It is with sincere sorrow that we receive the intelligence of the death of Mr. William L. Bird, B. A., an alumnus of this College; and while we

After graduation Mr. Bird was employed for a few months in the Census Bureau at Washington, resigning in January, 1871, on receiving the appointment of teacher of the High Class of the Institution at Staunton, Va. Here he remained for the rest of the school year, giving entire satisfaction, though this was his first experience in teaching.

In the autumn of 1871 Mr. Bird was invited to become a teacher in the Institution at Hartford. His worth was already well known there. No doubt could be felt of the wisdom of the appointment. There came, also, from the officers of the College at Washington the most earnest and hearty recommendations. High hopes, indeed, were entertained of his success, but the event fully justified them. Mr. Bird accepted this appointment with the greatest pleasure. It was a situation that exactly suited him. It brought him near to his family friends, and placed him amid old associations of the pleasantest character. It gave him the prospect of permanent employment in

bow to the will of God, who doeth all things well, we would send expression of our heartfelt sympathy to the bereaved wife and friends of our departed brother, and testify to those sterling qualities of mind and heart which made his life so beautiful, and so productive of good to his fellow-men.

“The record he left behind him here, as a student and as a man, is a precious legacy to all of us. Taking a commanding position among the highest on our rolls for scholarship, his example has done much to raise the standard of the College, and has been a strong incentive to all who have followed, while his heartfelt interest in all that pertains to the College life, and his frequent letters of advice and friendship to some, have ever made him an active agent in our work.

“Those of us who were brought into personal contact with him as teachers and as friends will ever cherish, as worthy of our earnest imitation, the memory of his unaffected modesty, his simplicity of speech and manner, his breadth of mind and calm judgment, his love of truth, the charity he had for all, and the kindness of heart which made him seek for opportunities to aid and encourage the less gifted whom he saw struggling after a higher life.

“In his death we recognize the loss of one of the ablest of our graduates: one who was a growing man, and who, had his young life been prolonged, would have done still greater honor to himself, to the College, and to the world. And we believe that in his untimely end the Institution with which he was connected, and the cause of deaf-mute education at large, have lost one of their most enthusiastic and efficient workers, and one who so thoroughly understood the class to whose elevation his life was given as to make his place in the work, as it is in the hearts of his friends, one impossible to fill.”

a work to which he was himself excellently suited. To do this work to the best of his ability was now his chief object in life. He accordingly threw himself into it with the greatest enthusiasm, identifying himself wholly with the interests of the Institution. His work in the class-room was intelligent and thorough, and his moral, religious, and disciplinary influence over his pupils always excellent. He was also a real friend to the pupils, ever ready with his advice and sympathy, and was wholly free from any disagreeable assumption of dignity. He knew how to unbend naturally, and be a boy among the boys, and still preserve their respect. He took the greatest interest in the sports of the boys, and the victories they won at baseball over their speaking and hearing opponents were enjoyed by him with as keen a zest as by them. He was not above coasting on the snow, and himself owned a famous "double-ripper," with which he was accustomed to share with them in this exciting sport. His genuine politeness, born of his manliness and gentleness and perfect unselfishness, and his bright intelligence, ever manifesting itself in interesting remark or story, or coruscating in joke or repartee, made him a no less welcome companion in the parlor of the matron, or in the sitting-room of the girls, or on the croquet-ground. There was sincere mourning throughout the whole school when the sad news came that we should see his face no more.*

On the 7th of July, 1875, Mr. Bird was married to Miss Gertrude Emerson, a graduate of the High Class, and for several years a teacher in the Institution at Hartford. At the time of Mr. Bird's illness Mrs. Bird was absent at an establishment for invalids in Pennsylvania, unhappily too ill herself to travel, and therefore unable to be with her husband in his last hours.

* The teachers of the American Asylum gave the following expression to their sense of the great loss sustained in Mr. Bird's death :

"By his evenness of temper, his modest yet just estimate of himself, his balance of mind and goodness of heart, together with his gentlemanly bearing and Christian character, he won our warm affection and unqualified respect.

"As a teacher of those afflicted like himself, he was most faithful and efficient ; and in his death the deaf-mutes have lost a devoted friend and an excellent example.

"We desire to express our deep sympathy with his relatives, especially with his bereaved wife ; praying, also, that she may be sustained by the comforts of the Gospel, and restored speedily to health."

The incidents of this simple, quiet life are few, and the story of them is soon told. Mr. Bird died before he had completed his thirtieth year, and yet his career was a remarkably successful one. This appears in the record that we have made. In looking more closely for the grounds of his success, it is evident, first of all, that Mr. Bird possessed rare powers of mind. Says Prof. Porter: "Mr. Bird was remarkable for reflective thoughtfulness and for mental acuteness and sound sense, in a degree uncommon for one of his age." But this strength of mind and force of character did not show themselves at first sight. A reserve of manner that was something more than modesty, and verged upon shyness, hindered a full appreciation of his abilities. His powers were also so harmoniously developed that no one of them stood out very prominently and challenged attention. But Mr. Bird had in a high degree the intellectual strength that comes from breadth of view, combined with acuteness of perception. He could look upon all sides of a subject, and at the same time with keenness of vision penetrate to the heart of it. Consequently, his judgment was sound and reliable. The work that fell to him to do he could be trusted to do well. His labors in the class-room were always rightly directed, and characterized by proportion and system. Mr. Bird had early advanced beyond the immature state from which so many deaf-mutes never emerge, and was able to view affairs in the same light as those do who can speak and hear. So complete was his emancipation from "deaf-mutism," that his fellow-teachers were accustomed to accord great weight to his opinions. Mr. Stone, the late principal, had formed a high estimate of his abilities, and in the discharge of his own multifarious duties often relied upon him in cases where he could be of peculiar assistance.

Mr. Bird had, in a notable degree, an appreciation of wit and humor. Inability to apprehend a joke, not to mention the entire absence of a fine sense of humor, is a common fact among deaf-mutes; but Mr. Bird took in a humorous situation at a glance, his face lighting up in instant recognition of the point of a witticism or comical story. He was himself skilful in telling stories in signs, and was often selected to entertain distinguished visitors at the Institution.

Mr. Bird's knowledge of language was singularly complete and idiomatic. His writings, from his earliest school-boy com-

positions, published in the annual reports of the Institution, down to his latest production, which appeared in the number of the *Annals* issued just before his death, show, for one who became deaf at so early an age, a remarkable understanding of the meaning and force of words, and an ability to combine them into effective sentences. As a specimen of his prose style, we quote the closing paragraph of his Valedictory Oration at the National Deaf-Mute College in 1870. The subject of the Oration is "Beauty:"

"Beauty may be used as a snare and a temptation to evil, but in its own nature it tends only to refine and elevate. It is repellent of what is low and debasing, and is the best means of supplanting and replacing the allurements which corrupt and degrade. We are apt to disparage beauty when we contrast it with utility. It is, in fact, itself a utility of a higher order than the utilities which pertain merely to our physical existence. It is intimately connected with the nobler wants of the soul, and its supreme end is to lead us up to the Infinite Fountain of beauty Himself, who created us in His own image, that thus our souls may be purified and blessed, and made fit for the enjoyment of those eternal beauties which 'eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.' "

Mr. Bird was also a poet, not only in feeling and thought, but in his mastery of language and rhythm, which was considerable enough to enable him to express himself in poetical forms with real grace and power. Though his outward ear was closed, his inward ear was open to all music. We select the following specimens of his verse from several found among his writings:

"THE OCEAN.

" I stand alone
On wave-washed stone,
To fathom thine immensity.
With merry glance,
Thy wide expanse
Smiles, oh! so brightly, upon me!
Art thou my friend, blue sparkling sea?

" With your cool breeze
My brow you ease,
And brush the pain and care away.
Your waves, the while,
With sunny smile,
Around my feet, in snowy spray
Of fleecy lightness, dance and play.

“ Methinks I know
That, as you blow,
You try to whisper secrets light
Of silver strands
In far-off lands.
Where never known is sombre night,
And all is beauty to the sight.

“ So light of heart,
So void of art,
Your waves’ low laugh is mocking me.
I hear their voice :
‘ Come, play, rejoice,
Come, be as happy as are we.
Why should you not thus happy be ?’

“ Alas ! I know
That, deep below
And tangled up in sea-weeds, lies,
Where light dares not
Disturb the spot,
He who alone can cheer my eyes.
O sea ! why wear this sparkling guise ?”

And this in quite another vein :

“ A VISION.

“ Pretty little Nellie,
Dancing, oh, so blithely,
Down the path to meet me,
Coming quick to greet me.
Curls so brightly golden,
Scarce in order holden,
On the white neck lying,
In the sunshine flying.
Sparkling eyes of gladness,
Where unknown is sadness,
Cheeks with pleasure flushing,
Face with welcome blushing.
All with beauty beaming,
All an angel seeming,
Coming down to meet me,
Coming quick to greet me.”

Mr. Bird fully realized the importance of keeping his mind fresh by adding to its stores of information, and of renewing its vigor and enlarging its powers by constant reflection. He had an eager thirst for knowledge for its own sake. Having access to large and valuable libraries in the city, he read many books as well as the best of the current magazine literature. So far

as his moderate means would allow, he had begun to collect a library of his own, and it is pleasant to find, in looking over its contents, a number of the higher English poets, several publications relating to the fine arts, and so very small a proportion of works of but transient interest. Mr. Bird was a growing man, and could not be satisfied with a literary life measured only by the demands of the daily round of his professional duties.

When we turn to consider the moral and religious nature of Mr. Bird, we find even more to admire and respect than in his intellectual character and attainments. While overflowing with all boyish vivacity, we doubt if any act of his, in the whole course of his education, merited reproof. Says Prof. Porter: "He was wholly without fault, so far as appeared to others, and was characterized throughout by a 'sweet reasonableness,'"—a happy phrase, that throws a flood of light upon the nature of the man, and seems to set him distinctly before us. If he erred at all, it was on the side of too great modesty and self-abnegation, though this does not seem to have extended to such an underestimate of himself as to weaken his executive force or lead him to decline any responsibility. He was also totally free from any tinge of jealousy, especially of his speaking and hearing friends. He took great delight in social intercourse, and those who had the good fortune to possess his acquaintance found him a warm and true friend. To quote again from Prof. Porter: "His most intimate friendships were rather with those to whom his friendship would be of service, than with those whose friendship would be of service to him. This was one of the most distinctly marked traits in his character." He was full of practical benevolence, and while he viewed with surprise and regret the growing tendency among deaf-mutes to become discontented with the honest callings on which alone they can reasonably depend for a livelihood, and while he had nothing but contempt for those of them who are willing practically to take up the profession of a tramp, under whatever guise they choose to cloak it, he had at the same time the kindest feelings for all in want or trouble, and was ever ready to aid them with his counsel and his purse.

In regard to Mr. Bird's religious views, we have evidence that they were founded on an intelligent survey of the whole subject. Among his papers we find discussions of some of the cardinal doctrines of Christianity, conducted in a perfectly candid man-

ner and reverent spirit, but which show that he had re-examined those great truths which he had taken upon trust in his school days, and had settled them again for himself. Whatever doubts he may have had we know were all eventually cleared up, for in the winter of 1872 he offered himself for admission to the Asylum Hill Congregational Church, in Hartford, on profession of his faith in Christ. The usual examination of the candidate into the grounds of his faith was made by the pastor, Rev. Mr. Twichell, by writing. The answers returned to the questions put were so striking, in the clearness and fulness with which they set forth points of doctrine and practice, that the pastor preserved them. The following selection made from them throws much light upon Mr. Bird's religious thought and experience.

"What does it mean to believe in Christ?"

"To believe in Christ is to feel and know that we are in sin, therefore under the just condemnation of God, and in need of his (Christ's) saving grace, and to feel and know that he can and will save us if we ask him aright."

"What do you think is the sign that a man does believe in Christ? that is, how shall you or I know that we believe in him?"

"It seems to me that there are few visible signs which could show that one believed in Christ. We might infer the existence of the belief in its effects. There would be a feeling of great peace to the believer, his constant improvement in doing what is right, and showing a love of it and holiness."

"Then you think that if there is true Christian faith there will be a life to correspond?"

"I know many who strive to be exemplary Christians do not succeed in reaching a good standard as such, but I have heard it said that one who strives *to be* a Christian *is* a Christian. The only danger is he may not strive hard enough."

Mr. Bird's Christian life was a consistent one down to his last hours. When he realized his condition and knew that death was near, he was perfectly resigned. His last words were: "Tell all my friends that I am not afraid to die," and "God bless my dear wife." The death of Mr. Stone, with whom he had been on terms of intimacy, affected him deeply. In letters to his wife, written soon after that event, there seems to be a foreshadowing of his own death. He says: "It brings heaven and the spiritual life nearer to us to have our friends die, and we realize that we ourselves are going the same road."

And again in another letter: "We shall all meet them before long, safe and happy forever. . God is good."

After dwelling with so much fullness upon a life so simple and unassuming, and necessarily shut out from the great world that may never have heard a whisper of its virtues, we ask ourselves whether in our loving fondness we have been led to exalt it unduly. But when we measure this man by any just standard, do we find him falling short of its requirements? In intellect he showed a remarkable degree of force, that rose to very creditable displays of poetic power in spite of the obvious and seemingly insuperable obstacles to its expression. In scholarship he reached the highest standards set by his teachers, surpassing all of his fellows. All the years of his life he was busy increasing the stores of his knowledge. He was possessed of excellent executive powers, and developed great skill in teaching. In his moral nature he was absolutely without guile. And, guileless himself, he suspected no guile in others. He was modest and retiring, yet wholly manly and self-reliant. Having a just estimate of his own powers, his bearing among others was such as to command their respect. He was truthful, not only in words, but in action. His conscientiousness was so strong that he neglected nothing, forgot nothing. He was kind, sympathizing, tender, benevolent. To crown all, he possessed a simple, childlike faith in God, that blossomed and fruited in Christ-like conduct; the goodness of the man ever shining in his face, and going out from him in countless acts of love, making him a rare example of that noblest type of humanity, the Christian gentleman.

As diamonds in the rough may be trodden under foot of the careless passer-by, so some of God's human jewels may remain unseen, yet they are for this reason none the less precious or radiant with an inward beauty.

" Thus did he live his life,
A kind of passive strife,
Upon the God within his heart relying;
Men left him all alone,
Because he was unknown,
But he heard the angels sing when he was dying.

" God judges by a light
Which baffles mortal sight,
And the useless-seeming man the crown hath won;
In His vast world above,
A broader world of love,
God hath some grand employment for His son."

CONTRACT BETWEEN GALLAUDET AND CLERC, 1816.

[THE original contract between Dr. Gallaudet and Mr. Clerc, entered into at the time the latter accepted Dr. Gallaudet's invitation to come to America as a teacher in the American Asylum, has recently come to our notice. As a matter of so much importance as this, relating to the early history of deaf-mute instruction in this country, is and must always be of interest, we publish it entire in the *Annals*. The original is written in French, on stamped paper.—ED. ANNALS.]

The undersigned, Thomas H. Gallaudet, a citizen of the United States of America, of the first part, and Laurent Clerc, professor in the Royal Institution for Deaf-Mutes, situated at Paris, where he resides, of the second part, do make the following contract :

ARTICLE 1. Mr. Clerc engages to take up his residence during the space of three years, to date from the day of his arrival at Hartford, in the Institution for Deaf-Mutes which Mr. Gallaudet proposes to establish in the United States of America.

ART. 2. Under the direction of the head of the Institution, Mr. Clerc shall be employed in the instruction of deaf-mutes for six hours of each day except Saturday, on which day the time shall be but for three hours. He shall be entirely at liberty on Sundays and on holidays, and he shall have, moreover, six weeks of vacation annually. All these exceptions shall be made without any deduction in the pecuniary compensation below specified.

ART. 3. He shall be present and assist at all the public lectures, as well at Hartford as in other cities of the United States, always being under the direction of the head of the Institution ; and, in case of removal, every expense whatever to which the change may give rise is to be at Mr. Gallaudet's charge without appeal.

ART. 4. Mr. Clerc shall have no connection whatever with any other establishment, and shall give no instruction or public lectures, (this stipulation not conflicting with that contained in Art. 5,) except under the direction of Mr. Gallaudet. This restriction shall remain in force only for the duration of three years ; which limit having expired, Mr. Clerc shall no longer be bound by these engagements, and shall have the right, according to his own judgment and wherever he shall desire it, to continue the work of deaf-mute instruction, publicly or pri-

vately, under his own direction or in any other manner; this being a particular and indispensable condition of the present agreement.

ART. 5. Mr. Clerc shall have the privilege of giving private lessons, in his own room or in the town, during the hours that he is not occupied with his class.

ART. 6. Mr. Gallaudet pledges himself to defray all Mr. Clerc's travelling expenses from Paris to Hartford, viz., for food, lodging, washing, and transportation for himself and his effects, by land and water; and this to the same extent and in the same manner as Mr. Gallaudet's own expenses.

ART. 7. From the day of his arrival in Hartford, Mr. Clerc shall be given apartments near the Institution until further arrangements are made. He shall take his meals at the table of Mr. Gallaudet; and shall also have provision made for his washing, fires, lights, and attendance.

ART. 8. In consideration of the engagements above stipulated, Mr. Gallaudet promises and binds himself to pay to Mr. Clerc at Hartford, as his annual salary, two thousand five hundred francs (*argent de France*) in quarterly instalments; the first quarter to date from the day of his arrival in Hartford.

ART. 9. At the expiration of three years, if Mr. Clerc desires to return to France, Mr. Gallaudet shall pay to him before his departure, to indemnify him for the expense of going back, the sum of one thousand five hundred francs, in addition to what has already been promised.

ART. 10. It is agreed, moreover, that in case Mr. Clerc is obliged, by circumstances beyond his own control, to leave America, and in consequence to give up the work of instruction there, these articles of agreement are to be considered void and of no effect. But Mr. Clerc shall still have a legal right—1st, to the indemnity of fifteen hundred francs above stipulated, even though the period of three years shall not have expired; 2d, to the promised compensation at the rate of twenty-five hundred francs per year for whatever time may have already elapsed.

ART. 11. Mr. Clerc shall endeavor to give his pupils a knowledge of grammar, language, arithmetic, the globe, geography, history; of the Old Testament as contained in the Bible, and the New Testament, including the life of Jesus Christ, the Acts of the Apostles, the Epistles of St. Paul, St. John, St. Peter,

and St. Jude. He is not to be called upon to teach anything contrary to the Roman Catholic religion which he professes, and in which faith he desires to live and die.* Mr. Gallaudet, as head of the Institution, will take charge of all matters of religious teaching which may not be in accordance with this faith.

To these presents bear witness Messrs. Jean Conrad Hottinguer, banker, No. 20 Rue du Sentier, Paris, and Sampson Vryling Stoddard Wilder, an American merchant, now in Paris, No. 1 Rue du Sentier; who, after having acquainted themselves with the articles of agreement above stipulated, have voluntarily declared that they each and jointly constitute themselves sureties of Mr. Gallaudet on account of his engagements to Mr. Clerc as stated in the above contract; and in case of failure by Mr. Gallaudet to fulfil them punctually, they pledge themselves, singly and conjointly, to pay to Mr. Clerc at his new place of residence the promised amounts in the sums and at the times previously fixed upon.

Thus contracted, finished, and signed at Paris, the thirteenth day of June, one thousand eight hundred and sixteen.

[Signed and sealed]

THOMAS H. GALLAUDET,
LAURENT CLERC,
S. V. S. WILDER,
J. C. HOTTINGUER.

INSTITUTION ITEMS.

BY THE EDITOR.

American Asylum.—The officers and pupils, many of whom were ill during the early part of the winter, are now all in good health. Mr. Job Williams, an esteemed instructor, has been elected principal in Mr. Stone's place. The vacancy occasioned by the death of Mr. Bird has been worthily filled by the appointment of Mr. John E. Crane, a graduate of the Asylum and of the National College.

Kentucky Institution.—Mr. John A. Jacobs, who had been principal since 1870, died on the 27th of December last after a brief illness. He stood high in the profession and in the

* Mr. Clerc, after a residence of several years in this country, became an Episcopalian.—ED. ANNALS.

esteem of his friends; but since his death a statement concerning him has been published, which, if true, shows that he was unworthy of the position he occupied. We shall not print in these pages the sad and painful story that the newspapers have given, and which we hope may yet be proved false; but we also withhold—from the present number, at least—the biographical sketch prepared for the *Annals* by one of his former associates before any stain rested upon his memory.

Mr. David C. Dudley, Jr., late a valued teacher in the North Carolina Institution, has been elected to fill the vacancy occasioned by Mr. Jacobs's death.

Ohio Institution.—The fifty-second annual report mentions the following changes in the corps of teachers: “Mr. A. H. Hubbell has been succeeded in the Academic department by Mr. Robert Patterson, promoted from the Grammar; Mr. J. M. Park has been promoted from the Primary to the Grammar department. In the Primary department, Miss G. E. Woofter, a veteran teacher of seven years' experience, has been re-engaged; Miss Fannie L. Howells, of Hamilton, Ohio, has been appointed as an assistant to Mrs. Kessler in the teaching of articulation.”

During the recent attempt of incendiaries to destroy the city of Columbus, the Institution was in considerable danger from its nearness to burning buildings. The pupils were all made ready for removal, but happily the edifice escaped the threatened conflagration.

Missouri Institution.—The publication of an Institution paper was begun in January. It is called the “*Deaf-Mute Record*,” appears twice a month, and is wisely edited and neatly printed under the direction of Mr. H. C. English, a semi-mute teacher.

Louisiana Institution.—The efforts of the State University to obtain sole possession of the fine edifice erected before the war for the use of the Institution for the Deaf and Dumb and the Blind have at last been successful, and the Institution for the Deaf and Dumb has been transferred to an inferior building known as the “Heroman House.”

Wisconsin Institution.—We have received the eighth annual

report of the Board of Charities and Reform of the State of Wisconsin. Referring to their investigation last year of the charges against the principal of this Institution, the Board say that "not a single charge, as made, was established against him, and no proof of immorality was shown." The Governor of the State, in his message to the Legislature, expresses his hearty approval of the verdict of this Board, and of the action of the trustees of the Institution; and a special committee of the Senate to whom this part of the Governor's message was referred, while it declines to enter upon a fresh investigation, or to act as a board of appeal for a review of the testimony already presented, acquiesces in the verdict and action above mentioned, as those of competent authorities whose official capacity and integrity are a sufficient guarantee of the correctness of their decisions. We congratulate the trustees of the Institution upon the final result of their conscientious protection of the character of their principal, when it was so bitterly and unjustly assailed. It would have been easier for them, no doubt, to put an end to the attacks made upon the Institution and upon themselves, by dismissing Dr. De Motte; but they felt that they owed something to the person whom they had appointed to the responsible position of principal, and refused to sacrifice an innocent man to the unreasonable clamor of the press. The prophecy of the Board of Charities, made with respect to the trustees while this clamor was still raging, to the effect that "the people will yet honor their firmness and integrity, if not their wisdom," seems already to be more than fulfilled.

Texas Institution.—Mr. George W. Walthall has been obliged by ill-health to resign the position of teacher, and has entered upon the study of law.

Le Couteulx St. Mary's Institution.—Printing has been added to the trades taught, and, through the favor of the Catholic Publication Society, the contract for printing the *Catholic Union* has been given to the Institution. This society employs the editor and foreman, and furnishes the press and type; the Institution supplies steam-power, room, and compositors, thus giving the pupils a thorough knowledge of newspaper printing on a large scale, and receiving a compensation for their labor.

Arkansas Institute.—A new brick building, 60 by 40 feet

in size, two stories high, and containing eight rooms, is nearly ready for occupancy, and two trades, possibly three, will soon be introduced. They will probably be shoemaking and printing, and, perhaps, cabinet-making and wood-turning.

Western Pennsylvania Institution.—Miss Alabama McNeely, after a connection of three months with the Institution, has resigned her position. To fill this vacancy Miss Ida B. Roup, of Pittsburg, Pa., has been appointed. She received her education in the Pittsburg Female College, and had taught in the public schools for some time. Miss Kate E. Brunner, a valued and promising teacher, resigned her position March 1, to join her father in France, where she will in future reside. She was succeeded by Miss Ella A. Taggart, a graduate of the Girls' Normal School of Philadelphia, and a resident of that city.

There are at present two classes of five members each in articulation under the instruction of two of the regular teachers. Instruction is given for one hour daily, outside of regular school hours. It is found that with small classes better results are secured. Others capable of profiting by this method of instruction will receive attention as soon as means are provided.

Portland Day-School.—An act has been passed by the Legislature of Maine, by which deaf-mute children may be sent for their education, at the expense of the State, either to this school or to the American Asylum, as their parents may elect.

Wisconsin Phonological Institute.—From the first annual report of this Institution, recently published, we learn that it was opened on the 14th of January, 1878; that it is supported by the fees of pupils and the contributions of benevolent individuals of Milwaukie; that the principal, Mr. L. Stettner, receives \$20 a month for the tuition, board, and lodging of each pupil, which is paid in full or in part by the parents, according to their circumstances, the Voluntary Aid Society meeting whatever deficiency may exist. A Ladies' Aid Society also contributes to the success of the school. The trustees hope to obtain support from the State.

Mr. B. Stern, the president of the board of trustees, ascribes the small number of "phonological" (articulation) schools in this country, in comparison with those using the sign-language,

to "the want of teachers capable of teaching according to the new method." As Mr. Stettner "does not doubt that he can, within a short time, educate persons of pedagogical schooling for this vocation," the obstacle mentioned is one that could easily be overcome; but if Mr. Stern will inquire further, he will learn that the chief reason why the manual method generally prevails is that in most of the American institutions those who control them—trustees, as well as principals and teachers—honestly believe that this method is the one best adapted to benefit the majority of the pupils. Mr. Stern errs, however, in supposing that there are only two articulating schools in America besides his own.

Ripon and Green Bay Schools.—Besides the State Institution at Delavan, the "Phonological Institute" at Milwaukee, and the Catholic Institution at St. Francis Station, there are now two other schools for deaf-mutes in Wisconsin: one at Ripon, under the charge of the Rev. Mr. Berry, formerly of the New York Institution; and the other at Green Bay, conducted by Mr. C. L. Williams, formerly of the Wisconsin Institution, and more recently of the Chicago Day-School.

St. Louis Day-School.—Mr. D. A. Simpson, a graduate of the Michigan Institution and of the National College, has opened a day-school in St. Louis under the auspices of the Board of Education of that city. Mr. Simpson is very well fitted by education and training to carry on such a work with entire success.

Chicago Articulation School.—A private school, in which articulation is made the means as well as the end of instruction,—we believe by the Visible Speech method,—has been opened in Chicago. It is situated on the corner of Halstead and Randolph streets.

National College.—We give in the present number of the *Annals* a heliotype picture of the new College building, of which there was a description in the last volume, page 125. The recently-published report of the Columbia Institution contains several pictures of the past and present buildings and of the grounds of the Institution, one of which shows the College

in its relation to the other buildings. These pictures are all from photographs taken by Mr. Ranald Douglas, a deaf-mute.

Presentation day, the principal public occasion of the College year, will henceforth be celebrated upon the first Wednesday in May.

London Asylum.—Mr. Richard Elliott, the efficient head-master of the Margate Branch, has been placed at the head of the parent establishment also.

Llandaff (Wales) School.—By the failure of the West of England and South Wales Bank, in December last, this school and Mr. Melville, the principal, met with serious losses, inasmuch as the entire resources of each were deposited in the bank. Private benevolence, however, has since made good to them their losses.

Rotterdam (Holland) Institution.—We have received a pamphlet describing the exercises held last year at this Institution in honor of its completing the twenty-fifth year of its existence. It has been continuously since its establishment under the able management of Director Hirsch, whose success as a teacher of articulation has given it a world-wide reputation.

MISCELLANEOUS.

BY THE EDITOR.

The Use of Signs.—Dr. Peet, in the sixtieth annual report of the New York Institution, recently published, makes a vigorous and able defence of the sign-language as a most important element in the education of the deaf. He says—rightly, as we believe—that if the deaf-mute “commits solecisms in the choice of words, makes mistakes in the order of the sentence, is guilty of omissions of connectives, and is faulty in grammatical terminations, it is not [except in rare and unimportant instances] because there is anything in signs that suggests these errors, but because he has an imperfect mastery of the instrument he is using.” But if it be asked *why* the deaf-mute has an imperfect mastery of language, the answer must be that he has not had sufficient practice in its use; and if it be further asked

why he has not had sufficient practice in its use, we fear the answer must be, in many cases, that he has been encouraged by the example, if not by the precept, of his teacher to employ the sign-language in the expression of his thoughts on numerous occasions when he might have employed the English language, and thus have gained the practice through which alone any language can be acquired.

Mr. Greenberger in his last report—the twelfth annual report of the New York Institution for Improved Instruction—says that during the past year the conversational method of teaching has been followed in that Institution more fully than ever before, and with the most gratifying results. “Pupils who have been in the Institution over two years are not allowed to make use of signs in asking their teacher a question, making a complaint, expressing a desire, etc. All little directions given by the teacher are also expressed in spoken language. In short, every opportunity is seized to make them apply speech.” We believe with Mr. Greenberger, that “just to the extent to which a teacher adheres to this rule”—whether the mode of expression in language be by articulation, writing, or the manual alphabet—“will he or she succeed in the work.”

Mr. Greenberger's pupils, however, “are not encouraged to communicate with each other by means of spoken language,” because he feels “certain that the experiment would prove unsuccessful and not beneficial. * * * In this respect they are like hearing children who are studying a foreign language. American boys and girls taking lessons in French will, of course, not converse in that language while they are at play if left to themselves; nor would it be judicious to encourage them to do so before they have become proficient, because they might be apt to copy and adopt each other's errors of pronunciation and construction.” In this we do not fully agree with Mr. Greenberger. No doubt it would be very difficult, if not impossible, to induce the pupils to abandon the use of the sign-language among themselves; but, if it were possible, we believe the benefit they would derive from the practice in speech, imperfect as it might be, would more than counterbalance the injury of the errors they might copy from one another.

Mr. Logan, of the Western Pennsylvania Institution, also speaks in his report of the danger of using signs too much:

“To use signs in due subordination to their intended end is

a difficult matter, and often a fatal stumbling-block to inexperienced and unskilled instructors. Parents and friends of pupils frequently bewail their ignorance of signs, not knowing that this ignorance is a blessing instead of a disadvantage to the pupil; for, if all parents could understand signs, pupils would become so habituated to their use that very few would make the effort necessary to master written language. * * * It is obvious enough that perfect familiarity with the English language can only be gained by practising it frequently. Hearing children gain this familiarity through the necessity they are under of hearing and using it continually; the mute must gain this familiarity by incessant reading and writing. Hence, signs, except in so far as they tend to aid in this, are to him an evil."

Articulation.—Mr. Greenberger, in his report above mentioned, says the most satisfactory results have followed the practice during the last year, in his Institution, of training the pupils in the utterance of sounds in a shorter and more abrupt manner than they have hitherto been accustomed to speak, according to the method of Mr. Arnold's famous school at Riehen, Switzerland.

Mr. Greenberger ascribes the general adoption of Visible Speech as a means of teaching articulation in this country to two causes: first, the prevailing ignorance and consequent misapprehension on the part of teachers concerning the actual German method; and, secondly, the prestige derived from Mr. Bell's invention of the telephone. There is, probably, some truth in the first reason assigned, though it would not apply to the Clarke Institution, whose principal spent some time in a careful study of the German method in German schools, nor to the New York Institution, whose instructor in articulation for several years was himself a German teacher and Mr. Greenberger's predecessor in the Institution for Improved Instruction. The fact that the introduction of Visible Speech into many institutions preceded the invention of the telephone seems to detract from the force of the second reason. Mr. Greenberger still believes that Visible Speech is more of a hindrance than a help to the pupil, especially in respect to lip-reading.

We think Mr. Greenberger's enthusiasm for articulation carries him too far when it makes him say that "by nature deaf-mutes are fully qualified to learn to speak as distinctly as hearing people," and that, "if they fail to do so, it is because the means of developing their latent faculties has not

yet been discovered." We wish we could believe with him that, "as the science of vocal physiology progresses, all the difficulties which we have hitherto experienced will be overcome."

Reading for Young Pupils.—Mr. Logan describes in his report the plan that has been adopted in the Western Pennsylvania Institution to give even the youngest pupils a taste for reading. "Each teacher writes stories for his or her own class. Words which the pupil already knows are selected, and with these simple stories are composed, all the sentences being short, and on such models as the pupils of the class have become familiar with. These stories are written on a large slate and copied by the pupils in blank-books. In some cases the stories in manuscript are passed from hand to hand until all have read them. As an evidence of the success of the plan, it may be mentioned that new pupils who have been under instruction but one year or less are able to read these stories. They read them with eagerness, and are always wanting more. * * *

Some of the teachers are adapting popular stories to the use of the pupils, and these include everything which is the delight of children who hear and speak." We hope Mr. Logan's desire for a printing press will, ere long, be realized, so that these literary treasures may be placed in a permanent form with less labor of a merely mechanical kind on the part of the teacher, and may be made available for the use of other institutions. We should suppose that, in the meantime, the conductors of some of the institution papers now in existence would be glad to assist the teachers of this Institution in their labor of love by giving these stories a place in their columns.

Recovery of Speech.—The *Daily News*, published at the American Asylum, contained some time ago the following item:

"Mr. Frank W. Wood, the mute gentleman who boarded at Mr. Bartlett's last year, has just returned there from New Orleans, where he has been visiting, and he now astonishes all his Hartford friends by talking with them as naturally as any other speaking person. He became dumb suddenly in May, 1875, and has not spoken a word since then until last Tuesday. He was then riding on a train of cars near Pittsburg, Penn., which met with an accident. He became very much excited, and suddenly spoke aloud. Since then he has been able to speak more and

more each day, and can now talk very easily and naturally. Mr. Bartlett's family were very much surprised when he entered their house last Wednesday and spoke to them. It seemed like a miracle to them."

Mr. Bartlett furnishes us further particulars concerning this curious case, as follows :

"In reply to your queries concerning our friend Mr. Wood, I have to reply briefly. His loss of speech was occasioned by a sun-stroke, while residing in New Orleans, about three years ago. This so affected his brain as to cause a temporary insanity and a total loss of the power of speech.

"Under careful treatment, he gradually recovered the complete use of his reason after about a year and a half, but was still unable to use his voice in the slightest degree.

"He has recently recovered his power of speech, so that he is now able to speak freely and perfectly.

"We think the improved condition of his health and increased vigor of his system prepared the way for the recovery of the use of his vocal organs, though the immediate cause of his beginning to speak seems to have been a sudden shock which he received on a railway train while returning from New Orleans a few months since, the effect of which was a loosening of his throat, which made him feel inclined to use his voice. Soon after this, on making an effort to speak, he found, to his great surprise and joy, and no less to the surprise and gratification of his friends, that his power of utterance was fully restored!"

Inherited Deafness.—The State Board of Health of Massachusetts is endeavoring to collect "statistics upon which can be based an investigation of the laws governing the inheritance of pathological conditions, abnormal characteristics of all kinds," etc. These include cases of inherited deafness, and Professor A. G. Bell, who has undertaken to assist the Board of Health in this branch of the work, would be glad to receive from principals of institutions, and others, any statistical or other information on the subject which may be in their possession. Communications may be addressed to the State Board of Health, Boston, Mass.

Death of Dr. Brinsmade.—The Rev. Horatio N. Brinsmade, D. D., who was for several years a teacher in the American

Asylum, died at his residence, Newark, N. J., on the 18th of January last. While a teacher of the deaf and dumb, his mind was, perhaps, too much occupied with outside matters to enable him to attain the highest success, which is reached only when one's whole heart is in the work; but as a preacher and pastor, after leaving the Asylum, he was in his own element, and rose to a position of justly deserved influence and strength. During the twelve years that he was settled over a Presbyterian church in Newark, he received 427 members to the church, and his pastoral work in other places was similarly fruitful of results. He reached the age of more than fourscore years, and suffered only a few hours of painful illness before his death. He was a son of the late Dr. H. P. Peet's half-brother.

Death of Mr. Flourney.—Mr. John J. Flourney, a semi-mute gentleman who resided on his patrimonial estates near Athens, Ga., died in January last. The local paper in which we find a notice of his death gives his age as seventy-nine; but Mr. Edmund Booth, of Anamosa, Iowa, informs us that Mr. Flourney wrote him a year ago that he was sixty-nine. Mr. Flourney was educated mostly at the American Asylum, and was afterwards active in the establishment of the Georgia Institution. He was a frequent contributor to the newspapers of his State, and the author of several tracts on political and social questions, one of which, proposing *trigamy* as the remedy for the social evils of the day, is the subject of some amusing comments in Dr. Holmes's "Professor at the Breakfast Table." Mr. Flourney's name is familiar to the readers of the early volumes of the *Annals* in connection with his earnest advocacy of "a deaf-mute commonwealth," which, if established, he would have been willing, he said, to represent in Congress. He was an independent thinker and a facile writer; but most of his work shows excessive vanity and a lack of sound judgment. The *Southern Watchman* speaks of him—we presume justly—as one of the most scrupulously honest and truthful men the editor ever knew, "priding himself upon his love of veracity and uprightness, and his utter hatred of all kinds of deception and dishonesty."

Mr. Smith's Portrait.—The *Deaf and Dumb Magazine* for January, 1879, contains a good lithographic portrait of the Rev.

Samuel Smith, of St. Saviour's Church, London, the editor of the *Magazine*. Mr. Smith is forty-seven years of age, and has been laboring for the welfare of deaf-mutes since 1847, first as a teacher in the Doncaster Institution, but chiefly as a missionary in London. One who knows him well writes: "He has won the respect and esteem of the deaf and dumb everywhere on account of his ability in the sign-language; his rare gift of explaining the Scriptures in such a way that while those who are blessed with education are edified, those less favored are made to understand; and his kindly readiness to enter sympathetically into any good work originating with the deaf and dumb."

The Organ.—The German *Organ* celebrates the beginning of its twenty-fifth year of publication—its *Jubeljahrgang*—by the addition of a neat cover, the issue of a double number, the offer of two prizes of 75 marks each for the best article that may be offered within a year on the subjects of deaf-mutism and of blindness, and 50 marks for a map of Europe on which every place containing an institution for the deaf and dumb, the blind, or the feeble-minded, shall be suitably designated. The first number was also to have contained the portrait of the editor, Dr. Matthias; but the picture was not ready in time, and is promised for the next number. The *Organ* has been published uninterruptedly under the direction of Dr. Matthias since its establishment. It has always been conducted ably and judiciously, and we hope the worthy editor may live to celebrate its semi-centennial anniversary a quarter of a century hence.

Index Medicus.—Mr. F. Leypoldt, of 37 Park Row, New York, has begun the publication of a handsome monthly quarto called the *Index Medicus*, which gives a classified record of the current medical literature of the world, including both books and periodicals. It is under the very competent direction of Dr. John S. Billings and Dr. Robert Fletcher, of the Surgeon-General's Office, Washington. The large number of works relating to deafness recorded in the *Index Medicus* will make it valuable to such institution libraries as collect material of this kind.

The first number of the *Index Medicus* placed the *Annals* in its list of "publications exclusively medical;" in consequence of which we have received various medical advertisements and

circulars, and a medical publishing house in St. Louis writes to inquire whether the *Annals* is "allopathic, homœopathic, or eclectic!" We are happy to believe that there is no such bitter antagonism between the different systems of deaf-mute instruction as between the several schools of medicine; but, so far as differences exist, inasmuch as the pages of the *Annals* are freely offered to the advocates of each system on equal terms, we suppose this periodical may properly be called "eclectic."

The Microphone.—A correspondent of *Nature* (Feb. 6) asks "whether the *microphone électromagnétique*, said to be invented by Dr. Frank, Rue Saint Honoré, Paris, is really a useful invention for deaf persons or not." The editor of *Nature* replies that he has "not yet heard of any microphone which in any way assists the deaf." Neither have we; nor have we heard anything of late concerning the invention in aid of the deaf which Mr. Edison was said to have nearly completed several months ago.

The Executive Committee.—At a meeting of the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, held at the New York Institution on the 26th of March, Mr. Gilbert O. Fay, superintendent of the Ohio Institution for the Deaf and Dumb, was elected a member of the Committee, to fill the vacancy occasioned by the death of Mr. E. C. Stone.

SUMMER NORMAL SCHOOL.

CIRCULAR OF THE EXECUTIVE COMMITTEE.

[At the request of the chairman of the Executive Committee, we have delayed the present number of the *Annals* a few days beyond the usual time of publication in order to admit this circular.—ED. ANNALS.]

The Convention of American Instructors of the Deaf and Dumb, which met at Columbus, Ohio, in August, 1878, directed the Standing Executive Committee to consider the subject of a Normal School, to be held during the summer of 1879, and to make such arrangements for the organization of a school of this character as might seem desirable and practicable.

The Committee, having had the subject under consideration at a meeting held at the New York Institution for the Deaf

and Dumb on the 26th instant, have reached the following conclusions :

1st. Several serious obstacles in the way of the successful management of a Normal School at a place of general summer resort having presented themselves to the minds of the Committee, it seems preferable that the school should be held, for this year at least, in an institution for the deaf and dumb.

2d. Each person receiving the benefits of the school should pay board while in attendance, together with a small fee, not to exceed ten dollars, to defray the expense of securing suitable instructors.

3d. The principal or superintendent of the institution in which the school may be held should be the principal of the Normal School, receiving all fees, and making all arrangements for instruction, board, etc., subject to the approval of the Executive Committee.

4th. The school should continue for at least two weeks, and should be held as early in the month of July as possible.

With the view of carrying the above suggestions into practical effect, the Committee request that all principals or superintendents of institutions for the deaf and dumb in the United States and Canada who may be able to entertain and willing to take charge of the Normal School for 1879 will communicate with the chairman of the Committee, at Washington, before the first day of May, proximo.

It is suggested to boards of directors of institutions for the deaf and dumb that it would be a benefit to the cause of deaf-mute instruction in general, and to the institutions under their control in particular, if they should select certain of their teachers, or of those they contemplate employing in this capacity, whose expenses at the Normal School they would be willing to defray.

The chairman of the Committee will be happy to receive suggestions from all interested in the success of the Normal School, with regard to methods and arrangements, as well as location ; and if any person has a plan for conducting such a school elsewhere than in an institution for the deaf and dumb, and is willing to assume the management of the school, he is requested to communicate with the chairman of the Committee.

If a suitable location for the Normal School can be found, circulars giving full particulars will be issued with as little delay as possible. In the mean time, it will aid in determining

whether the effort to establish such a school is likely to succeed, if all who are desirous of attending will send their names to the undersigned.

By order of the Committee.

EDWARD M. GALLAUDET,
Chairman.

NATIONAL DEAF-MUTE COLLEGE,
Kendall Green, near Washington, D. C.,
March 28, 1879.

ONE OF GOD'S HEROINES.*

"Greater love hath no man than this, that a man lay down his life for his friends."

Only a sickly child! born deaf and dumb,—
A child of whom her very parents said,
"Please God to take her to His heavenly home,
For such as she can never earn her bread."

A helpless burden on their scanty store,
Want crushed the sympathy which pity stirs;
They felt the pressure of the cross she bore,
And deemed their troubles heavier than hers.

Who knows how much the poor dumb creature guessed?
Who knows how often those great dreamy eyes
Drank in the feeling, which, but half expressed,
Made some hearts pity, and a few despise?

Who knows what bitterness 'twas hers to bear,
Save He, who every grief can comprehend?
To Him affliction is itself a prayer—
A prayer He answered—sending her a friend.

* * * * *

All learned to love the curate's gentle wife:
She found a welcome at each cottage door,
And heard the details of each rugged life
With that quiet sympathy which wins the poor.

But most of all the poor dumb girl she sought,
And, shielding her alike from frown or sneer,
By sweet, unwearying patience nobly taught
The first few words which made her meaning clear.

Then, day by day, the Saviour's love was told,—
His free, full grace, by simple faith best won,
Filling one heart with happiness untold,
Gladdening the other by a good work done.

* This piece, by the author of "Clare Peggie's Diary," is taken from the Rev. Samuel Smith's *Magazine for the Deaf and Dumb*, for December, 1878.—ED. ANNALS.

What wonder if, in Norah's grateful eyes,
 The gentle lady seemed her dark world's heaven?—
 Seemed as an angel wrapped in earth's disguise,
 Sent straight from God to point the way to heaven?

* * * * *

There is fever in the village! and the hard-worked curate lies
 All unconscious of his peril, with life trembling in death's scale;
 Whilst his poor pale wife sits watching with her tear-stained, sunken eyes,
 And with broken prayer for mercy—for the strength which cannot fail.

"Oh! my Father, spare him to me!" 'tis the cry of bitter pain:
 Then she strives to say more meekly, "As Thou wilt—Thy will be done."
 Then the weight of human sorrow comes with crushing force again,
 In the wail of human anguish—"Is there none to help—not one?"

Yes: the cry unheard is answered; there is Norah standing near,
 For the poor deaf-mute is faithful to the friend she loves so well:
 Others shun the house of fever, but *her* heart, her trust is *here*,
 With its wreath of loving gratitude too deep for words to tell.

Love supplies each missing power, love has quickened every sense,
 When the wife, worn out by trouble, would have sunk but for her care:
 Through long weary nights of watching, through long days of dread
 suspense,
 She who sowed the seed of pity reaps the fruit the blossoms bear.

Then—the crisis past and over—with suspense, and dread, and fears,
 All merged in hope and gladness by God's merciful decree,
 'Tis the grateful wife who murmurs through a mist of blinding tears,
 "May God deal with you, dear Norah, as your love has dealt with me."

* * * * *

God hath dealt gently with her! in His wisdom He knows best;
 And the fever's scorching fingers have but led the way to rest;
 Wan from sickness, worn with watching, both the curate and his wife
 Tend—as parents tend their first-born—Norah's last few sands of life.

'Tis no fitful glare of fever which lights up the half-glazed eyes,
 But the light of Heaven streaming from the gates of Paradise!
 'Tis no smile of fevered vision which flits o'er the dying face,
 But the glorious gifts of freedom from the very throne of grace.

For the deaf-mute, deaf no longer, hears the courts of Heaven ring
 With the high triumphal anthems to the glory of the King!
 And the first fresh words of gladness which her unclosed lips can frame,
 Is the song of perfect blessedness she hath won in Jesus' name!

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 3.

JULY, 1879.

WORKS RELATING TO THE DEAF AND DUMB IN
THE LIBRARIES OF AMERICAN INSTITUTIONS
FOR THE DEAF AND DUMB.

At a meeting of the Standing Executive Committee of the Convention of American Instructors of the Deaf and Dumb, held at the New York Institution, March 26, 1879, the following preamble and resolution were adopted:

“Whereas many of the works on the instruction of the deaf and dumb are out of print and very rare, and whereas it is desirable that it should be definitely known to the members of the profession at what places such books can be examined or consulted: therefore,

“*Resolved*, That the principals of the several institutions for the deaf and dumb in this country and Canada be requested to send to the editor of the *Annals*, previous to the 15th of May, proximo, complete catalogues of the works on deaf-mute instruction in the libraries of the institutions with which they are respectively connected, including sets or partial sets of reports of different institutions in this country or abroad, and the number of duplicates, except of school-books not out of print; and that the same be published, so far as received, in the July number of the *Annals*.”

The benefits of the action proposed by the Executive Committee in the above resolution, the results of which are here given, are obvious. A person desiring to examine any work, new or old, relating to the deaf and dumb, can now ascertain

whether it is to be found in the library of any American institution, and, if so, in which one; he can then consult the work by visiting the institution which contains it, or, perhaps, can have it sent to his own home for a time on giving proper guarantees for its careful treatment and safe return. Moreover, inasmuch as there are in many cases duplicates of books in the several libraries whose lists are here published, the needs of other libraries can be supplied. We hope the effect of the publication will be to give a powerful stimulus to the collection of works of this kind, and to increase the interest of American instructors of the deaf and dumb in the literature of their profession.

Besides the lists here following we have received letters from the principals of several institutions, chiefly those of comparatively recent establishment, saying that their libraries contain nothing of value in this department except the later institution reports and the *Annals*. There are some institutions from which no reply to the circular has been received. If lists of works come from them hereafter they can be published in a future number of the *Annals*. The fuller and more general these lists are made the greater, of course, will be their value.

I.—AMERICAN ASYLUM, HARTFORD, CONN.

PREPARED BY JOHN E. CRANE, B. A.

In this list, the names of authors, so far as known, are given alphabetically, anonymous works being included in the miscellaneous group at the end.

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Alle, J. L. Anleitung taubstumme Kinder im Schreiben, Lesen, Rechnen, und Reden zu unterrichten.

Allibert, M. E. Discours.

Arrowsmith, John P. The art of instructing the infant deaf and dumb. London. 1819.

Bagutti, G. Su lo stato fisico, intellettuale e morale, su l'istruzione e i diritti legali dei sordi e muti. Milano. 1828.

Baker, C. Papers on deaf-mute education.

— Inquiry respecting former pupils of the Yorkshire Institution.

Barclay, J. J. Memorial of A. B. Hutton.

Barnard, Henry, LL. D. Tribute to Gallaudet. New York. 1859. (5 copies.)

Battista, G. Cenni istorichi sulle istituzione dei sordo-muti, etc.

Bazot, M. Eloge historique de l'Abbé de l'Epée.

Bébian, A. Essai sur les 'sourds-muets et sur le langage naturel, etc. Paris. 1817.

- Bébian, A. Eloge de l'Abbé de l'Epée. Paris. 1819. (3 copies.)
— Mimographie, etc. Paris. 1825.
— Manuel d'enseignement pratique des sourds-muets. 2 volumes. Paris. 1827.
— Examen critique de la nouvelle organisation de l'enseignement dans l'institution royale des sourds-muets de Paris. Paris. 1834.
- Bell, A. G. System of visible speech and vocal physiology.
— Nature and uses of visible speech.
- Berthier, Ferdinand. Observations sur la mimique considéré dans les rapports avec l'enseignement des sourds-muets.
— Les sourds-muets avant et depuis l'Abbé de l'Epée. Paris. 1840.
— L'Abbé de l'Epée. Paris. 1852.
- Blanchet, Dr. A. Manuel de l'instituteur enseignant des sourds-muets dans les écoles primaires. 2 volumes. Paris. 1864.
— Rapport au ministre de l'intérieur sur un mémoire relatif à l'enseignement de la parole aux sourds-muets.
— La surdi-mutité: traité philosophique et médical. (2 copies.)
— Universalisation de l'éducation des sourds-muets sans les séparer de la famille et des parents.
— Moyens de généraliser l'éducation des sourds-muets.
— Documents relatifs aux moyens de généraliser l'éducation et l'assistance des sourds-muets et des aveugles.
- Bonnafont, M. De la surdi-mutité.
- Buffon, G. L. L. Jacob Rodrigues Pereire, premier instituteur des sourds et muets en France.
- Campbell, D. Secret memoirs. London. 1832.
- Chapin, Wm. Report on the benevolent institutions of Great Britain and Paris.
- Colombat, E. Du cours d'articulation dans l'enseignement des sourds-muets.
- Copleston, J. How to educate the deaf and dumb.
- Crooke, R. S. A sermon on behalf of the National Institution for the Deaf and Dumb of Ireland. 1830.
- Curtis, J. H. Essay on the deaf and dumb. London. 1829.
- Dalgarno, Geo. The works of. Edinburgh. 1834. (2 copies.)
- Daniel, M., (and Frieder.) Der erste wissenschaftliche Unterricht für blinde und taubstumme Kinder. 1825-26.
- David, Maurice. La sourde-muette de naissance.
- Day, Rev. Geo. E., D. D. Report on European schools.
- DeHaerne, Mgr. D., D. D. De l'enseignement spécial des sourds-muets.
- Deleau, Dr., jeune. Exposé d'une nouvelle dactylologie alphabétique et syllabique.
— L'ouïe et la parole rendues à Honoré Trézel, sourd-muet de naissance. Paris. 1825.
— Tableau de guérisons de surdités, opérées par le cathétérisme de la trompe d'Eustache. Paris. 1827.
— Mémoire sur quelques moyens destinés à médicamenter l'oreille externe et l'oreille moyenne. Paris. 1829.
— Traitement des maladies de l'oreille moyenne. Paris. 1830.

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- *Introduction à des recherches pratiques sur les maladies de l'oreille.* Paris. 1834.
- *Recherches physiologiques et pathologiques sur la présence de l'air atmosphérique dans l'oreille moyenne.* Paris. 1836.
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- Deschamps, L'Abbé. *Observations d'un sourd et muet.*
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- Desmortiers, Bouvyer. *Mémoire sur les sourds-muets de naissance.* Paris. 1829.
- Diderot, D. *Lettre sur les sourds et muets.*
- Epée, L'Abbé de l'. *La véritable manière d'instruire les sourds et muets.* Paris. 1784.—English translation. London. 1801.
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- *Documents inédits concernant.*
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- Fauchet, L'Abbé. *Oraison funèbre de Charles-Michel de l'Epée.* Paris. 1790.
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- Hogg, G. H. *A selection from a series of mental calculations.*
- Houdin, A. *La parole rendue aux sourds-muets et l'enseignement des sourds-muets par la parole.* Paris. 1865.
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- Hutton, J. S. *Elementary course of religious instruction.*
- Itard, E. M. *Rapport fait au ministre de l'intérieur.* Paris. 1807.

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- Philomutus. On the deaf and dumb.
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- Mutisme et surdité. Paris. 1846.
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Reports of Institutions :

American Asylum. Complete file, with a full supply of duplicates, excepting the 9th, 13th, and 38th.

New York Institution. Complete file. The following numbers have duplicates: 22d (2,) 34th (2,) 37th (2,) 44th (2,) 46th (2,) 47th (2,) 49th (2,) 50th (3,) 51st (2,) 52d (4,) 53d (3,) 56th (4,) 57th (2,) 58th (2,) 59th (2,) 60th (2.) (Visit of the Prince of Wales, 1860.)

Pennsylvania Institution. Complete file, excepting for the year 1876. The following years have duplicates: 1865 (11,) '66 (12,) '67 (16,) '68 (14,) '69 (12,) '70 (2,) '71 (8,) '72 (7,) '73 (5,) '77 (4,) '78 (2.)

Kentucky Institution. 1852, '56, '58, '60, '62, '66, '70-'72, '74-'77. The following years have duplicates: '70 (10,) '71 (20,) '72 (11,) '74 (16,) '75 (16,) '76 (4.)

Ohio Institution. Complete file, excepting for 1854 and 1865. The following years have duplicates: 1852 (2,) '55 (3,) '56 (2,) '57 (2,) '58 (3,) '66 (4,) '68 (20,) '69 (7,) '72 (5,) '74 (2,) '77 (4.) (Second reunion of alumni association, 1872.)

Virginia Institution. 1843-'59, and 1866-'77, with the following duplicates: '53, '54, '55 (2,) '58 (3,) '67, and '69-'77.

Indiana Institution. Complete file, excepting the 28th, with the following duplicates: 5th (3,) 6th (2,) 7th (3,) 8th (2,) 10th (2,) 12th (2,) 13th (3,) 16th (3,) 17th (3,) 19th (2,) 21st (2,) 22d (2,) 23d (2,) 24th (5,) 25th (4,) 30th (3,) 31st (4,) 32d (5,) 33d (4.)

Illinois Institution. 1st-10th, 12th, 31st, 32d, 34th, 36th, and 37th, with the following duplicates: 12th (12,) 31st (3,) 32d (5,) 34th (3,) 36th (3,) 37th (9.)

North Carolina Institution. 1858-'60, '65, '69, '71-'76.

Georgia Institution. 1850-'52, '59, '60, '68. (By-laws.)

South Carolina Institution. '54-'56, '58, '59, '61, '72, '73, '76, '77.

Louisiana Institution. 1853-'67, '70-'77.

Wisconsin Institute. Complete file, with the following duplicates: 6th (4,) 8th (2,) 9th (4,) 14th (5,) 15th (3,) 16th (3,) 19th (6,) 20th (3,) 22d (12,) 23d (5,) 24th (5,) 26th (6.)

Michigan Institution. 1855-'63, '65, '69, '72.

Iowa Institution. 1st-12th, with the following duplicates: 5th (2,) 6th (3,) 7th (7,) and two each of 10th-12th.

Reports of Institutions—Continued.

Mississippi Institution. '56-'60, '63, '64, '67-'77.

Texas Institution. 1st-3d, 13th, 15th-21st.

West Virginia Institution. 1st-6th.

Oregon Institution. 1872, '74, '76.

Colorado Institution. 1875.

Western Pennsylvania Institution. 1877, '78.

Central New York Institution. 1875.

Western New York Institution. 1877, '78 (2.)

Halifax Institution. 1st-5th, 13th, 15th-20th.

Ontario Institution. 1st-5th, 6th (2,) 7th (4.)

Montreal Protestant Institution. 1st-7th.

Church mission to deaf-mutes. 1st-5th.

Columbia Institution. Complete file, with the following duplicates:

2d (3,) 3d (2,) 4th (4,) 6th (2,) 7th (2,) 8th (7,) 9th (7,) 12th (8,) 14th (7,) 17th (13.)

Alabama Institution. 8th, 11th-16th.

California Institution. 1st, 2d, 4th-10th.

Le Couteulx St. Mary's Institution. 1st, 2d, and 6th.

Minnesota Institution. Complete file.

New York Institution for Improved Instruction. Complete file, with the following duplicates: 1869 (2,) '70 (3,) '71 (2,) '72 (4,) '73 (2,) '77 (2.)

Clarke Institution. 1st-7th, and 9th.

Arkansas Institution. 1st (8,) 2d (3,) 3d (5.)

Maryland Institution. Complete file.

Nebraska Institution. 1869-'71, '73, '75-'77.

Horace Mann School. 1873, (3.)

Yorkshire Institution. 1830-'35, '43, '45-'47, '64-'66, '68-'76, with duplicates for 1831, '45, '47, '64, '70, and three each for 1865, '66.

Glasgow Institution. 1836-'61, '75, with duplicates for 1839, '40, '42, '50-'52, '59-'61, '75.

Northern Counties Institution, Newcastle-upon-Tyne. 1848, '51, '65, '68-'74, '76-'77.

National Institution, Claremont, near Dublin. 1820-'46, with duplicates for 1821 (4,) '27 (2,) '29 (2,) '30 (3.) (A full refutation of various mistakes, misconceptions, prejudices, and misrepresentations as to the Institution. 1832. Two copies.)

Catholic Institution, Dublin. (Cabra.) 1858, '60, '68, '70, '73.

Ulster Institution. 1844-'58, '71, '75.

Edinburgh Institution. 1815-'48, '67, with duplicates for 1815 (2,) '17 (2,) '20 (2,) '44 (3.)

Liverpool Institution. 1828, '45-'58, '65, '69.

New South Wales Institution. 1874, '76, '77.

Manchester Institution. 1870, '78.

Bristol Institution. 1843.

London Institution. 1826-'53.

Birmingham Institution. 1814-'51.

Bordeaux Institution. 1840-'43.

Reports of Institutions—Concluded.

- Nancy Institution. 1824.—Distribution des prix. 1844, '46, '53.
 Paris Institution. Quatrième circulaire. 1829. (2 copies.)—Distribution des prix. 1841, '42, '45, '46, '58, '59.—Bulletin Annuel. 1866-'68.
 Cologne Institution. 2d and 4th.
 Emden Institution. 3d.
 Zurich Institution. 1825, '26, '27 (2,) '43, '45, '46.
 Société centrale d'éducation et d'assistance pour les sourds-muets en France, Statuts de.
 — Règlement de.
 — Notice sur l'œuvre de, et sur ses moyens d'action. 1851.
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 Baker, Charles. Circle of knowledge. 3 gradations.
 — Book of bible history. 3 volumes.
 — Scripture characters.
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 — Bible lesson book.
 — First lessons in natural religion.
 — Picture lessons.
 Barnard, F. A. P. Existing state of the art of instructing the deaf, etc.
 Barnard, Henry, LL. D. Tribute to Gallaudet.
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 Chapin, William. Report on benevolent institutions of Great Britain and Paris.
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 Dalgarno, Geo. Didascalocophus. 1680.
 Day, Rev. G. E. Report on European schools.
 — On efforts in France, etc., to restore hearing.
 Duglison, R. J., M. D. Observations on the deaf and dumb. Philadelphia. 1858.
 Edinburgh Review. Article on the deaf and dumb. July, 1855.
 Epée, L'Abbé de l'. Method of educating the deaf and dumb. London. 1801.
 Fletcher, Rev. W. The deaf and dumb boy.
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- Holder, William, D. D.** Elements of speech. 1669.
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- Hutton, J. Scott.** Geography.
- Elementary arithmetical exercises.
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- The sign-language.
- Remarks on the theories of Dr. S. G. Howe.
- Jacobs, J. A.** Lessons for the deaf and dumb. 1834.
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- Massachusetts,** Report of committee of legislature on the education of the deaf and dumb.
- Massieu, J., and Clerc, L.** Definitions and answers of. London. 1815.
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- Statistics of the deaf and dumb.
- The education of the deaf and dumb in the higher branches. 1852.
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- Proceedings of conventions.** Complete. Many odd numbers on hand.
- Review of the seventh annual report of the secretary of the Massachusetts board of education.**
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— Manuel de l'instituteur enseignant des sourds-muets dans les écoles primaires. 2 volumes.

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 — Catéchisme a l'usage des sourds-muets sans instruction. 1865.
 — Paroissien a l'usage des sourds-muets. 1865.
 — Le langage de la physionomie et du geste.
 Ordinaire, Désiré. L'éducation du sourd-muet. 1836.
 Pélessier, P. Poésies d'un sourd-muet.
 — Les sourds-muets au xix^e siècle.
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 Recoing, M. Syllabaire dactylologique. Paris. 1823.
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 — Manuel de l'enfance.
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4.—*In Various Languages.*

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- Leite, Tobias R. Salva-guarda do surdo-mudo Brasileiro.
- Nyerup, R. Perioderne i dövstumme undervisningens historie. Kjøbenhavn. 1806.
- Pamiętnik Warszawskiego instytutu głuchoniemych i ociemniałych. 1872-'77.
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- Pendola, T. Le istituzione dei sordo-muti in Italia. Russian pamphlets, 1 volume.
- Valade-Gabel, J. J. Contos Moraes dos surdos-mudos.
- Vieira, Dr. Menezies. Lições dos surdos-mudos, de geographia et metrologia.
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III.—COLUMBIA INSTITUTION, WASHINGTON.

In this list the arrangement adopted is to follow the names of authors alphabetically, except in the case of biographies; here the name of the subject of the biography is substituted for that of the author. Anonymous works are included in the miscellaneous group at the end.

The titles are very much abbreviated, in order to economize space. It is believed, however, that they are indicated with sufficient fulness to enable the works to be recognized by any one who is at all familiar with them. For the benefit of persons who are not familiar with them, it may be added that a catalogue comprising the greater part of these books, arranged in chronological order, and giving the titles in full, was published in the Eighteenth Annual Report of the Institution; this will be sent free to anybody applying for it. As the dates, so far as known, are inserted in the present list, the two catalogues can easily be compared, and the full titles ascertained.

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POLITICS IN PUBLIC INSTITUTIONS FOR THE DEAF AND DUMB.

BY THE EDITOR.

THIS subject was fully and ably discussed by the Convention of American Instructors of the Deaf and Dumb which met at Columbus, Ohio, last summer. In referring to it again now, we cannot hope to bring forward any new arguments or to say anything better and more forcibly than it was said then; but we believe the importance of the principles involved justifies their presentation a second time, even at the risk of repetition; especially as the views we advocate, notwithstanding their unanimous approval at Columbus, seem not to be recognized in the management of all our institutions.

A pamphlet recently published by the superintendent of an American institution for the deaf and dumb incidentally furnishes a good text for our discourse. Speaking of the causes of the removal from office of his predecessor, he says:

“The former superintendent had held the position for many years; was, in the main, well qualified to discharge its duties, and had not given cause for complaint in his official conduct of the Institution under his control. * * * The governor, however, exercised his discretion in removing him, and what

Democrat will say that he did wrong? * * * He was a strong political partisan, interested himself in elections, and worked for his party on all occasions. * * * These circumstances alone were sufficient to have justified his removal, in view of the approved plan of political parties the country over."

We do not cite in detail all that is said concerning the political character of the ex-superintendent, but what we have quoted embodies the severest charge that is made against him in this respect. The omitted portion, while it amplifies without intensifying the accusation, indicates that its writer, the present incumbent of the office—an honest old soldier who says just what he thinks,—is no less strong a partisan (on the other side, of course) than he alleges his predecessor to have been, and that what he objects to is not the spirit of partisanship in itself, but partisanship "antagonistic to the existing administration."

As we wish to consider this subject on its own merits and entirely apart from any personal considerations, we do not stop to inquire how far the charges in the case we have cited as an illustration were founded on fact. If it is true that the gentleman "had labored zealously in the cause" of a party, and had been guilty of "overt acts of encouragement and support to the enemies of the chosen government," other than voting in accordance with the dictates of his reason and conscience, he certainly had committed a very grave error, and one which went far to justify the action of the governor of the State in removing him from office. We do not say this action was wholly justifiable, for we should suppose an error of that kind might have been remedied by a kindly admonition. Such an admonition ought to have been given while the offender's own party was in power, but it might not have come too late after there had been a change in the administration.

But whether this individual was guilty or not, whether if guilty he was justly dealt with or not, is not the question before us. Taking the story as it is told in the words we have quoted, there is a lesson in it which all officers of institutions for the deaf and dumb would do well to heed; and that is, that such officers ought not under any circumstances to give occasion, or even afford a pretext, for such accusations as were made in this case. We do not deny that it is their privilege and duty to exercise the right of suffrage; thus far they may go, but no farther. No matter how strong may be their preferences for

one party over another, they ought not to be guided in the slightest degree by such preferences in choosing their subordinate officers; they ought never to advise or attempt to influence in any way their associates, subordinates, or pupils in their political action; they ought not to contribute to the expenses of elections; and they ought to refrain from all active participation whatever in questions of local, state, and national politics.

This may seem hard doctrine to some of our readers, and it may be said—as it was said by certain members of the civil service of the United States when a similar, though less stringent, demand was made upon them by the President two years ago—that it is asking them to lay aside their manhood. But we believe the rule may be defended upon the highest grounds of principle as well as expediency. A servant of the state, earning his livelihood in the employment of the government, has no right to devote to the ends of political partisanship the time and strength which he owes to the duties of his office. Still less has he the right to use the influence he derives from his position as an officer of the state to promote the advancement of a party. If this is true, as we believe it is, of all public servants, it is certainly so of persons holding responsible positions in benevolent and educational institutions supported by the state.

But as the correctness of the views just expressed may be questioned, and it may be maintained with some plausibility that, as a matter of abstract right, all servants of the state, including the officers of our institutions, are entitled to exercise the same freedom of action in political matters as citizens following other avocations, we will not dwell upon this point, but will insist the more strongly upon what seems to us the unanswerable argument which is based upon the ground of expediency,—using the word in the higher sense in which St. Paul uses it. “All things are lawful for me,” he says, “but all things are not expedient;” and while thus claiming for himself the broadest liberty as a matter of abstract right, he is as careful to refrain from things which are inexpedient as if they were unlawful.

The natural tendency—we may almost say the inevitable result—of political activity on the part of the administrators of public institutions would be their removal from office at every change of political power in the state. However eminent in

the profession and well-fitted for the performance of their duties they might be, however difficult it might be to supply their places with men of similar qualifications, it would hardly be possible for them to remain in their positions when their party had lost control of the state; and public sentiment—at least the sentiment of the party in power, which is supposed to comprise the majority of the citizens of the state—would acquiesce approvingly in their removal. It would not be in human nature for the leaders of the dominant party to permit the influence of these officers to be exerted against them, when they would have it in their power not only to cause that influence to cease, but to replace it by an active influence in the contrary direction. Even if an officer who had been a politician while his own party was in power should express his willingness to be such no longer—and we do not envy the position of a man who, honestly believing his former conduct to have been right, could consent to this course—even then human nature would not be likely to forego the opportunity of punishing a political opponent for his past offences, especially if the interests of the party could be advanced at the same time by giving the place to one of its own adherents.

Of the pernicious effects of such changes we cannot speak too strongly. They would be utterly disastrous to the welfare of all persons connected with the institutions, whether officers or pupils. The ablest men in the profession would soon be driven from it, and good men would be deterred from entering it.

Those remaining to do the work of education would be living constantly in a state of anxiety about the future, which would seriously impair at once their happiness and their usefulness. If it be a question of manhood, surely nothing can be more subversive of the best sentiments of manhood than the feeling that one is liable to lose his means of support at the next turn of the political tide, and the temptation to disguise one's honest convictions and truckle to the preferences and prejudices of his superiors in office for the sake of retaining his position. As Dr. E. M. Gallaudet, speaking at the Columbus Convention of the effects of such conditions of life upon the members of the civil service of the United States, very forcibly remarked, "he had lived long enough in Washington to understand quite fully the wretched influence exerted upon

the minds of men and women who were trying to do their duty by the consciousness that, however faithfully they might perform the duties of the offices they were filling, of greater or less importance, they might, at a moment, be removed from those offices, from no fault of their own. That consciousness often took the life out of their work ; it often took the true manhood and womanhood out of themselves, rendering them subservient, making them feel that their hold upon their positions depended rather upon the influence that they could secure than upon the results of a faithful performance of their duty."

The pupils, committed to the charge of teachers and other officers thus harassed by petty cares and debasing anxieties concerning themselves, would of course suffer in their intellectual and moral development. But the greatest injury to them, and the greatest hindrance to the efficiency, usefulness, and success of the institutions in all respects, would come from the actual changes of administration of which we have just spoken. No man can properly carry on the work of an institution for the deaf and dumb who is not thoroughly familiar with the methods of instruction and modes of government, and who is not able to communicate fully and freely with the pupils of all grades without the aid of an interpreter. The necessary preparation for the duties of such a place can be obtained only by years of training and practice in the school-room, supplemented by intimate association with deaf-mutes in other relations, and by careful study of all the varied details of administration in a well-regulated institution. Under the circumstances we are supposing, political influence would take the place of these essential qualifications ; men would be appointed who had no fitness for the position ; and the result would be the utter failure of the institutions to do the work they were intended to do, and for which large sums of public money have been appropriated.

It may be said that, with the strong political feeling which now exists in both parties, politics will control the administration of our institutions, whether their officers are active politicians or not. It is true that this is "the approved plan of political parties the country over" with respect to most public offices, and, it may be added, to the great detriment of the public service ; it is also unhappily true that in some exceptional

instances the plan has been applied to institutions for the deaf and dumb,—usually with such results as might have been expected.* But we do not think there is reason to fear that this system will become the rule in our institutions if they are properly organized and wisely governed. It is not so, generally, in the public schools of the country, and we see no good reason why schools for the deaf and dumb should differ from others in this respect. Moreover there are some offices under every government in which the most ardent advocates of the victor-spoils system never think of making changes; and this, for the simple reason that new and untrained men cannot possibly perform the duties connected with them. The management of institutions for the deaf and dumb properly belongs to this class of offices; and it is not unreasonable to hope that, if their administrators keep themselves entirely free from political entanglements, the common sense of the people will approve and demand their retention in office through all the vicissitudes of party strife. Political managers of ordinary prudence and sagacity will not be likely to oppose public sentiment in this regard. If they do, and if they succeed in accomplishing their purpose, we believe the injurious effect which their action will have upon the fortunes of their party will deter them and their successors from making such a blunder a second time.

As evidence that this hope is not unfounded,—notwithstanding the unhappy instances which may be cited to the contrary,—we may point to the history of the institutions in most of the states where there have been changes of political power within recent years. In Connecticut, New York, Georgia, and Alabama such changes have taken place, attended with the usual seizure of spoils by the victors, but no removals from office

* The latest instance is that of the large and prosperous Institution of the State of Indiana. This Institution has been raised to its prominent position among the schools of the country chiefly through the efforts of Dr. Thomas MacIntire, who now, after more than twenty-five years of devoted labor in its service, is compelled to retire from office on political grounds, and is succeeded by a gentleman without experience in the work. It is too soon after the event to speak of results in this case; but, while we would not question the honorable motives of those who are responsible for the action, we cannot refrain from expressing our conviction—in which we are sure that all members of the profession, regardless of their party preferences, will heartily coincide—that a great wrong has been done alike to an individual and to an institution.

have been made, and, so far as we are aware, none have been proposed in the institutions for the deaf and dumb. In all the bitterness of party spirit at Washington, the influence of politics has never shown itself in connection with the Columbia Institution, and its officers have no fear that it ever will. In Ohio last year, "after a political campaign of a somewhat heated nature, not only was there no interference with the organization of the educational department of the Institution for the Deaf and Dumb, but the existing officers were reappointed without reference to political considerations." In Maryland, as Mr. Barry, one of the board of visitors of the Maryland Institution, said at the Columbus Convention, "while the government of the State is democratic, and has been so for several years, a majority of the working members of the board of visitors, including the president, are republican, and the question of politics does not enter into that organization at all." Mr. Barry is as good and thorough a democrat as any in the country; but he said at Columbus that Mr. Ely, the principal of the Maryland Institution, had never heard him ask what his (Mr. Ely's) politics were. "He had a suspicion they might be wrong; but, as a member of the board, he did not care what they were so long as Mr. Ely was a faithful and efficient officer."

Besides the abstention from politics of the persons directly engaged in the management of the institutions, it is very desirable that the boards of direction should be kept as free as possible from political influence. If the gentlemen constituting these boards receive their appointment on political grounds, and are all, or nearly all, of one political faith, it is hardly possible that party spirit should not make itself felt in one way or another, to the detriment of the institution work. In this respect the organization of the Maryland Institution is perhaps as good a model as can be found. The directors are appointed by the governor, no sanction of the legislature being necessary, and they remain in office not for a brief term of one or two years, but for life or good behavior. The result we have already quoted from Mr. Barry: "The question of politics does not enter into the organization at all."

While it may be beyond the power of the officers of our institutions to remedy all defects of organization in the existing establishments, we should suppose that in many cases some-

thing might be accomplished in this direction by judicious efforts. In the foundation of new schools, with regard to the constitution of which members of the profession are often consulted, no exertions should be spared to secure wise organizations free from political influence. With such organizations, and with principals and other officers who will exercise the self-restraint advocated in this article, we need have no fear of the occurrence to any considerable extent of what Dr. Gallaudet truly pronounced "the greatest disaster that could befall the work of instructing the deaf and dumb in this country," viz., "that the institutions for their benefit should become the foot-ball of political parties."

INSTITUTION ITEMS.

BY THE EDITOR.

Ohio Institution.—We regret to have to announce the death of Miss Sarah F. Perry, a valued teacher, whose sweet, earnest face will be remembered by all the visitors to the Convention last summer. Her health had been failing for a year or more, but she kept at her work in the school-room until a few days before her death, which took place at her home in Columbus on the 2d of June last. A little while before she died she opened her eyes and said in broken words and signs: "How often have I forced myself up in weariness and pain from story to story, A, B, C, D, to that dear retreat, my own room. Now I am rising without effort or pain to that dearer home in my Heavenly Father's house." Her eyes closed again, but her lips still murmured, "Sweet, sweet home." The following fitting tribute to her memory is taken from the address delivered by Mr. G. O. Fay at her funeral:

"Six years ago there entered the service of the Institution a graceful, artless, intelligent girl of eighteen years. Mature beyond her age, she rapidly became familiar with the principles and practice of deaf-mute education. Her interest in her pupils, however, and in all mutes, was entirely beyond the requirements of professional duty. She was conscientiously alive to the full discharge of what Institution order required. But mere duty became incidental with her, so absorbed was she always in the doing of any and all deeds calculated to improve or gratify deaf-mutes. The society of the deaf was never irksome to her. She sought and loved to recognize those traits

of character which in the mute must, largely, exist in shade. Eccentricities, deficiencies, waywardness, drew from her no ridicule or harsh rebuke. With the devotion of purest friendship she clothed all defects with the mantle of silence. Daily and hourly, in the school-room and out of it, she adjusted her mind and sympathies to the individual condition and experience of her pupils and her pupil friends. Into the details of their life, their recreations, their entertainments, their literary struggles, she entered with a self-forgetfulness remarked by all, but endearing her most tenderly to our young mute people. The fact that her chosen line of duty led her along a pathway somewhat aside from the main and more stirring currents of life she never referred to as a privation or a burden. Her dying words were, 'I am glad that I have lived for the deaf and dumb.' Devotion to her life-work wrought in her a joyful punctuality. She went to her school-room when in health with elastic step and smiling features. Her seat in chapel was never vacant. When urged, in declining strength, to omit chapel attendance, she replied, 'How can I omit the most delightful season of the day?' At our pupils' parties she was always present, and earnestly, happily active in promoting the good cheer of others. At teachers' meetings her brow was never clouded by any lack of interest in their proceedings.

"Never did person contribute a life more fully and cheerfully to the good of others. To feed the lambs of Christ, the weak, the ignorant, the feeble, the forgotten—this was her life. Her care for them was ceaseless. Her care of herself was less than her friends desired. Each day she did, unsolicited, many a kindly act for others. Day by day she claimed little or nothing for herself. Her deft fingers wrought wearily many an hour to adorn the life of the children about her. For herself she sought neither ornaments nor admiration, happiest herself when those around her were most happy."

The following resolutions were passed at a meeting of her associates in the Institution:

"Whereas it has pleased our Heavenly Father to remove from among us by death our friend and colleague teacher, Miss Sarah F. Perry:

"*Resolved*, That while we recognize in this distressing bereavement the hand of Him who doeth all things well, we yet desire to bear witness to her interest in her work, unbroken and undiverted to the last; to her faithful, earnest, and conscientious performance of the duties of her position; to her intelligence in understanding and success in securing the progress of her pupils; and, finally, to her self-sacrificing efforts to promote the happiness of all deaf-mutes.

"*Resolved*, That we recognize in her death the loss to the Institution and to the profession of a noble and pure woman, whose unrelaxing devotion and intelligent industry, whose

cheerfulness and sincere goodness of spirit gave the double blessing of profit and pleasure to both pupils and friends.

Resolved, That we tender our sincere condolence and sympathy to the bereaved family, where her place is vacant."

Indiana Institution.—We have spoken elsewhere of Dr. MacIntire's removal from the office of superintendent. His successor is Dr. William Glenn, of Muncie, Ind.,—a gentleman, as we are informed, of education and culture, but without experience in the instruction of the deaf and dumb. Miss Taylor, the faithful and efficient matron, whose connection with the Institution is of almost as long standing as Dr. MacIntire's, is also compelled to retire from its service.

Illinois Institution.—On the 29th of March last the roof of the building caught fire through the carelessness of a tinner who was making some repairs upon it. The fire spread rapidly, and for a time it was feared the building would be wholly destroyed; but the fire department of Jacksonville was promptly summoned by the telephone, and the flames were subdued with comparatively little loss. The damage by fire and water was estimated at about \$3,000.

Michigan Institution.—Mr. J. W. Parker has resigned the position of principal to become superintendent of the Kansas Institution. Dr. Thos. MacIntire, late superintendent of the Indiana Institution, has been elected principal of this Institution, and will enter upon his new duties the 1st of August.

A bill has passed the legislature providing for the separation of the blind and deaf-mute departments, leaving the deaf-mutes in possession of the present establishment.

Texas Institution.—At the last session of the legislature, various charges—some of them serious, but most of them very trivial—were made against the superintendent of the Institution, and the sub-committee of the legislature to whom they were referred reported, as a result of their investigation, that in general the charges were sustained. Gen. McCulloch, the superintendent, has published a pamphlet of 46 pages, in which he reviews the whole history of his connection with the Institution, shows that he was treated with great unfairness by the legislative committee, and defends himself with much vigor

against the charges that have been made. In our judgment, Gen. McCulloch is an honest and honorable man, who has tried, to the best of his ability, to do his duty in a very trying position for which he was not prepared by previous training. Coming into the Institution, as he did, at an advanced age, his life having been spent in pursuits which unfitted rather than fitted him for the new duties devolved upon him, entirely unacquainted with the sign-language, and thus unable to communicate with the pupils except through an interpreter, it was almost inevitable that the troubles should have arisen which have caused him so much annoyance, and which have interfered so greatly with the prosperity and success of the Institution.

Kansas Institution.—Mr. Theodore C. Bowles, who had been superintendent of the Institution for three years, died on the 8th of April last of kidney disease, from which he had been a sufferer for a long time. Mr. Bowles was a man of great energy and rare executive ability, and in some respects the Kansas Institution under his administration was much more prosperous than it had ever been before. He appreciated the disadvantage in which he was placed by the lack of previous familiarity with the work, and labored zealously to remove this disability. His character as a man and a Christian made him beloved in the Institution and the community, where his loss is deeply felt.

Mr. J. W. Parker, principal of the Michigan Institution, has been elected to fill the vacancy occasioned by the death of Mr. Bowles.

Minnesota Institution.—Mr. Noyes sends us the following statement of improvements which are to be made during the present summer: "All the hot-air furnaces and stoves are to be removed by the introduction of the latest and most improved method of heating and ventilating by steam,—low pressure,—combining both direct and indirect radiation throughout the entire building. A steam laundry, dry-room, and the latest and best machinery for laundry purposes, will be put in. A large steam-pump, with stand-pipes, hydrant, and hose, will be provided as a safeguard against fire. A new and larger kitchen, with range, steam-kettles, hot-water boilers, broilers, and the like, will be added, and the system of water-supply, plumbing, bath-rooms, and closets greatly enlarged and improved. The

contract for heating by steam has already been given to responsible parties in Chicago, Ill."

Mr. Noyes also writes as follows concerning the "Training School for Imbeciles" which is about to be opened in Fairbault, under the direction and care of the board of trustees and superintendent of the Institution for the Deaf and Dumb: "Fifteen imbecile children—nine males and six females—have already been selected by the commission appointed by the governor. A large and convenient house, known as the Fairview Place, has been rented for the purpose, and early in July it is expected to commence the important work of training the feeble-minded children and youth of Minnesota."

National College.—The exercises of Presentation Day were held, as usual, on the first Wednesday in May. An interesting and valuable address on "Modern Teaching: its Opportunities and its Perils," was delivered by President Porter, of Yale College, and translated into the sign-language by Professor Porter, of this College. Though the address had no special reference to deaf-mute instruction, there were some things in it which we wish all instructors of the deaf and dumb might have heard. They will, however, have an opportunity of reading the address, as it will be printed in the next annual report of the Columbia Institution.

President Gallaudet has recently published a "Manual of International Law," which is very highly praised by the most competent judges. It is designed especially as a college textbook, and will probably be introduced as such into the leading American colleges.

Professor Draper was married on the 16th of June to Miss L. Bell Merrill, of Washington.

MISCELLANEOUS.

BY THE EDITOR.

Education in England.—We are indebted to Mr. Elliott, head-master of the London Asylum, for a copy of the bill recently introduced into the House of Commons by Mr. Wheelhouse, making better provision for the public education of deaf-mute and blind children. Mr. Wheelhouse, it will be remem-

bered, has made similar efforts in previous years, but thus far without success. What he now asks is certainly very moderate compared with the just claims of such children to public education as recognized in this country. The bill provides that the guardians of any union or parish, in case of any deaf-mute or blind pauper child, being an orphan or deserted, and in the case of any other deaf-mute or blind child, on the application or with the consent of the parents, and upon being satisfied of their inability to provide wholly or partly for its education, may, with the approval of the local government board, send any such child under the age of fourteen years to any suitable school, whether certified or not, and however supported, the managers of which shall be willing to receive it ; that such guardians shall pay out of the funds in their possession the expenses incurred in the maintenance, clothing, and education of the child during the time it shall remain at school, and in its conveyance to and from the institution, and, in case of death, the expenses of burial ; that if it appears to the guardians that the parents are able to bear a portion of the expenses, they may declare such portion to be given by way of loan, and may recover it under certain provisions of the poor-law acts ; that the child may remain in the institution, with the approval of the local government board and the parents, until it shall have attained any age not exceeding eighteen years ; that it may be sent to a school of the religion to which it belongs ; that justices of any county, under certain conditions, may determine on purchasing or providing suitable buildings for the care and education of such children out of the county rate, and may appoint a committee for their management and control ; and, finally, that the local government board at their discretion may order the removal of the child from school.

The Ideal Institution.—A letter of inquiry was recently addressed to Mr. G. O. Fay, superintendent of the Ohio Institution, concerning “the desirable points to be attained in the location of an institution for the deaf and dumb, the quantity of land, its location, whether it should be suitable for farming purposes or not, near to or remote from a city,” etc., etc. Mr. Fay replied as follows :

“The ideal deaf and dumb institution of the future will be located upon not less than twenty-five acres of good arable land. As pupils cannot be allowed free range beyond yard

limits, the yard should be large enough for comfort, recreation, and contentment. The surface will be rolling, with two or three little hills for coasting purposes, and a little stream of babbling water running through it. It will be miles away from any standing water or other malarious taint. The water of the place will be celebrated for its purity and unfailing abundance. It will be within easy driving distance, two miles or less, of some town or city large enough to have stores carrying a reasonable stock of goods. The city or town will be that one of the particular district from which the pupils are to come, that is on the whole the most accessible by railroads.

"The institution will be a village of buildings, fireproof, and hence independent of the costly fire departments which are the adjuncts ordinarily of large cities.

"The pupils will attend school five hours, and work from two to three hours daily, and for forty weeks annually. For twelve weeks in mid-summer the pupils will be at home and not at the institution. Public opinion will be divided as to what the work in the case of the boys should consist of.

"The advocates of agriculture and gardening will claim that they are healthy occupations, that the parents are farmers, and that the boys will hereafter be farmers themselves, and also that all products will find use in the family itself. Objectors will say that in the school year, September-June, there are many wet, cold, and inclement days when there will be nothing for the boys to do; and that in the summer, the really busy season, the pupils are not at the institution at all, but are at home. Also, that there will be the necessity of employing considerable labor to continue work begun earlier in the season by the pupils.

"The advocates of mechanical trades will claim that Ohio is fast becoming a manufacturing State; that oftener than formerly the parents are, and that the pupils themselves will hereafter become, mechanics. Also that shops will run with daily regularity, independent of cold and rain and darkness. Also that they will close up when school closes with no entailed expense.

"Objectors will urge that the products manufactured will not sell for much, if at all. Also that in many cases the pupil will drop his trade as soon as school closes, and return to agriculture. Also that shops are confining and unwholesome.

"Public opinion will finally arrive at the conclusion that both shops and out-door labor should be sustained. The land to be cultivated will be in addition to the twenty-five acres named above."

Colored Pictures.—Mr. Bruener, principal of the Catholic Institution at St. Francis Station, Wis., writes to us, urging the importance of a set of colored pictures for use in object-

lessons. Such pictures are very generally employed in the German schools, and no doubt they could be introduced here with great advantage. Mr. Bruener says :

“In my opinion, there is nothing more needed for the deaf-mute institutions in this country than a good set of colored pictures—15 to 20 in number, sizes about 2 feet \times 1 foot—for object-lessons, together with primary and first and second readers corresponding to those pictures. Such pictures would be very useful in any common school; but in schools for deaf-mutes I can hardly see how teachers can do without them. There are four or five sets published in Germany, and they are very good. I use one of them, but they are made too much after the customs of the old country. I wish we could have such a set published agreeing with the customs of this country. I have made the proposition already to several publishers, but in vain.”

Deaf-Mutes on the Stage.—The Italian periodical *Dell' Educazione*, etc., for March last, quotes from Italian journals descriptions of the appearance of pupils of the Milan and Sienna Institutions in dramatic representations, in which they took part orally. One of the pieces thus presented by the Sienna pupils was Bouilly's drama, “The Abbé de l'Epée.” The voices of the actors, while monotonous, were clear, effective, and pleasant, testifying alike to the skill of their teachers and the peculiar adaptedness of the Italian language to the articulation system of instruction.

Restoration of Speech and Hearing.—An article on the famous clown Grimaldi, in a recent number of *Temple Bar*, contains the following narrative. The resemblance of the circumstances—alike in the cause of the loss of speech and in its restoration through the influence of strong emotion—to those of the perfectly well-authenticated case described in the last number of the *Annals*, gives considerable probability to the story. In the latter case, however, it was the speech only—not the hearing—that was lost.

“Grimaldi's irresistible humor once, as the story goes, effected little short of a miracle. One night, a party of sailors, who had just been paid off, went to Sadler's Wells gallery. Among them was a man who had been deaf and dumb for years. Joe was in great force that night, and no one enjoyed his comicalities more

than this poor fellow, until at last he cried out to his companion next to him, 'What a d——d funny fellow!' 'What, Jack, can you speak?' exclaimed the other, greatly amazed. 'Aye, and hear too,' was the reply. This caused a tremendous sensation. The sailors cheered vociferously, and at the end of the performance carried the man on their shoulders to the 'Hugh Myddleton.' The excitement out of doors was equally great when it was told that Joey Grimaldi had made the dumb hear and speak. The man was afterwards questioned and examined by Charles Dibdin as well as by his captain, and there does not seem to have been reason to suspect a fraud. He had lost his faculties through sunstroke; but on that night his desire to express his delight was so violent that it seemed to break the bonds which had held them so long. Whether he had been acting a part for some private reason, and was thrown off his guard for a moment, must be decided by the reader's scepticism or credulity."

Yale Graduates.—President Gallaudet, in introducing President Porter of Yale College to the audience on Presentation Day at the National Deaf-Mute College, spoke of the large proportion of Yale graduates who have been teachers of the deaf and dumb in this country. We quote his words:

"It is an interesting fact in the unwritten history of deaf-mute instruction in the United States that among the many hundred colleges for the education of the youth of our country, *one* stands pre-eminent as having furnished, from its graduates, a much larger number of instructors of deaf-mutes than any other.

"From the college to which I allude, the pioneer and founder of the system of teaching deaf-mutes in America was graduated in 1805. His five successors in the office of principal of the parent institution at Hartford have been chosen from the *alumni* of the same *Alma Mater*.

"The second institution in the country, and the largest in size, that at New York, has been presided over continuously for nearly half a century by graduates from the same seat of learning.

"At this moment, five institutions, containing upwards of 1,300 pupils, are under the direction of men who received their educational training within the same classic walls.

"And when it is added that since the teaching of deaf-mutes was commenced in this country 62 years ago, fifty graduates of that College have entered this profession, a majority of them making it their life-work, it will not be surprising that the officers and students of the Deaf-Mute College should rejoice in the opportunity which the present occasion affords of doing homage to that institution of learning by welcoming its distinguished president as their guest. And so we may greet President Porter of Yale College, if not as a teacher of deaf-mutes,

certainly as a teacher of such teachers ; while he is a master of masters at whose feet not only we of this College, but all who work at our side in the broader field of general education, gladly sit as disciples."

Tramps.—In the stringent laws recently enacted in several states for the repression of tramps and beggars, an exception is made in favor of various unfortunate classes of humanity, among whom we regret to see that the deaf and dumb are included. There is no reason why able-bodied deaf-mutes should not have a settled home and support themselves by honest labor, as we are happy to say the great majority of them do. While the legislators who made this exception were doubtless influenced by a kindly impulse, the effect of their action is to insult a respectable class of the community, who neither need nor desire such favors ; to encourage in habits of idleness and vagrancy the few among them who are already inclined thereto ; and to suggest an easy mode of imposture to swindlers in general, many of whom by feigning this misfortune will bring great and undeserved discredit upon the deaf and dumb as a class.

Foreign Conventions.—A convention of French teachers of the deaf and dumb will meet at Lyons from the 22d to the 24th of September next, and an international convention will be held in 1880. The place of the latter meeting will probably be Como, Italy, though the French language will be the medium of communication. While both these conventions are held under the direction of the committee appointed by the "congress," of which mention was made in the last January number of the *Annals*, we hope pains will be taken to make them more truly representative of the whole profession than was that gathering.

Death of Joseph Hague.—The last volume of the *Annals* (page 28) contained a sketch of this blind deaf-mute. He died at the Sheffield workhouse on the 28th of February last. His later years were cheered by frequent visits from friends able to converse with him by the manual alphabet, by attendance on religious services for deaf-mutes where the exercises were translated for him, and by the reading of the Bible and other books in raised type. The following lines were contributed after his death to the *Deaf and Dumb Magazine* by his friend Dr. David Buxton, formerly principal of the Liverpool School :

“Walled in by deafness, dumbness, blindness, all!
Could life exist beneath that dreadful pall?
 It did. Life, love were there; the living soul
 Beat hot against the bars that held it in,
 Striving among the best to reach the goal,
 And, through Christ's death, immortal life to win.

“With such a chain he labored on his way;
 From such a chain the soul has burst away.
 The heart which throbbed with love, hope, and fear;
 The mind which strove within that dungeon drear;
 The eyes which longed in vain for earthly light,
 See face to face in God's most holy sight.
 Kind death hath bid the captive soul go free,
 Where the deaf hear, dumb sing, and sightless see.”

The Proposed Normal School.—We regret to have to announce that it is necessary to abandon the proposed school for teachers of the deaf and dumb this summer for the reason that a sufficient number of persons have not given notice of the intention to be present. The Institution at Romney, West Va., a beautiful and in every way suitable locality, was chosen by the executive committee of the convention as the place for the school, and Mr. Covell, its principal, made every arrangement possible for the success of the undertaking. A competent corps of instructors was engaged, consisting of Mr. Keep, of the American Asylum; Dr. Peet, of the New York Institution; Prof. Porter, of the National College; Mr. Greenberger, of the New York Institution for Improved Instruction; Mr. Logan, of the Western Pennsylvania Institution, and Prof. A. Graham Bell; but the minimum number of pupils required for the success of the plan, which was fixed at thirty, was not reached. The conclusion we draw from the failure of the effort is not that such a school would not be useful and desirable, but that it cannot be made a success without some special aid from the boards of direction of the institutions.

The Raindrop.—Mr. J. H. Logan, principal of the Western Pennsylvania Institution, has begun the publication of a neatly-printed monthly quarto periodical of 32 pages, designed for the reading of the pupils in our institutions. “It is intended to select the most popular stories which have delighted the hearts of other children, and by simplifying the language place these treasures within the reach of deaf-mute children.” Of the value of such a work, having the effect to give deaf-mutes—what they so rarely obtain—a taste for reading, and at the same time to “place them in possession of that great store of

literary treasures which is the common heritage of all," we need not speak. The adaptation of the stories in the first number is done by the instructors of the Western Pennsylvania Institution with special reference to the wants of their own pupils of various standing, and is very successfully carried out. If the magazine is placed in the hands of the pupils of our institutions generally, as we hope it will be, and the pupils are properly guided in its use by their teachers, we are sure it will prove a very important and effective aid in the work of the school-room.

Complete Sets of the Annals.—The first and second volumes of the *Annals*, which have long been out of print, have now been reprinted in a creditable manner at the New York Institution for the Deaf and Dumb. The only changes made in the reprint were the insertion of page references in the tables of contents, the correction of errors of punctuation and typography, and, in the case of one article, the correction of serious errors in translation from a foreign language. The first volume was sent free of charge last year to all the institutions that contribute to the support of the *Annals*, and the second volume is sent in a similar manner with the present number. Complete sets of the *Annals* can now be obtained, as follows:

Volumes I and II of the present editor, whose address is given on the fourth page of the cover of the *Annals*;

Volumes III–XII, inclusive, and the first two numbers of Volume XIII, of Isaac Lewis Peet, LL.D., principal of the New York Institution for the Deaf and Dumb, Station M, New York City;

The second and third numbers of Volume XIII, and all subsequent volumes, of the present editor.

The first and second volumes will be sold separately.

Of the volumes for sale at the New York Institution, the third and fourth, the fifth and sixth, the seventh and eighth, the ninth and tenth, and the eleventh and twelfth have been bound together two volumes in one, the first two numbers of the thirteenth volume being included with the eleventh and twelfth volumes; these will be sold only as bound.

Of all the subsequent volumes single numbers will be sold separately.

The price of the *Annals* is \$2.00 a volume, or 50 cents a number.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. XXIV., No. 4.

OCTOBER, 1879.

THE PRIMARY EDUCATION OF DEAF-MUTES AND
SEMI-MUTES.

BY B. D. PETTENGILL, PHILADELPHIA.

THE institutions for the deaf and dumb which have now become so numerous in this and in other countries were primarily established, as their name implies, for the education of persons who can neither hear nor speak, and who are consequently destitute of any knowledge of any language.

But it has become the practice in most or all of these institutions to make a certain degree of deafness the only physical deficiency prerequisite for admission to their privileges. Pupils are admitted to most schools for the deaf and dumb who, when received at school, can speak as well as any person; and some of these pupils have a good knowledge of written language, can write letters, and read books intelligently. There is no proposition more evident than that a different education is required for pupils who have at least a partial knowledge and use of language, and for those who are in profound ignorance of the ordinary methods of social communication. A primary school for the instruction of congenital deaf-mutes must necessarily make the teaching of language a specialty.

The imparting through the eye of a good knowledge of an artificial language to persons who have not and never had the sense of hearing is a task of very great difficulty, and cannot be accomplished under the most favorable circumstances without years of persevering labor directed to that sole end. The

case of the pupil who before coming to school had already acquired a knowledge of language through the ear differs essentially from that of the congenital deaf-mute. All that is necessary in his case is to revive the knowledge of language which he once possessed, or to improve and enlarge the knowledge of it which he still retains. Semi-mutes, as persons who once could hear and speak are called, can, in most cases, be brought in a short time to such a facility in the use of written language as to justify their teachers in diverting their attention from the special study of it to the acquisition of the different branches of a common school education.

But with congenital deaf-mutes the case is different. If they ever acquire a correct use of artificial language, it must be made the great object of their aim and study to the end of their primary course. Semi-mutes are not deaf-mutes, and their education in the same classes and by the same methods is, I am persuaded, a great hindrance to the progress of both. The teachers of our institutions, from the ambition of gaining reputation for remarkable progress of their pupils, naturally direct their efforts principally to promoting the improvement of the most advanced scholars, and, as these are generally semi-mutes, the course of instruction is shaped for their benefit, and is not what would be most advantageous for their deaf-mute pupils. The result is that the great body of deaf-mutes in all our institutions for the deaf and dumb, as at present conducted, leave school with a very imperfect comprehension of language, of which, if the instructions imparted to them had been adapted to their peculiar case, rather than to that of the semi-mutes, they might have obtained a respectable if not a perfect knowledge. So great is the deficiency in the education of deaf-mutes of moderate abilities who have passed through a course of instruction in our institutions for the deaf and dumb, that a writer in one of the journals for deaf-mutes queries whether it would not be better, and a saving of time, to put such deaf-mutes to a trade at once, and not send them to school at all.

The education of semi-mutes in the same schools with deaf-mutes has another evil. It tends to delude the public in regard to the degree of success attained in the education of the latter. Visitors come to the sign schools to see how far they are successful in imparting a knowledge of language to their pupils through the eye, and they are called upon to witness the per-

performances of semi-mutes who gained the most of their skill in the use of language as other children do—through the ear. The articulation schools are visited; and often the chief speakers exhibited are pupils who owe very little to Mr. Bell's or any other system of articulation for their ability to speak. The public hear of the wonderful progress of the deaf and dumb in the study of the higher branches of learning at the National Deaf-Mute College, and attend its commencements; but it is chiefly semi-mutes who are graduated from the College.* There is no design on the part of the instructors in any of these cases to mislead the public; indeed, visitors are often plainly informed that the performers at these exhibitions are semi-mutes; but most people have a very dim idea of what the word semi-mute implies; and, as all these schools are called institutions for the deaf and dumb, the performances exhibited are almost universally credited to deaf-mutes, and are commented on as showing the great success attained in the instruction of the deaf and dumb.

It may be urged in reply to this that these displays of the progress of semi-mutes leads to no error in regard to the abilities and improvement of deaf-mutes, as there have been cases where congenital deaf-mutes have made nearly or quite as great attainments as any semi-mutes have done.

It is true that, occasionally, in most of our institutions, a pupil deaf from birth compares favorably, as to his scholarship, with the best of semi-mute scholars of the same school; but such instances are rare, and form the exception and not the rule. It should also here be stated that there are in most of our institutions a small class of semi-mutes—who have lost their hearing in some cases by diseases which affect the brain—who are duller, if possible, than even the dumbest of congenital deaf-mutes; but this does not affect our general proposition, that for the most part semi-mutes are capable of being pushed forward much more rapidly in their studies than is the case with deaf-mutes.

I think that it would be a very proper settlement of the

* Of the 41 graduates of the College, 27 have been semi-mutes. But of the 185 students who have been members of the College for one or more years, including the graduates, considerably more than half have been deaf from birth, or have lost their hearing in infancy before acquiring any knowledge of language through the ear.—ED. ANNALS.

question as to which of the two rival systems for the instruction of the deaf should prevail in this country, that an agreement should be come to that all the semi-mute pupils should be sent to the articulation schools, and all the congenital deaf-mutes to the schools where signs are used as the medium of instruction. The use of signs is absolutely essential in the instruction of the deaf who have no knowledge of language; but in the instruction of semi-mutes, especially of those who have some acquaintance with written language, there is no need of employing signs. Indeed, such semi-mutes might be taught in the ordinary public schools if the teacher could afford the time for their instruction. In answer to this, it may be said, on the one hand, that congenital deaf-mutes can be, and have been, successfully taught to speak; and, on the other hand, that signs have a peculiar power to awaken the sluggish minds of dull semi-mutes. Both of these facts may be admitted, and still the truth remain that, in all ordinary cases, it is better for deaf-mutes to go to schools where signs are extensively employed and for semi-mutes to be taught by means of articulation.

It is greatly to the discredit of our institutions for the deaf and dumb that so large a proportion of their graduates go forth into the world with a very imperfect knowledge and use of the English language. This want of complete success in the education of the great mass of our deaf-mute pupils is not fully atoned for by the commendable attainments of many semi-mutes, nor by the remarkable progress in language of a few deaf-mutes; our deaf-mute pupils ought, as a rule, to leave our institutions experts in the use of written language; and I have no doubt that this extent of improvement might be accomplished were our classes rightly constituted and taught. The education of pupils of superior abilities is very well attended to in all our institutions and at the College, but the improvement of pupils of moderate and inferior capacities is very badly cared for.

I have had the privilege during the past year to have the charge of a class consisting of pupils all of whom had been removed from the classes to which they originally belonged on account of their inability to keep up in their studies with their classmates. All of these pupils are capable of acquiring a good knowledge of the English language and a correct use of plain, simple phraseology. All that is necessary for their improve-

ment is, that their teacher should go slower with them than he would with pupils of brighter minds; that he should dwell longer on the simplest elements of language, making constant repetitions, and continually going over the same ground until the pupils are actually perfect in what is taught them. By pursuing this course, I have already brought nearly all the pupils of this class to the point where they can write original stories and letters with a remarkable degree of correctness. For the sake of varying the exercises, I occasionally call upon the pupils of this class to perform some simple arithmetical operations or to point out places on the map, and most of the time I am teaching them practical—but not theoretical—grammar. I intend, before long, to give them lessons embodying the main facts in American and English history, and I am continually giving them written accounts of the principal topics of interest in the news of the day; but all the time it is the perfecting of these pupils in the knowledge and use of written language that I chiefly aim at. No thorough and systematic instruction in any branch of knowledge other than language should, I think, be attempted with deaf-mute pupils during their primary course. Whatever they are taught of the different studies pursued in ordinary schools should be entirely subsidiary and subordinate to the main purpose—the acquisition of the English language. Indeed, without a good knowledge of language as a foundation, it is hardly possible for deaf-mutes fully to master any other branch of knowledge. I maintain, therefore, that a teacher of a primary school for deaf-mutes who, before his pupils have acquired a fair knowledge and use of written language, devotes much of his time to systematic instruction in natural philosophy, astronomy, physiology, book-keeping, botany, etc., or even in teaching history, geography, arithmetic, and technical grammar, commits an error, and fails to do the best that might be done for his pupils.

As our institutions are for the education of the *deaf and dumb*, and these make up the majority of the pupils, the instructions of the teacher ought to be mainly adapted to their benefit. If semi-mutes must be placed in classes with deaf-mutes, they must take their chances as to receiving the kind of instruction which they need. The instructor should always remember that he is a teacher of the *deaf and dumb*, and that instruction in language is his main business. If either class of pupils must

be neglected, it should be the semi-mutes, and not the deaf-mutes. I hope that the time is not far distant when throughout the country schools will be established exclusively for semi-mutes, and be called by that name; and that institutions for the deaf and dumb will then admit only pupils who have no knowledge of any language, and who are properly deaf-mutes. When this time arrives, and the schools for the deaf and dumb make the teaching of language a specialty during the whole primary course, and reduce the size of these classes, then, and not before, we may begin to see the whole body of deaf-mutes who leave our institutions from year to year experts in the use of the English language.

LAURA BRIDGMAN.

BY G. STANLEY HALL, PH. D., BOSTON, MASS.

[THIS able and interesting study of Laura Bridgman from a psychophysiological point of view is taken from the last April number of *Mind*, the English quarterly review of psychology and philosophy.—ED. ANNALS.]

In 1837, a delicate light-haired girl, nearly eight years old, who at the age of 26 months had lost sight, hearing, and to a great extent the senses of smell and taste, from an attack of scarlet fever, was brought from her rural home in New Hampshire to the Perkins Institution for the Blind, in Boston. During her long illness all recollection of her babyhood had been completely effaced. Her parents had communicated with her by the simplest signs addressed to her only sense of touch. A pat on the head expressed approval, on the back disapproval. She had been taught to sew, knit, braid, and assist in trifling ways about the work of a farm-house. Dr. Howe began her instruction by pasting on common objects—chair, spoon, stove, etc.,—their names printed in raised letters. After she had associated the name and the object the labels were taken off, and she was taught to select the object for a corresponding name, and *vice versa*. After a few days, when she had thus learned a small number of names and objects, Dr. Howe gave her a pin and a pen, and made her feel his hands as he spelled from *disconnected* letters the two corresponding words. After repeating this process scores of times she suddenly seemed to understand that the signs were complex and must be observed separately, and at last she was able to select from a pile of letters those

which spelled "pin" or "pen," according as one or the other object was given her. This was an immense step. She was now easily taught the names of many other things, and to set up types of raised letters and impressing them upon paper to produce a copy which she could read on the reverse side. After nearly two years of such exercises she was taught words indicative of quality, as "hard" and "soft," and, later, moral qualities, commencing with the figurative use of the words "sweet" and "sour," which, as tastes, she could slightly distinguish. It was difficult to explain to her why these should precede the substantive, and especially so to make her understand general or abstract expressions of quality, as "hardness," "softness." Next she was taught words expressive of simple space-relations, "on," "in," "under," etc., and, later and very easily, the use of verbs expressing tangible actions, as "walk," "run," "sew," first in the present indicative and then in other moods and tenses. Instruction in writing, which began at this point, was, at first, very puzzling to her, but when she suddenly caught the idea that thus she might communicate with persons whom she did not actually touch, her enthusiasm was great and her progress rapid. Counting, the divisions of time, the simple rules of arithmetic, and, later, fractions and the computation of interest, the elements of algebra and geography, etc., she has been able to comprehend quite clearly.

We have no space to epitomize further the history of her education contained in Dr. Howe's Reports,* unfortunately now mostly out of print. His work was so ingenious and successful that it still remains one of the greatest triumphs of pedagogic skill, and his studies of his pupil during the most interesting period of her education may be called almost classical for the psychologist. Few princes have had more devoted pains bestowed on their education. Besides Dr. Howe's personal and constant supervision, an accomplished lady-teacher, who has lately published an interesting sketch of Laura's Life and Education,† was engaged for years expressly for her.

* A sketch of Laura Bridgman's education, taken from the last Report, issued just before Dr. Howe's death, was reprinted in the *Annals*, vol. xx, p. 100.—ED. ANNALS.

† *Life and Education of Laura Dewey Bridgman*. BY MARY SWIFT LAMSON. Boston: N. E. Pub. Co. 1878. [Noticed in the present volume of the *Annals*, p. 46.]

Laura's curiosity has always been boundless, and she is so demonstrative and affectionate, and so pitiable from the afflictions which have made her famous, that the number of her personal friends and acquaintances has become surprisingly great, while not a few ladies have learned the deaf and dumb alphabet mainly in order to converse with her. The philanthropic interest of Dr. Howe in his pupil (whom he described as living in isolation from all that is best in the intercourse with men and nature, as if at the bottom of a deep well striving to grasp the slender cord by which he at last slowly drew her up into the world of human fellowship) was contagious, and thirty years ago his annual reports of her progress were translated into several European languages, and read by thousands with an interest and a sympathy which has been described as creditable to humanity. Her native modesty and conscientiousness, her remarkable cheerfulness and love of every sort of sport and play which she can understand, scarcely less pronounced now in the woman of forty-nine than it was in the girl of sixteen, the amazing rapidity with which she comprehends and uses the deaf and dumb alphabet, (sometimes receiving through the hand of an expert teacher every word of an address as it is given, with the loss of scarcely a letter,) the decided enlargement of her head in the frontal regions during the early years of her education, her dreams in the finger-language, her curious and expressive vocal sounds, gestures, and facial expressions, the readiness with which she remembers old acquaintances after the lapse of years by the mere touch of the hand; these and many other facts have been cited and commented upon by scores of writers, until it is hardly extravagant to say that comparatively few comprehensive treatises in any department of mental or moral philosophy or psychology written in Europe or America during the last quarter of a century can be found without the mention of her name. Her education has of course always been chiefly in language; yet, like all the blind, and still more those who are both deaf and blind, she is quite nominalistic in her modes of thought, and by no means a mere parrot or word-monger. A word to her, though not a mere *flatus vocis*, is yet only a representation of something definite, specific, and for the most part tangible. It has been often conjectured that intensity and range of emotion depend in some measure upon the intensity and range of the voice, the

mobility of the features, etc. The capacities of the hand, physiologically the most objective part of the body, are so different as an organ of expression from those of the larynx that, if this be at all true, we can see here an additional reason why her strange consciousness is at every point so like yet so unlike our own, that we might compare the two as Mr. Herbert Spencer conceives things *per se* may be related to our perceptions of them, viz., as solid objects casting their shadow upon a cylindrical surface where lines and angles are all represented, but in such changed relations and proportions that there is an element of incommensurability between thing and thought at every point.

For years Laura was encouraged to write down every day her experiences, acquisitions, and reflections, and her teachers were also in the habit of keeping a diary of her progress. She has also at different periods of her life written three "autobiographies," two of which are mainly devoted to the recollections of child-life at home. She has had quite an extensive correspondence, and many of her letters have been collected and preserved by friends. Unhappily, very little of this copious material, except her own diary and the reports of Dr. Howe, has been used by Mrs. Lamson in her recent sketch. Through the kindness of Dr. Anagnos, the successor and son-in-law of Dr. Howe, it was all placed in the writer's hands; and the hospitality of the Perkins Institution for several weeks, together with all needed assistance and information, was generously offered for further observation and experiment. A preliminary sketch of some of the methods and results of these it is now the object of the present article to give. Most of Laura's life has been passed in an atmosphere of womanly sympathy, and the question whether or not she should be submitted to the trifling inconvenience necessary to any psycho-physiological study of her sensations, which may seem to some to bring humanitarian and scientific motives in conflict, appears quite impertinent when we reflect that perhaps no person living owes more to the kindness of her fellow-beings, and that few are less able to repay it otherwise.

During the first twenty-six months of her life, before the illness in which the contents of her eyeballs and ears were discharged by suppuration, she is described as a somewhat precocious child, with light-blue eyes and an almost morbidly

active and sensitive temperament, who had already learned a larger stock of words than most children of that age. Very many adults remember distinct events before the beginning of their third year, and several well-authenticated cases are on record of those who became blind from the sixth to the eighth year, and whose memory of visual conceptions and color-sensations has persisted through adult years. After carefully questioning her mother and other relatives, who have always been interested in these questions, and after several short series of indirect and scores of direct questions addressed to Laura herself, with the request that she would "think hard" and answer in writing the next day, and after examining the three "autobiographies," in which she has at different periods of her life striven to recall all traces of early recollections, no reason can be found to believe that anything whatever previous to the long convalescence, which extended from her third to her sixth year, has remained or can ever be recalled to her memory. Yet, when we reflect on the amazingly rapid self-education of infantile life through the senses and its fundamental nature, it is impossible to believe that its effect can ever be entirely obliterated. In fact, we may recognize in Laura's strange and insatiable curiosity, especially about things which others see and hear, as well as in the suddenness with which insights have so often seemed to break in upon her mind, some sort of subconscious reminiscences flashing through the sad background of her childish recollections.

Of the next period of her life, extending to the end of her eighth year, when her education commenced, her memory has always been wonderfully full and complete. In the "autobiography" of 1854 more than forty large and finely written pages are devoted to this period, and a comparison of this with the others, and with her answers to questions based on their contents, shows that she is able to recount still additional details. There is every reason to believe that these are veritable recollections, and that they are not confused with accounts of her childhood rehearsed to her later by parents and friends. She seems to have taken the greatest pleasure in recalling and reflecting upon her early life from the higher stand-point of her *articulate* consciousness, and in recording the events in her quaint and latinistic style. She remembers that she "often subsisted upon many sorts of berries with most luxurious milk

in the summer ;” how she loved to “reach a great abundance of sour and sweet apples suspending on the branches of the trees ;” how “I enjoyed myself exceedingly in observing her [my mother] spin, weave, and wind yarns, and doing other things exceedingly,” and regretted that “I could not perform the latter, for it seemed prodigious ;” how much “difficulty it yielded me to make myself understood ;” how in a fit of passion “I rejected the poor cat vehemently into the fire.” “I was intimately acquainted with my grandfather, who was my male parent’s father.” She describes the capes, ruffles, and bindings of her dresses and those of her friends ; tries to explain the process of making candles and soap ; remembers pounding up beetles and caterpillars in her mother’s mortar ; how she used to dress up a boot as a doll ; her adventures with domestic animals ; her sports, occupations, punishments, medicines, and presents ; the wrinkles on the hands and faces of her friends, the slender stock of signs by which she communicated with others, and how she strove, often vainly, to make her wants understood ; and pauses occasionally in the narration to wonder at and deplore with a sort of self-pity the ignorance of her early life, or to apologize for that of a quaint old bachelor friend who was very kind to her. Her psychical processes during these years, complex as they were, went on and were remembered entirely without the aid of language, which differs from other series of gestures only in being more explicit and capable of development, and in introducing into or imposing upon conscious thought a new logical order. Gesture in general has been described as a language of roots still more primeval than those which philologists seek to determine. Like articulate speech, it is a reflex of apperception, and is demonstrative or predicative, may be very express, or may be reduced to the slightest terms of motor innervation, and has its own distinct syntax, determined perhaps for the most part, as Geiger believed that of oral language to be, by the order in which phenomena affected and interested the sense of sight. Hence in these memoirs of her early life Laura merely translates a less into a more perfect series of reactions and innervations—a process which probably does not differ so much from the case of a normal adult recalling and reflectively recording his earliest recollections, as language through the fingers and their cerebral centres differs from language through the vocal

organs and the island of Reil. At least it will be admitted that Laura's education at first revealed quite as much as it created intelligence, and we must wonder at her remarkable endowments, while we none the less admire the ingenious method by which she was saved from a life of isolation, which would otherwise almost certainly have ended in morbid irritability, melancholy, and finally in insanity or idiocy.

It has been often asked whether she is absolutely deaf or blind, and what is the present condition of her ears and eyes? The eminent Boston aurist, Dr. Clarence J. Blake, who kindly consented at the writer's request to examine her ears, reported as follows: "Both external ears normal. The right external auditory canal normal in size and contour, and the skin lining the passage healthy, and showing no marks of previous inflammation-processes. The right membrana tympani was entirely destroyed with the exception of a narrow rim. the remains of the inferior and posterior portions of the membrane, from which a thin cicatricial tissue extended inward to the promontorium over the stapes and fenestra rotunda. The malleus and incus had disappeared. The mucous membrane of the tympanic cavity presented a normal appearance, with the exception of one spot on the promontorium covered with a thin crust of dried secretion about two millimetres in diameter. A band of thin cicatricial tissue also extended across the anterior portion of the tympanic cavity. The left external auditory canal was filled with dark brownish cerumen, on removal of which the passage was found to terminate at a depth of two centimetres in a diaphragm of secondary granulation-tissue, completely closing the canal. This diaphragm was concave, very firm, and resisting gentle pressure with a probe, except at the central or thinner portions, where it could be slightly depressed. Its outer covering was continuous with the dermoid lining of the canal." The tests of her sensations of sound were made first with a tuning-fork, with movable clamps and set in vibration by a spring hammer. The stem of the fork was placed between her teeth (false) and pressed against an ordinary telephone-disc, resting successively upon each mastoid process, over the forehead, at the junction of the frontal and sagittal sutures, over the vertex and the occiput. Heavier tuning-forks were afterwards used in the same way, and also in connection with a series of Helmholtz resonators, the points of which were introduced into

the ear, (for the use of which and other physiological apparatus the writer was indebted to the kindness of Professor H. P. Bowditch.) The most piercing tones of König's rods and the deafening noise produced by slipping the moistened fingers over the end of a toy telephone, one mouth-piece of which covered the external ear, were tried. A large pasteboard trumpet, like those of a megaphone, though smaller, fitted to the osseous socket of the ear, such as has been so useful in some cases of deafness, was used; and, finally, electrical irritations were applied to the external ear and sent through various parts of the brain. But all in vain. Once or twice her feeling was described as "like singing," or "as if some one was speaking," but it was generally very certain that her only sensation was that of vibration or jar. Her sensitiveness for the latter is very acute. She commonly describes herself as hearing "through the feet." In this way she distinguishes not only the step, but sometimes even the voice, of her acquaintances.

From a rough preliminary experiment it would seem that she is able to distinguish a musical interval of somewhat less than an octave by the sense of touch through the end of the index finger of the right hand, and yet this sense does not appear to recognize sonorous vibrations of less amplitude than normal persons can do in the same way; thus, although she lives in an absolute stillness, which, according to the speculations of Preyer, a hearing person can never even for an instant attain, she attaches a very definite meaning to the words "sound" and "hear." She also feels, of course, the vibrations in her own throat when she makes her "noises." With sensations which in this respect are perhaps scarcely above the average, she is able, without the distractions which continually enter through the normal ear and eye, to concentrate attention upon the meagre data until she has developed a set of perceptions and conceptions so little incommensurate with the ordinary auditory consciousness that they do duty for it to a surprising, though still slight extent. Of the physiological basis of this sense of vibration or jarring almost nothing is as yet known. It appears to have some of the characteristics of a distinct and specific and some of a generic sense. Investigations already begun in one of the German laboratories may increase our knowledge of its nature. If oscillations, as such, can be directly felt, then the most generic fact of the physical world enters consciousness immediately without passing any "inconceivable chasm."

Dr. O. F. Wadsworth, an accomplished oculist of Boston, who kindly consented to examine her eyes, reports as follows: "On both sides the lids are sunken, partly on account of lack of the normal amount of orbital fatty tissue. Partly on account of the small size of the eyeballs, they remain constantly closed. The right conjunctival sac is much smaller than normal, somewhat irregular, and presents an appearance such as is seen after severe and long-continued inflammation. The right eye appears about one-half the normal size. It is wholly enclosed by the sclerótica, except over a space at the centre some two millimetres in diameter, where a less opaque tissue, on which a few blood-vessels are visible, represents the altered remnant of the cornea. The left conjunctival sac is somewhat larger than the right, and more regular, though still small. The left globe also is a little larger than the right, and its opaque altered cornea is some four mm. in horizontal and two mm. in vertical diameter. There was constant irregular oscillation of the globes (nystagmus) whenever they were exposed to view by raising the lids, and the oscillation evidently continued even after the lids were closed." Possibly this was due in part to the excitement of the visit. The sensitiveness of the eyes was still further tested by a ray of sunlight directed to each ball (after the lids had been raised) from a heliostat, and gradually concentrated until the point of almost painful heat was reached; but with no trace of any but a slight "stinging" sensation in the left ball. Gentle pressure and electrical irritation applied both to the orbits and directed through the visual centres produced no effect whatever. During her childhood at home she was just able to distinguish lights and windows in a room and (her mother thinks) to recognize people dressed in white, but these sensations were so feeble that she seems almost never to have utilized them in directing her motions; and even these seem to have been lost soon after she went to the Asylum. She has always, however, especially in bright sunlight, complained of a slight "pricking like needles" in the left eye. Partly for this reason, but chiefly to cover the shrunken globes, she wore constantly for many years a band of heavy green silk bound over both eyes. It is thus manifestly impossible that any, unless it be the most rudimentary, visual impressions can have directly entered as factors into her intellectual development. Hence her notion of color is even more purely conventional than that of sound. She remembers hav-

ing learned that mosquitoes, the wind, certain animals, and impacts make a noise, but did not know, or had forgotten, that flies, running water, rubbing the hands, etc., did, and was uncertain about many other things. So she remembers the names of the colors of her dresses, flowers, sky, grass, blood, and often insists that certain garments are too light for winter or too brightly colored for one of her age. All this, however, is merely conventional and verbal. She has never formed any mental conception of what color is or is like, as do so many of the blind. It was never in her mind identified with or even analogous to any notion or sensation of sound, smell, taste, or touch, as with so many who have only some or all of their senses.

Whether, from her conceptions of space-relations, the influence of previous visual impressions has been entirely lost is one of the most difficult and important questions. She is far less "blind-minded" than many of the congenitally blind, yet she forms conceptions of aggregates with difficulty. She knows that her room is square, but is not certain that the house is so. She can form a very poor image of how the grounds with which she is perfectly familiar would look from a house-top, has a very poor notion of perspective, knows very little why or how much objects look smaller at a distance, and is unable to tell, without much reflection, how many sides of a hexagonal column can be seen from one point of view, though she has learned well that rays of light move in straight lines. In spite of her wonderful powers of recalling past sensations, even those of her childhood, she remembers nothing of seeing, though it is quite impossible to believe that the very many and complex motor reactions and co-ordinations which a bright child learns by means of this sense before the age of two years can have been entirely lost. These, and not the small though essential factors of sensation, constitute education in its enduring results. She turns the head but very slightly in the direction in which her attention is excited, but invariably extends one hand. The irregular motions of the remnant of her eyeballs have also no psychological significance. But the occult effects of the early possession of vision are to be found, if at all, in her wonderful memory for forms and in her perpetual craving for a fuller and larger knowledge than it is possible to convey to her, which rises at times almost to question-mania (*Grübelnsucht*.) Even on the

basis of the Berkeleyan theory, it would be expected that a knowledge of the external world derived through touch and muscle-sense alone would be more *serial* than where the broader and more rapid perceptive processes developed through the visual centres come in to review, epitomize, and extend impressions from without. The question also arises whether a person with for years only a very vague sense of intense light, and using this to anticipate tactile impressions—*e. g.*, to avoid the fire and go towards the window, etc.—would not get through the eye a better because far more serviceable idea of the third dimension of space than of the other two.

The inflammation of the olfactory mucous membrane during her long illness was severe, and the sense of smell was almost entirely lost, though it has slightly improved with advancing years. She has never had the habit, which so many blind persons acquire, of testing objects by applying them to the nostrils. There is, however, no deformity or scarification observable without or from a cursory examination within the nose, and the yellow pigment of the schneiderian membrane can be faintly seen by a simple apparatus. According to the very questionable hypothesis of Dr. W. Ogle, this sense might from the first have been rudimentary in a person of her complexion. Her mother, however, does not remember to have noticed during her infancy either the presence or absence of this sense, although the latter would probably have been more conspicuous. At present she loves to smell flowers, and can distinguish a few of the more fragrant varieties. Eau-de-cologne, ammonia, onions, tobacco-smoke, were recognized and distinguished only when quite strong, and the same was true of aromatic flavors. In losing the sense of smell, in some respects the most delicate and the most wonderful (perhaps because the least known) of all the senses, she is deprived of a means of communication with the objective world of the greatest importance to one in her condition. Julia Brace and other blind deaf-mutes have been able to sort the freshly-washed clothes of the inmates of a large asylum, and to select and give to their owners several dozen pairs of gloves, thrown promiscuously upon a table, solely or mainly by the sense of smell. A hasty experiment with Laura to determine whether smell was more acute in inhalation or exhalation was without result. The sense in both nostrils is about equally intense, and once when eau-de-cologne was ap-

plied to one nostril and tobacco to the other, she recognized both. Whether this was done more or less readily than would have been the case if the odor of both had been inhaled with equal strength by both nostrils at the same time seems by no means certain.

Taste is not so much a single sense as a plexus of senses. To sensations of cool, biting, and astringent substances, pepper, alum, etc., located in the gums as well as in other parts of the mouth, she is very sensitive; to flavors perceived in the nasal cavity, far less so; and of the four tastes proper she seems least sensitive to bitter and sour, most so to sweet and salt; while the observation that the base of the tongue is most sensitive to the first of these tastes, the sides to the second, and the point to the third and fourth, appears to have partial verification in her case. She also experiences the peculiar taste caused by electrical stimulation; she is, however, very far from being indifferent to the kind and quality of her food, but satisfies the very moderate demands of her appetite with a deliberate and almost epicurean discrimination, which suggests the existence of what Professor Bain describes as sense of relish, quite apart from taste proper, and felt perhaps most keenly just as food is leaving or just after it has left the region of the voluntary and entered that of the involuntary muscles of deglutition. The circumvallate papillæ have about the same superficial appearance as on an ordinary tongue, perhaps smaller, but scarcely less numerous. Both this sense and smell have a strange intermittency, which resembles that of the higher senses and of the intelligence itself in many forms of nervous and mental disease. In making the above observations, both, especially taste, after being considerably acute for several minutes, often seemed suddenly and unaccountably to vanish, and no trace of sensation could be observed under very strong stimulus. It would be very interesting to know what sort of a curve of fatigue, if any, such modifications of sensibility follow. It may be analogous to the speedy rigidity of the hand in contact with the cathode when a strong galvanic current is sent through both arms in Ritter's well-known experiment, which Pflüger has so ingeniously explained.

From the above we feel justified in inferring that the lesions of each of the four defective senses were primarily peripheral, and so complete that none but taste has essentially contributed

in developing her consciousness of the external world, while the functions of the centres, already somewhat unfolded, though so slightly localized as they are in children of two years, adapted themselves with less than usual loss of power to their new and unfavorable conditions. The time for such a four-fold affliction was perhaps the most favorable possible. Had it fallen earlier, the physiological development of the centres might have been still more dwarfed, and the impulse toward mental growth still feebler; had it come later, together with a possible diminution of vicarious and adaptive power, the memory of loss would have perpetually saddened her now exceptionally happy and buoyant spirits, and she would never have been able to forget, as she seems completely to have done, that what others know as a manifold objective world she is doomed to perceive only as a play of shadows across the narrow field of a single sense. The time of her discovery by Dr. Howe and the beginning of her education at the age of eight seem also very opportune. She had had time to recover from her long illness, and to learn much about things concerning which she had already begun to feel a strong and ungratified curiosity.

Her desire at one time to have a mirror in her room, the pleasure she experiences in feeling a little music-box as it plays in her hand, her love of having perfumes, and of eating things like certain jellies, farina, etc., which can have little or no taste to her, have been called affectations, but are inevitable results of association with normal people. An *esprit de corps* is as unfortunate among defectives as among prisoners. Among the blind or deaf Laura has had comparatively few acquaintanceships, considering that so much of her life has been passed at an asylum. Only the case of the mirror can be called pure affectation, while even her "taste" of jellies seems largely due to the purely æsthetic feelings of touch in the mouth. Wundt's ingenious theory of facial expression, viz., that it originates in movements calculated to modify vision, smelling, taste, and in part hearing, is not favored by observations on Laura. True, she does not open the mouth in the ordinary way to indicate great attention or surprise, and the upper part of the face and forehead, as compared with that of most of the blind, is quite immobile; but she can hardly have learned to draw the lips and cheeks toward either side away from the gustatory surface of the edges of the tongue, because sour is tasted there. Nor can

the mimesis of her nostrils be explained without making large drafts upon the principle of heredity. All the lower part of her face is extremely mobile and expressive, as with most of the blind, in spite of constant effort on the part of her teachers to check unpleasant excesses. Lack of sympathy and cruelty have been observed as frequent characteristics of the deaf, and are no doubt due largely to the fact that human sentiments and all the finer feelings and emotions are mainly conveyed through the voice: no one, however, can doubt, despite the several instances of cruelty recorded of her childhood, that Laura's nature is unusually sympathetic. She often fails to understand readily the feelings of others, but when they are made clear, the response is far too quick and hearty to be for a moment considered as merely conventional.

Local discriminations through the skin are developed with remarkable and, in some respects, unprecedented acuteness. Discrimination of peripheral sensibility in a normal person ranges from about 68mm. between the shoulders to .0005mm. on the *fovea centralis* of the eye. (If we mentally construe all these forms and degrees of sense into terms of touch, as they may perhaps primitively have been, we shall be able to conceive how great is Laura's disadvantage in communicating with the external world.) Now it is well understood that of Fechner's methods of measuring sensibility that of the *average error* gives the lower, and that of the *just observable difference* gives the upper threshold-value, while that of the *right and wrong cases* gives results which fall near the middle of the thus quite extended threshold. In choosing the second of these methods, it is desirable that the series of measurements be a descending one: *i. e.*, the points of the pair of compasses must be gradually approximated till the sensation of two points gives place to that of one. In this way the threshold-value is less than if the series be reversed. Proceeding thus, it was found that Laura was able to distinguish two points at a distance of 0.502mm. on the point of the tongue—an average of twenty-four observations; at a distance of 0.708mm. on the volar side of the end of the right fore-finger—an average of thirty-seven observations; at a distance of 1.2mm. on the inside of the red edge of the lips—an average of eight observations; at a distance of 1.6mm. on the outside of the lips—same number of observations; at a distance of 1.51mm. on the end of the second finger—eight

observations; 1.8mm. at the end of the third finger—eight observations; 1.9mm. at the end of the fourth finger. On the upper lip just above the end of the mouth she distinguishes an interval of 3.5mm., at the back of the tongue 4mm., on the forehead between the eyebrows transversely 6.71mm., on the tip of the nose 1.7mm., on the point of the cheek-bone 3.04mm., each of the last five measurements being averages of twelve observations made on three different days.

By comparing these results with Weber's tables, it will be seen that tactile sensibility in most of the places measured is from two to three times as great as that of an ordinary person. In making the above observations, however, it must be noted that a strange variation of sensibility was observed, which was so great as to make the preliminary results here given reliable only in proportion to the number of single measurements from which they were averaged. Sometimes, with the utmost apparent straining of attention, the discriminations were less than half as acute as at others. So great is this variability that it is hoped that a curve of fatigue may be obtained by which some approximate comparison with the fatigue-curve of a nerve-muscle preparation may be made. We may already infer, however, that the exceptional acuteness of this sense, in Laura, is centrally and not peripherally conditioned. It is probably due to the unusual energy with which she has learned to concentrate attention upon the sensations of fingers, tongue, etc. It was often observed that the *Empfindungs-Kreise* were ellipsoidal and not round, the longer axes coinciding with that of the body or limb;* and that, when one point of the compasses was rotated about the other, at a distance of only one-sixth that of a diameter of the *Empfindungs-Kreis* within which they were placed, the sensation of motion was distinctly felt. The habitual exploring touch-motions (*prüfende Tastbewegungen*) which, as with most of the blind, are almost irrepressible with

* Czermak's explanation of this general fact, viz., that these sensory domains are round in children and become oval because growth is proportionately greater in length than in circumference, seems partial. Most of our motions, both of the body and limbs, are in a horizontal plane, *i. e.*, at right angles to the long axis of these domains; hence that direction grows more sensitive. Moreover, as Horwicz well remarks in commenting on the proven inaccuracy of Vierordt's law, frequency of use is a co-factor with mobility and original nervous structure in determining the sensitiveness of different parts of the body.

her during such experiments, has perhaps made her more sensitive also in this respect than others, although this point has never been investigated. It was very evident, before the writer's observations were interrupted, that there were strange and sometimes abrupt variations from the tactile sensibility of a normal person in certain accessible parts of the skin which were neither scarred, nor ever in any way, so far as could be learned, injured or diseased. These spots are so obtuse in the discrimination of local signs and local color as to suggest the question whether certain slight twitches often observed in various muscular groups, which according to the radical nomenclature of Hughlings Jackson must be called epileptical, together with certain other almost equally mild hysterical symptoms, may not have had the result which is so common in severe forms of these disorders, viz., partial and more or less distinctly defined dermal anæsthesia. Laura has in the hands and face a sensitiveness to ordinarily imperceptible and sometimes imaginary dust which very closely resembles, save in degree, that described by Charcot and Westphal as one of the characteristic symptoms of incipient mania. Her touch is thus so acute that it is not surprising that she estimates the age of her visitors by feeling the wrinkles about the eyes, and tells the frame of mind of her friends by touching their faces, nearly as accurately as a seeing person could do. From the tonicity of the muscles, or the movements of the hand, she conjectures the grade of intelligence of her visitors, and long ago learned to detect, almost instantly, the hand of an idiot by its peculiar flabbiness. She tells readily the time of day by feeling her watch; remembers the hands of her friends for years. A few of the figures of Zoellner and Hering were found to be as deceptive to the touch of the blind when pricked on paper as to vision. It has been said, on the authority of Professor Abbott in *Sight and Touch*, that if a flat surface be pressed with the fingers first gently, then hard, then gently, and again hard, gently, hard, it will seem in the one case convex, and in the other concave; this, after many attempts, the writer was unable to verify with Laura, or in a single case with a score or two of the blind.

Her sensitiveness to heat is below the average. She certainly could never distinguish colors by difference in their powers of radiating heat. It has been observed that when seeing people are blindfolded they are able to tell which of five or six

familiar and previously-named objects is held before the face at a distance of from one to three or four feet. A book, a folded handkerchief, a scrap of sheet-iron, and a piece of gauze, *e. g.*, all of about the same surface-measurement, are distinguished in this way, as well as the side of the face towards which they are held, by a friend of the writer, almost invariably at a distance of four feet in a darkened room, and with every precaution to avoid giving any clue to the eye or *ear*. Is this due to the modification of half imperceptible sound-waves affecting the tympanum, or to changes of thermal radiation from the skin, or to modification of atmospheric pressure? Laura has very little of this power, but observations on the deaf have shown that some of them possess it to a great degree. Moreover, it should not be forgotten that the ear is a bad judge of direction; hence we must assume that other elements enter in as the data of sensuous judgment in this phenomenon. Only a cursory examination of the dermal sensibility to temperature, pressure, and electrical stimulation was made, but this indicated in each of these respects, and especially the last, a degree of sensibility below rather than above the normal. Finally, it may be mentioned that, from a short series of measurements which a lady attendant kindly consented to take upon parts of the body usually covered by clothing, it would seem that here the discriminating sensibility, though decidedly above the average, is much less so than in the more sensitive parts of the hands and face. In applying the compasses to one arm a concomitant increase of sensitiveness was observed on the corresponding part of the other.

To test the sense of equilibrium, an ordinary swing with a long board, pillowed and provided with a foot-piece, was used, on which she consented to be rotated, lying upon her back, her face, and both sides. In each of these positions, after being turned through 180° and then gently placed upon her feet, there was a very evident disturbance of muscular co-ordination, and she insisted that she was very dizzy. On rotating her through 270° , she was hardly able to stand without support and complained of nausea, describing herself very vividly by gestures and language as seeming to "turn over" in the same plane in which she had been rotated, but in an opposite direction: of the genuineness of these sensations, her ignorance of the object of the experiments and of the normal muscular

movements of compensation leaves no reasonable doubt. The dizziness, it was further observed, must be considerable before the power of correct orientation was lost. She was able to tell more correctly than several normal persons who afterwards tried the experiment upon themselves, blindfolded, whether she had been turned through half or three-quarters of a circle. She was equally sensitive to rotation in a horizontal plane. By so *ex tempore* a method it is of course impossible to exclude, as Mach has at least partially done, the influence of tactile sensations caused by friction, and the process of standing her suddenly upon her feet after every rotation complicates the disturbance: but it is impossible to doubt that she is so extremely sensitive to disturbance of equilibrium, in which both the deaf and the blind are often deficient, as to compel the belief that, upon the hypothesis of Goltz and Mach, her labyrinthine impressions are at least normally acute, and to make a *post-mortem* examination of the semi-circular canals, with their nerve and its putative centres, extremely desirable. She does not appear to be in the least ataxic, but it will be remarkable if touch and muscle-sense have, in addition to all their other vicarious functions, so well learned to discharge those now generally supposed to be due to endolymphic pressure. She can walk alone very nearly in a straight line, and without deviating more often to one side than the other, though always with a hesitating but not unsteady step; she takes long daily walks with her attendant, looks after her own room, goes freely all over a large house, and in any place with which she is familiar knows the points of the compass.

The more strictly organic sensations are not accessible to exact measurement. Even the muscle-sense or feeling of innervation, which even in the case of a normal person, and still more in her, is so largely instrumental in the work of objective perception, and which seems to be so exquisitely delicate in her hands, cannot be directly tested. When told to extend the forefinger and move it as slightly as possible, she makes motions which the eye can but just detect. When the arm or hand is taken and moved through a fixed distance, as an inch or a foot, and she is requested to measure off the distance on a smooth glass rod, she does so with considerable accuracy, although this, like all her similarly indicated estimates of distance, are slightly less than fact. When the compasses are applied to hand, arm,

or shoulder-blade, with their points separated in each case about three times the least discernible distance, and she tries to reproduce these intervals in terms of muscle-sense by measurement on the glass rod, it is found that she invariably judges the greater distances to be proportionally less than the smaller. We cannot infer from this that her notion of the form of her own body is different from the reality on account of the variable discriminative sensibility of the skin. There are very many ways in which this tendency would be corrected in the blind. Yet when asked to make a series of straight marks, *e. g.*, two inches long and two inches apart, the first pair with the hand in the ordinary manner of writing, the next in a constrained position writing on pasteboard pressed against her back, and so on alternately, the marks made in the latter position were found, in an average of over thirty cases, slightly shorter and slightly nearer together. It would be very interesting to compare these results with those obtained with a large number of normal persons. Like many women of somewhat delicate health, she appears very susceptible to other organic sensations, and though subtle inferences might be drawn about semi- or sub-conscious states and processes from her moods, which vary considerably, she seems never to have developed, as a late writer asserts is almost inevitable among those whose sphere of objective mental life is abnormally circumscribed, any "liver-consciousness," or "heart-consciousness," or "stomach-consciousness." She has never, so far as is known, shown any special trace of hypochondria or hysteria, or even melancholia, and in everything sexual her education has been so discreet that the innocence and purity of her thought and life are said by those who know her best to be absolute, and even unique. One of the most common notions developed among the blind when they are left much to associate with each other is that they have one real advantage over the seeing in that they are free from all species of optical illusion, and thus, although they know less, their knowledge is more untheoretical and realistic. In this way Laura's is in a double sense realistic and objective. All her knowledge is literally *handgreiflich*. Touch seldom deceives or misinforms, and its *rappport* with things is most immediate; hence she clings to all its impressions, even when told they are wrong, with great pertinacity.

The physiological theory of language regards it as originally

an immediate motor reflex of sensations perhaps mainly visual, and as being thus a more or less complex series of gestures, which soon come to acquire a special auditory significance as a condition of a remarkable subsequent development. Regarding words as gestures, it would once have been comparatively easy to teach Laura by such manipulation of the organs of speech as Graham Bell has applied in teaching the deaf to talk. By this method, with the use of a manipulator, the writer taught her in half-an-hour to articulate the words "good day" intelligibly, but the next day they were quite forgotten. She is now too old and too adept with the finger-language to make a new method of speech possible. She learned long ago, by feeling the throat and mouth of others and by their help, to pronounce three or four words quite well, and has never forgotten how to say "doctor," "Peter," "money." She has also half-a-score of "noises," designating persons. These seem to be produced by translating the complex of impressions, or more strictly sensations, which others excite in her into the movement-feeling of "throat-gestures," and thus they are very analogous to cases of so called "indirect onomatopoeies." Still more interesting, however, are the instructive and utterly unconscious sounds, which Dr. Lieber took so much pains to investigate, that do not designate objects but express her own feelings. These to the number of nearly thirty the writer attempted, with the kind assistance of Miss Fuller, principal of the Horace Mann School for Deaf Mutes in Boston, to record by the Bell method of visible speech. They are always accompanied with marked facial and often manual gestures. She thus often expresses feelings which she wishes to conceal, as well as shades of feeling too slight and subtile for the fingers. On being questioned, she insisted that she could "*think*" three noises—even a very loud and disagreeable howl of anger which she has been heard to utter but two or three times in her life—without making them, but she could not make them without the feeling. By special request she tried several times with great complacency to make the "angry noise," but in vain. She once said, "When I think of Julia I think her noise, and do not think to spell her name." Several of the emotional sounds were made during a dream, the pantomime of which was very expressive as she took her after-dinner nap upon the sofa. She is very positive that her nightly devotions are without vocal or manual signs. The devotions are very

regularly performed, and the signs, so far as could be learned, have never been observed. These interjectional sounds which her teachers have often striven, but only with partial success, to repress, are not loud or disagreeable, are readily intelligible, and, so far as the data for comparison exists, seem neither to have essentially changed in character or in pantomimic accompaniment, nor to have increased in number for many years. She feels that it is "not lady-like" to make them, and is glad to be corrected; but, unless they are quite loud, cannot tell, even if her attention is directed to the matter, whether she really makes a noise, without placing her hand upon her throat. Pressing thus on the throat of several persons successively, she sometimes sportively attempts to imitate their voice with her own in a way which shows that she does distinguish differences of both loudness and pitch (paradoxical as the language may be) without any conception or sensation whatever of sound. That her emotional "noises" have any such philological importance as roots as Dr. Lieber and others have imagined, seems on the whole very doubtful. Aphasic patients sometimes use a set of new and strange sounds as designations of objects, or as expressions of passion, consistently and without change for years. True, her sounds have not been modified, as are the natural cries of those congenitally deaf but not blind, by imitating the motions of lips and tongue which they see others use; but the fact that she has once spoken is very vitiating for such a view. Could, however, any inference whatever bearing upon this, perhaps the most important and most difficult of all psychological questions, be drawn from such facts as the above, it would be that language originated not in the imitation of natural sound nor in the impulse to communicate with others, but as a purely physiological reflex excited by the stimulus of outward impressions acting upon or through the senses.

She is not apt, like many defectives, to fall asleep if left alone or unemployed. Her sleep is, perhaps, lighter and shorter than the average. Several mid-day naps were observed. She first groped about the room to assure herself that she was alone, then lay down, her face upward, and the right or talking hand folded in the other upon her breast. There was at first a slight and regular movement of the chin and toes, while the faint prolonged sound of "oo" (as in "fool") often accompanied expiration; slight epileptic twitches several times roused her to quite

a pantomime of rapid, troubled, and mostly unintelligible gestures, till at length she fell asleep with long, regular breathing, the teeth slightly apart, and the tongue pressed against and almost between them. Just before sleeping, a strong odor of eau-de-cologne and a drop of sugar solution, which she readily perceives when awake, applied respectively to nose and tongue, caused no apparent sensation, while the slight touch of a fine thread upon her face or hand roused her at once. It is possible she directs her attention to the cutaneous sense of these parts, as we often "set the mind" to wake at a certain strike of the clock: or, perhaps, this sense is the last to fall asleep. Her sleep seemed almost never untroubled by dreams. Often she would suddenly talk a few words or letters with her fingers, too rapidly to be intelligible, just as others often utter incoherent words or inarticulate sounds. Movements of the lips were also observed, and the emotional expression of her face was constantly varied. She asserts that she dreams much, but finds it very hard to recall her dreams; insists that she has dreamed of hearing with her ears the angels playing in heaven, of seeing the sun so bright that her eyes ached, and of standing in a large place surrounded by many people and seeing God afar off. In relating these dreams, her manner is very earnest and intense, but if questioned how the music sounded, how the objects looked, she could give you no more detailed answer than "glorious," "beautiful," etc., and often became quite impatient at the scepticism implied in questioning her closely. She has many times dreamed of being awakened suddenly by animals touching her, or jumping upon her bed. If a normal person dreams in terms of touch, this sense is generally excited only at the end of a series. The dream begins in terms of sight or hearing, and rarely goes so far as contact. The suddenness of so many of Laura's dreams, which begin and end in the domain of touch, thus indicates that her dreams are only in its language.

Most dreams are reflex phenomena due to the irritation of sensory nerves. Any or all of the five senses may be excited during the soundest sleep. If attention is directed to the darkest field of vision, we can always see the light-chaos, or dust, (*Eigenlicht*.) or perceive a difference of intensity between the centre and periphery of the field. It would almost seem that modifications of retinal circulation, nutrition, temperature, etc., have a psychical side accessible to self-observation. Goethe

could always see streaks of mist; Purkinje saw broad, bending bands, sometimes moving in concentric circles, or breaking up into arcs and radii. To J. Müller, these moving spots of mist seemed colored, they moved about from side to side of the field of vision, gradually took shapes quite disconnected from any objects of recent experience, and finally passed into dream-images. Thus, from the nature of the light-chaos, we may account for the reduplication of dream-objects—swarms of birds, flies, stars, kaleidoscopic patterns, etc. H. Meyer and Patterson, on waking suddenly, have seen the after images of dream-objects slowly fade through complementary colors. We may infer from such facts how strongly the higher centres sometimes react in dreams upon relatively slight stimuli of the lower. Hermann further concluded that those who were blinded by lesions of the peripheral organ gradually lost all distinct visual conception—first, from the waking, and, later, from the sleeping consciousness. Laura never has been, and can probably never be, taught to observe and note down her dreams with any such precautions as Wundt suggests; but a careful analysis of all dreams which she now remembers, or which others have recorded, yields no good ground for believing that she has ever had any kind of visual or auditory conceptions even while sleeping, when the immediate sensation is a still more minute, though perhaps no less indispensable, element of perception than in the waking state. Even her sexual dreams, there is every reason to believe after the most careful inquiry, have always been very few in number, and of so naïve and unspecific a character that only a psychologist would designate them by that name. Now, that she has safely passed the most trying period of womanhood without more instruction on such subjects than was strictly necessary for her health, it seems on the whole not improbable that the strongest of all instincts has in her failed to mature, either in the waking or sleeping consciousness, into any distinct *à priori* notion of the ways and means of its own gratification.

Scherner has propounded the curious and improbable theory that dreams are symbolic of the constitution and functions of different parts of the body. All dreams, he asserts, are reflexes of organic feelings, and their types and genera are determined by the forms and positions of the organs. The intestines, *e. g.*, appear in dreams, “after the ego-power is scattered and dis-

persed," as streets and canals; the stomach as an enclosed or sequestered village, or as a dark room with one or two round windows. The body as a whole is always a building of some sort. He dreamed of two rows of boys in red and white, rushing to fight each other, retreating and fighting again round after round. These are explained as the teeth, the involuntary grinding of which is supposed to have caused the dream. The lungs are objectified as a pair of regularly-beating wings in dreams of flying, the heart is a fiery furnace, a stove the sun, etc. Even colors, as of the hair, the blood, and bile, are reproduced. Not one of Laura's dreams can be satisfactorily interpreted by any of these rubrics. This test of Scherner's theory is of course not crucial, but if internal organs are ever represented in the consciousness of sleep, and especially if they are archetypal there, we should expect this to be peculiarly so in Laura's case; so that to all the psychological objections to such a theory her dreams add in some degree the force of an experimental refutation.

Wundt holds that all dreams, hallucinations, nocturnal insanities, etc., are automatic excitations of what he assumes as a *sense-surface* in the cortex, caused by modifications of its circulation, and that they are thus reflexes, originating in the innervation-centre of the blood-vessels in the medulla. This may be true of many toxics and soporifics, and disorders of the blood-vessels and heart very often accompany or precede mental disease. It is an assured law of psychiatry that every functional or mental disturbance brings about anatomical changes in the brain, and thus dreams may even permanently affect the sanity of waking hours. Hence, if we admit, upon the uncertain hypothesis of Hughlings Jackson, that the development or nutrition of cortical cells is determined and limited by the course of blood-vessels in the cortex, we should expect that the cells lying nearest them, and which we may fancy to represent the earlier acquisitions, are more immediately affected than those distant three or four removes, and representing later acquirements and experiences. If this were true, we ought, according to Wundt, to dream mainly of the experience of childhood, and not of the preceding day, and it would be at least possible that forgotten events of early infancy should be reproduced. Dreaming and waking notions are related as species and genera, or as a more partial to a more perfect func-

tion. Attention, to the physiologist, is essentially the expression of an instinct. The mind pushes on from one impression to another by a native spontaneous impulse of growth and development. If we may conceive everything psychical expressed in terms of inner tension, we may say that the direction and movement of attention is like the successive waking of the different elements of psychical life. In the sleeping consciousness this process is mainly an automatic and central one. "Inner work" has brought cells into unstable equilibrium, and excitability very easily becomes excitation. Where the work of repair is not done, the slight stimuli of the sleeping state is not sufficient to rouse them; where it is done, the almost spontaneous activity of rested cells easily raises their processes above the threshold of consciousness. These are of course fresh and healthy morning dreams, while only those cells which had suffered the greatest fatigue, or which, long after the outer senses slept, had been morbidly prevented from restfully sinking below the threshold to the inner work of repair by the persistence of mental after-images of recent events, may be said still to wake. Now in the waking state the activity of the senses brings to bear an environment with which the normal action of the centres, if acting only by their own law of rest and fatigue, is more or less inconsonant. Not only can attention not always be accommodated to its object beforehand, but certain centres are disproportionately exercised. In sleep, all the centres have a greater degree of physiological freedom. Possibly, Laura vaguely strove to express this distinction in a line of one of her so-called "poems," viz: "A good sleep is a white curtain; a bad sleep is a black curtain." All the intellectual work she has ever known has been scarcely more than the exercise of what Mr. Spencer calls the *play-instinct*. What she has done has been spontaneous. The sudden arrest of peripheral activities of the higher senses, leaving their centres under conditions which perhaps kept them exceptionally unatrophied, may have raised the level of cell-equilibrium, so that she both wakes and sleeps on a higher plane of cerebral rest and nutrition. This at any rate is not inaccordant with the remark of the physiologist Burdach, who, in comparing the accounts of ten blind and deaf mutes, argued that Laura's remarkable understanding was due to "the creative elaboration of impressions unprecedentedly limited in variety."

To distinguish what was native from what was adventitious in Laura's moral, and especially in her religious, development was one of Dr. Howe's chief interests. He had no Rousseau-like expectation that perfect goodness would result from her unprecedented isolation; still less had he any wish, as was sometimes fanatically urged against his method, to retard the unfolding of her mind in either of those directions. He only required her teachers to refer Laura to him for answers to her occasional questions upon these subjects, and sought in every way to shield her from dogmatic indoctrination. The early record of her fresh and original intuitions, of her curious approaches to questions regarding the nature and necessity of a First Cause, of the unaccountable development of her conscience, all so essentially correct yet so unconventional, excited great interest at a time and among people where the central question of theology and philosophy was to determine what factors of consciousness were due to experience and what were *à priori* or intuitive. About 1845, soon after his return from some months' sojourn in Europe, Dr. Howe was quite disheartened to find the mind which he had labored so long and devotedly to develop in the way which he believed to be at the same time best for it and most instructive to the world, cobwebbed with the barren formulæ and conventionalized by the shallow sentiments of one of the popular orthodoxies of the day. "I hardly recognized," he said, "the Laura I had known." We should not be greatly surprised if his interest in her became gradually less as she fell more under the influence of her new spiritual guides, and thus grew month by month less original and less interesting. Nothing can exceed the crudeness of the Bible translated into terms of her one sense of touch. "Is not the Lamb of God grown to a sheep yet?" "Will Jesus carry us in His arms so?" (with the gesture of a mother embracing her child.) "Was not Thomas right wanting to feel the wounds of the spear?" These and many other similar questions are on record, attesting at the same time her native curiosity and the poverty of her conceptions. It would seem, as far as can be learned, that since the time of her conversion and admission with immersion into the Baptist Church, her disposition has grown sweeter, and her temper more uniform. But when one takes the trouble to enumerate the facts of the New Testament and the cardinal Christian doctrines with their standard forms

of illustration, of which she can have even no childish conception, it is seen how minimal the intellectual element of faith may be; while if, on the other hand, with Schleiermacher, we consider the essence of Christianity to be the formulation of the instinct of dependence so unprecedentedly strong both by nature and education in her, we shall possibly wonder less that so many of her friends have found edification in her numerous conversations and letters concerning her religious experience and belief.

The above is very far from exhausting, even in epitome, the interesting points suggested by the study of this remarkable case.* Laura has very little idea of the interest she has excited in the world; is intensely delighted to see her friends, or to receive any little attention or remembrance from them; and is so good-hearted that the writer is pleased to state in closing that, in spite of the weeks of annoyance to which his experiments subjected her, she was always cheerfully ready at the appointed time, and still cherishes only the kindest sentiments towards her tormentor.

NOTE.—A question of great interest, suggested by the editor of *Mind*, with reference to a note in Whateley's *Logic*, is how far has Laura been able with the help of her means of expression to form concepts proper, and how far her thinking is able to proceed without the help of her manual marks and signs. Whateley's statement, (foot-note to Introduction, § 5,) that slight and unintelligible motion of the fingers can generally be observed when she is musing by herself, is not in accordance with the writer's observation. She often sits alone apparently absorbed in thought, and reflecting her emotions in smiles, frowns, etc., and with no movement whatever of the hand, although the latter is sometimes observed. If we consider that all impressions above those of touch, which others apprehend in the form of sensuous images, must be thought by her, if at all, as general conceptions, it seems probable that her thinking does range beyond the individual objects of *her* sense without finding signs necessary as instruments of thought. This conjecture is strengthened by the general intelligence which appears to have characterized her childhood before her education began.

* We are informed that Professor Hall, who is one of the most promising American scholars in the field of psychological science, is preparing a more extended work on the case of Laura Bridgman. This book, we may safely predict from Dr. Hall's reputation and the present article, will undoubtedly be of great scientific value.—ED. ANNALS.

THE INSTITUTIONS FOR THE DEAF AND DUMB IN FRANCE.

BY VALADE-GABEL, BORDEAUX, FRANCE.

[In the year 1862, Mr. Valade-Gabel, honorary principal of the Bordeaux Institution, formerly a distinguished teacher of the Paris Institution, and the author of several text-books and other valuable works relating to deaf-mute instruction, was requested by the French Government to make a very thorough examination of all the schools for the deaf and dumb not supported by the National Government; that is, all except the three national institutions of Paris, Bordeaux, and Chambéry. Mr. Valade-Gabel devoted six years to the execution of the delicate and important mission thus assigned him; and in 1875 published a summary of his observations and conclusions,* from which the present article—with many omissions and some abridgment—is translated. We trust that some of the comments and recommendations made by the author have had the effect to improve somewhat the condition of the French institutions; but, so far as we have been able to learn, there have been no important changes in them since the date of that publication, except the increase of their number and, in a part of them, more interest in articulation teaching. It should be borne in mind in reading the article that it does not refer at all to the three national institutions above mentioned.—ED. ANNALS.]

Since the establishment, by the illustrious Abbé de l'Épée, of the first public school for congenital deaf-mutes, Christian charity and the love of learning have founded in France more than eighty institutions, not including those supported by the National Government. Fifty-two of them still exist in the localities where deaf-mutes are most numerous, and the interest of society in this afflicted class is constantly increasing.

NUMBER AND CLASSIFICATION OF SCHOOLS.

The fifty-two schools of which I shall speak are distributed among 38 departments and 47 towns of the north, northwest, east, south, and southeast. A broad zone of some forty leagues extending from the northeast to the southwest is entirely destitute of them.

Three of these institutions belong to the departments; four, recognized as of public utility, are independent; two are connected with alms-houses, five belong to dioceses, three to priests.

* *De la situation des écoles de sourds-muets non subventionnées par l'Etat.* (1868.) Par M. VALADE-GABEL, directeur honoraire de l'institution nationale de Bordeaux. Bordeaux: C. Gounouilhou. 1875. 8vo, pp. 71.

six to laymen, three to lay-women, three to religious societies of men, and twenty-three to religious societies of women.

The institutions open to young deaf-mutes are not all exclusively devoted to them. Nine schools admit both deaf-mutes and speaking persons, six receive the blind with the deaf-mutes, three connected with boarding or day-schools for the hearing also receive the blind; eight occupying religious houses are associated with various educational and benevolent enterprises; one is attached to an asylum for the aged and orphans; three are connected with insane hospitals and schools for speaking persons.

EDUCATION WITH OTHER CLASSES.

In the institutions where deaf-mutes and speaking persons live under the same roof, no lessons are given them in common; there are only four schools where their recreation is taken together. Such relations are of benefit to the moral and intellectual development of both classes; they please the speaking children, but are disapproved of by their families; the teachers of Vizille and of Fontainebleau, however, have succeeded, after much difficulty, in silencing these prejudices. The frequent association of deaf-mutes and speaking persons is of mutual advantage, and should be sought wherever it is practicable; but one must not be deluded in regard to the amount of instruction in language to be derived from it by the congenitally deaf. Three or four deaf-mutes in a school are enough to teach the sign-language to several hundred speaking children; but several hundred speaking children, whatever the means of communication at their disposal, add little or nothing to their deaf-mute playmates' knowledge of the French language.

In theory, the association of deaf-mutes with the blind is attractive, but practically it offers no advantage except some economy in the general expenses of the institution. The means employed for their instruction are wholly different; separate classes and professors are required for each; no lesson can be given them in common. It is true that an interchange of sentiments and ideas may be established between them outside the class-room by the sense of touch; but they usually separate from each other, as the means of communication are too slow and uncertain to be attractive; moreover, the ideas that each class forms of the physical and moral world have often only a distant analogy, and sometimes no resemblance at all; and, finally,

while the deaf-mute, impressed by the dependence of his blind companion, is anxious to be of use to him, the blind person, failing to appreciate the service rendered to thought by the sign-language, looks down upon the deaf-mute as an inferior being, unworthy of his sympathies.

The presence of deaf-mutes in the parent establishments of certain religious societies of women has this advantage, that the sisters who pass a novitiate there all gain some knowledge, more or less, of the special teaching required for the elementary instruction of the deaf and dumb, and are consequently prepared to begin it elsewhere.

The addition of schools for deaf-mutes to insane hospitals and other asylums was prompted by a spirit of Christian charity in the founders, but it has no other *raison d'être*, and would produce serious inconveniences if the quarters devoted to the pupils were not entirely separated from the others.

CO-EDUCATION OF THE SEXES.

Children of both sexes are no longer admitted to all the institutions, as formerly. Ten schools are exclusively for boys and seventeen for girls, while twenty-five still admit pupils of both sexes; hence girls are received in forty-two institutions and boys in only thirty-five. Where deaf-mutes of both sexes are received into the same institution, any communication between their respective quarters should be most strictly avoided. This separation is yet to be made in three schools of recent origin: in ten others it is badly arranged or insufficient.

Although, thanks to their infirmity, deaf-mutes often escape evil suggestions from others, they are from the earliest age much more exposed than hearing children to pernicious examples and to shameful practices. I know from respectable clergymen that in the mountainous departments and in the manufacturing districts the chastity of very young deaf-mute girls is often compromised before their admission to school. It is easy to see from these facts, and from the great and undoubted influence of the sign-language on the development of the passions, that deaf-mutes, more precocious in certain respects, are more liable than others to contract vicious habits.

Since the University forbids the gathering of boys and girls under the same roof after they have reached the age of eight or nine years, it should with still greater reason proscribe absolutely the admission of deaf-mutes of both sexes to the same

institution. The least of the dangers of thus bringing them together is the awakening between the young people of sympathies which lead to marriage, and every one is aware that such unions rarely offer to society and the family sufficient guarantees.

INSTRUCTION OF BOYS BY SISTERS OF RELIGIOUS ORDERS.

The examination of the serious consequences which may result from admitting deaf-mutes of both sexes to the same institution naturally leads us to consider whether it is well to entrust, as is now done, the instruction of boys to sisters of religious orders. There is something abnormal in this which shocks us at first sight, but, on examining the question more closely, it must be acknowledged that women are better adapted than men to the education of early childhood, because they are more affectionate, more patient, and more sympathetic. Now, what is true of ordinary children is still more true of the congenitally deaf. Only a mother's heart can succeed in so difficult an education, and the sisters have generally within themselves treasures of patience and affection to pour forth. In my opinion, the administration would do a real injury if it should forbid sisterhoods of all orders to receive young boys into the schools under their direction. Still, in order that this arrangement may not lead to abuses which would be prejudicial to the respect due to religious societies of women, it would be well to limit admission to schools of this class to a more tender age, so that the boys may leave them at the completion of their thirteenth year. Under these conditions, it is true, industrial instruction could not be given in the school; but it might be provided for in the family, or in agricultural establishments.

PREPARATORY TRAINING IN COMMON SCHOOLS.

Among deaf-mutes, as in the speaking world, persons of medium intelligence form the great majority. Deafness in itself does not interfere with the intellectual faculties; but, at nine or ten years of age, children who do not hear and who have been left to themselves rarely have minds more developed than those of other children three or four years old; isolation has been not less injurious to them than deafness. They should be sent, when very young, to the village school; there, their intelligence will awake, "they will be instructed in their thoughts," as a religious sister, one of the most distinguished teachers, happily and truly remarked.

The measures taken in concert by the Minister of the Interior and the Minister of Public Instruction already bear some fruit. About two hundred of the deaf-mutes now under instruction had received attention in infant schools, primary schools, or their own families. Almost all these children had there learned to form the written characters, some of them to count, some the meaning of a small number of words, one or two to express their own ideas in writing.*

AGE AT WHICH DEAFNESS OCCURS.

At least two-thirds of the pupils designated as very intelligent have spoken until the age of five, six, or seven years, or even later. The enjoyment of hearing and speech, even for the first three years of life, has a profound influence on the development of the mind.

Deaf-mutes, as just remarked, are not all deaf from birth; neither are they all deaf in the same degree. Their classification in these respects is shown by the following tables:

	Boys.	Girls.	Total.
Have heard till the age of 3 years.....	41	39	80
“ “ 4 “	37	36	73
“ “ 5 “	40	39	79
“ “ 6 “	28	32	60
“ “ 7 “	20	18	38
“ to a more advanced age.....	4	2	6
Total.....	170	166	336
Have never spoken: { Partly deaf	131	89	220
{ Wholly deaf	635	706	1,341
Total.....	936	961	1,897

Hence, 336 have heard and spoken before losing their hearing; 220 possess a certain degree of auditory sensitiveness, capable of cultivation; 1,341 have never spoken and are entirely deaf, which, however, does not necessarily imply that they have never heard, nor that it is absolutely impossible to teach them to speak.

AGE OF ADMISSION.

Deaf-mutes are not equally susceptible of education at every

* The advantage of admitting very young deaf-mutes to the primary schools has not been sufficiently considered by a majority of the principals of institutions. Of the eighteen who have expressed their opinion on this point, four are opposed, thirteen favorable, one very favorable to the measure. Its opponents—who are the principals of the worst schools—have not stated the grounds of their objection; the others are distinguished teachers, who support the opinion they have adopted by excellent reasons.

period of life. If too young, it is difficult for them to give fixed attention; if too old, bad habits cannot be corrected, and the memory of written words can only be acquired by efforts of which they have become incapable. Nevertheless, two institutions receive pupils without regard to their age; seven open their doors without respect of age to those who pay board. Everywhere else there are fixed limits for admission, but exceptions are sometimes made.

The average minimum age of admission is eight years for girls and eight and a half years for boys; the average maximum age is sixteen for both sexes. The principals who admit very young children lay great stress on the necessity of saving them from the abandonment and misery which brutalize and corrupt; the advantage of giving suppleness as early as possible to the organs of those who are to be taught by speech: the profit derived from those pupils whose families are able to pay board for ten or twelve years, if necessary. To these considerations it is objected that when children are admitted too young they lack the physical strength indispensable for apprenticeship to a mechanical trade, and that they cannot yet have acquired by constant relations with persons and things a sufficient number of rudimentary ideas to facilitate the task of the teacher. The institutions which receive adults yield to the desire of aiding unfortunates who, though they may not be capable of learning the French language, can nevertheless acquire, by means of the sign-language, the religious instruction so necessary for them. To this it is objected that morals are endangered when grown persons and young children are thus thrown together.

The regulations of all schools should determine the minimum and maximum ages for admission, and leave to the principal and administrators the right of making an exception for good reasons.

TERM OF INSTRUCTION.

What should be the length of the course of instruction in the schools for the deaf and dumb?

Scholarships are bestowed—

For	years.....	in	6 institutions
"	5½	"	2
"	6	"	24
"	6½	"	2
"	7	"	12
"	7½	"	1
"	8	"	5

Average term of instruction, 6 years and 4 months.

With a few exceptions, all the principals of institutions are of opinion that the term of instruction may be fixed at six years, but that the time should be prolonged in special cases for pupils admitted too young, for those whose studies have been interrupted by sickness, and for others who are found capable of acquiring more than the ordinary education.

Taking into consideration, on the one hand, the large number of deaf-mutes who, from the want of means, cannot share in the benefits of education ; on the other, that it is necessary for the great majority of them to depend only upon themselves for support, and that at present young deaf-mutes are admitted into the primary schools, where their education is begun, even though they do not succeed in learning the rudiments of language, it is my judgment that the term of instruction for the mass of deaf-mutes ought to remain fixed at six years, and that it is necessary to grant an extension of the time in special cases.

VACATIONS.

Up to a certain age, children endowed with all the senses acquire infinitely more in the ordinary relations of life than at school. It is otherwise with deaf-mutes ; they learn little except in classes. On this account it has been proposed to give up their vacations.

2 institutions have no vacation.

2 “ “ 15 days.

16 “ “ 1 month.

18 “ “ $1\frac{1}{2}$ months.

13 “ “ 2 “

1 “ has $2\frac{1}{2}$ “

Average length of vacation, 6 weeks.

If the annual vacation affords necessary rest to the teacher, it gives the pupil opportunity to call to mind the life that awaits him in the village, to strengthen his affections at the paternal fireside, to enlarge the circle of his ideas, to apply the knowledge he has acquired, and thus to feel more deeply the need of further instruction.

It is therefore desirable that all institutions should give six weeks vacation, but not more ; beyond that it is lost time and dissipation.

NUMBER AND CLASSIFICATION OF PRINCIPALS.

The administration of the institutions and the direction of

the studies are in the hands of seventy persons, (thirty men and forty women,) invested with the title of superior, director, or sub-director. Of this number, fifty-eight are priests or members of religious societies, and twelve are laics.

Among the men, seven are bachelors of letters or of science, one is a bachelor of theology, seven are primary teachers, eleven are priests without degrees, four are laymen without degrees. Among the women, only seven are professional teachers or mistresses of boarding-schools; the thirty-three other female principals, whether members of religious societies or laics, have no degree.

Of these seventy principals, only one is a deaf-mute.

Fifty-two take an active part in teaching; the other eighteen have nothing to do with it.

Nine seemed to me of small capacity, thirty-six capable, twenty-five very capable.

NUMBER AND CLASSIFICATION OF OFFICERS.

351 persons, of whom 150 are laics and 201 members of religious orders, 177 are men and 174 women, are connected with the work of educating deaf-mutes; this gives an average of two officers to eleven pupils.

The work of the class-rooms is carried on by 256 persons; 215 act as directors, teachers, or chaplains; 10 as monitors, 31 as ushers and supervisors. These various titles indicate the duties to be performed by, rather than the merits of, those on whom they are bestowed. In most institutions supervision is performed by the teachers in turn.

Among the 215 teachers there are 80 men and 135 women, 180 speaking persons and 35 deaf-mutes, 161 members of religious orders, and 54 laics.

Industrial instruction is entrusted to 95 masters of shops, 72 being laymen and 23 members of religious orders, 62 hearing and speaking persons and 33 deaf-mutes, 19 women and 76 men. The small number of women who are specially devoted to industrial instruction is explained by the large share that the lady teachers take in instructing the pupils in manual labor.

Among the officers 77 are deaf-mutes, only two of whom belong to a religious order; 32 are employed as teachers, 6 as

monitors, 6 as supervisors, and 33 as masters of shops.* Two deaf-mute teachers some years ago joined the *Frères de Saint-Gabriel*. Seven deaf-mute women have taken vows among the *Filles de la Sagesse*, the *Religieuses de Notre-Dame du Calvaire*, the *Sœurs adoratrices de la Justice de Dieu*, and the *Religieuses de la Providence d'Alençon*.

So far as I have been able to learn or to observe for myself, the corps of teachers is all or nearly all that could be desired in a moral point of view. The same cannot be said with respect to their intelligence and education, particularly in special branches.

The body of lay teachers comprises—

1st. Eleven hearing and speaking men, of whom five are principals; three of these are fitted for their positions, but the other two are almost entire strangers to the specialty of deaf-mute instruction; two of the teachers are men of distinguished merit, three are mediocre, one is incapable.

2d. Eleven speaking women, comprising two principals of high capacity, one of ordinary, and one of very slight capacity; one distinguished teacher, six of mediocre ability.

3d. Thirty-two deaf-mutes, including one director, twenty-one male teachers, ten lady teachers.

The deaf-mute teachers of both sexes are, with rare exceptions, very intelligent, although some lack general information; few of them are capable of making useful changes in the methods and processes by means of which they were themselves taught, but they assist most efficiently by means of the sign-language in the moral and intellectual development of their unfortunate companions. Mr. Forestier, principal of the Lyons Institution, is the only one of my acquaintance in the departmental schools who rises much above the average.

The teachers belonging to religious orders are—

1st. Fourteen priests, who are principals, directors, chaplains, or teachers. Five seemed to me very capable, eight capable, and one of little ability.

*Some well-meaning persons have wished to exclude educated deaf-mutes from the duties of instruction, because they have noticed the influence exercised by the monitors over their companions in misfortune: they have not considered that though this influence is pernicious when the monitors are of bad character, it is equally advantageous in the opposite case.

2d. Thirty-nine brethren of different societies, whose education is generally inadequate. Many, it is true, make up for the lack of intellectual culture by a certain penetration of mind, and all are noted for entire devotion to their pupils.

3d. 108 women of religious orders, principals and teachers, who are generally better educated and more capable than the men of whom I have just spoken; 22 seemed to me of exceptional merit, 58 are truly capable. I could judge but imperfectly of the ability of the others, owing to their youth and timidity; but there are two of evident incapacity, and three or four of doubtful ability. Among these women there are two deaf-mutes whose merits must be acknowledged equal to that of the other deaf-mute teachers.

NUMBER AND CLASSIFICATION OF PUPILS.

According to the statements of the teachers and my own observations, the 1,897 pupils who are to-day in the schools of the departments should be classed as follows in regard to capacity:

	<i>Boys.</i>	<i>Girls.</i>	<i>Total.</i>
Idiots.....	46	42	88
Backward.....	192	182	374
Of ordinary intelligence.....	494	552	1,046
Very intelligent.....	204	185	389
Total.....	936	961	1,897

We reckon, then, of the actual number in school, 4.66 per cent. who are idiots or quasi-idiots, 19.75 per cent. who are backward, 55.08 per cent. who are of ordinary intelligence, and 20.5 per cent. who are distinguished for their intelligence.

These idiots or quasi-idiots have been kept in the institutions, some because their families pay all or part of their board, others because it is hoped to improve them, to develop in them the use of the sign-language, and to fit them for some manual labor. As a general rule, after idiots have been found absolutely incapable, they are excluded from the schools.

While the proportion of idiot to non-idiot deaf-mutes at school is not more than 4 or 5 per cent., if we include those of this class who are not at school the proportion is at least 7 to 8 per cent.

By the *backward* class are meant those whose faculties have not attained the degree of development usual among deaf-mutes of the same age. It includes the sickly, those of defective sight, feeble intelligence, troublesome character, etc., etc.

COURSES OF STUDY.

A general programme, stating the subjects of instruction, the method pursued, and the processes by the aid of which this method is put in practice, forms a necessary standard for every deaf-mute institution.

Three institutions recently established have nothing of the kind. Six others have adopted, with numerous omissions, the programme established in 1837 by the Paris Institution. In the schools conducted by the *Frères de Saint-Gabriel* and by the *Filles de la Sagesse*, the Course of the Abbé Chazottes, with considerable changes, as published by the two societies, is pursued. Finally, with the exception of the Nancy Institution, which has a very extended programme difficult of analysis, none of the other schools have more than a mere list of the subjects of instruction.

The written French language stands first in all these documents. Then come sacred history, the catechism, arithmetic, and elementary geography. Thirty-two schools give some instruction in the history of France; eleven, some in natural history. The technicalities of French grammar occupy several hours a week in a score of schools, which are for the most part far from forming good pupils. Church history is substituted for sacred history at Orleans, (girls,) and at Saint-Etienne, (girls.) Vizille interests the pupils by some instruction in regard to the arts and trades. Only one institution exaggerates the course of study. It professes to include geometry, ancient and modern history, rhetoric, philosophy, and even mythology.

In short, in most of the programmes that have been sent me, there are important omissions to be supplied and lamentable tendencies to be corrected.

MEANS OF COMMUNICATION.

By means of communication we mean the various expedients employed to take the place of living speech; such as the natural language of signs, methodical signs, artificial articulation, writing, drawing, dactylology, dactylography, phonodactylology, and the phonomimic alphabet. Every day some novelty of this kind appears. Should these inventions be considered as so many new methods of instruction? Certainly not, for each of these means only constitutes a more or less necessary element of the method.

What services may be reasonably hoped for from these various

means of communication? It is necessary to fix our attention on this point for a moment.

THE NATURAL LANGUAGE OF SIGNS

is employed by pupils in all the schools, even in those where its use is forbidden by the teachers; it is under its influence and its help that the deaf-mute's first mental development is effected, and that most of his ideas are formed. This language has a syntax and a genius peculiar to itself. Some instructors, losing sight of this fact, render it unnatural in the attempt to improve it; others slight it to the extent of wholly neglecting its study and practice, and consequently are unable, except in the classes, to exercise any moral government over their pupils.* In the greater number of schools they try with good reason to utilize this attractive, easy, impassioned, but vague and cloudy language, which, when it is employed without circumspection and limit, is sure to create serious obstacles to the study and practice of the French language.

METHODICAL SIGNS.

Following the example of the Abbé de l'Epée, the Abbé Jamet of Caen and more recently the Abbé Laveau of Orléans have attempted to invest natural signs with grammatical inflections contrary to their nature; to subordinate pantomimic construction to French construction; finally, to make signs only a pronunciation of written language. These so-called *methodical signs* are a hybrid and sterile species which can only produce automatic translators; a species false in all respects, since never, in any school, has it been possible to make the pupils adopt the use of these signs outside the classes and beyond the master's eye! Nevertheless, such is the power of prejudice and custom, such is the unfitness of certain teachers, that even at the present day, in a great number of institutions, French texts are translated, lessons are recited, and compositions are dictated in methodical signs. The least inconsequent teachers explain the text of lessons for the first time by means of natural signs, and then make the pupils study and repeat these lessons by methodical signs; the effect of this deplorable practice is to plunge again into obscurity what was just emerging into the light.

ARTICULATION.

Any deaf-mute may succeed in uttering all the phonetic ele-

* This is the case in one school where deaf-mutes are taught exclusively by speech.

ments in a manner more or less distinct; he may also succeed in recognizing and distinguishing them when spoken by a person placed near and opposite him, with the face well lighted. In theory, it may be said that every one deaf from birth can learn to speak; but in practice this statement must be essentially qualified. In fact, unless the person is endowed with the normal organic sensibility, a penetrating eye, and a still more penetrating mind, pains and care are useless; and even if he combines these essential conditions success will not be complete unless his instruction is begun in infancy, unless it is continued for at least ten or twelve years, unless the child is surrounded exclusively by speaking persons, and unless his teacher adds to a robust constitution great skill in teaching. Except under all these conditions, it is impossible for a congenitally deaf person to succeed in mastering the active and passive use of speech. The cases that charlatanism and cupidity so noisily exhibit are those of persons who have become deaf after having spoken up to a certain age, or who have retained a degree of auditory sensibility susceptible of improvement.

Such is the generally received opinion upon which the practice of the great majority of French schools is founded; the wisdom of it is also confirmed by the experience of two schools in France where the opposite course has been followed.* Whatever may be said by the heads of these institutions, absolute partisans of articulation, Mr. Kilian, the founder of one of these schools, at present director of that of Schiltigheim, has declared himself of the general opinion; he now instructs by articulation only the semi-deaf and those who have heard and spoken up to a certain age.†

DACTYLOLOGY, CHIROLOGY, ETC.

The slowness of writing, and the inconvenience of the materials needed for its use, have called forth a multitude of inventions, known under the names of the manual alphabet, or

* The experiments made at the expense of the State, from 1842 to 1854, in the Dubois establishment at Paris, seem now to have been forgotten: they were sufficiently decisive to have determined once for all the views of the Administration on this important point.

† Since this Report was written three or four new articulation schools have been established in France, and belief in the efficacy and value of this method has made considerable progress.—ED. ANNALS.

dactylology, dactylography, chiology, phonodactylology, etc., etc. All these inventions have this in common, that, instead of being like the natural sign-language, in immediate connection with thought, they are the reproduction, more or less exact, either of written words and their orthography, or merely of their pronunciation.

The Spanish manual alphabet or dactylology, which is employed in most of the schools, lends valuable assistance to study and to the memory of written words. Any educated man can learn its use in an hour.

The chiology of the *Frères de Saint-Gabriel* is a modified reproduction of the *syllabaire dactylogique* of Mr. Recoing, which consists in combined movements of the hand and forearm, intended to recall parts of words. The advantages it offers do not suffice to atone for the inconvenience connected with its practice, and it has been abandoned, if I am not mistaken, as was Mr. Recoing's invention.

Dactylography consists in tracing words with the end of the finger in the air, upon the other hand, or even upon the back of the interlocutor, as a too celebrated doctor proposed; it does not equal the manual alphabet as a substantial support for the memory; it is an importation from America which has never become acclimated in any of our institutions.

THE PHONOMIMIC ALPHABET.

The latest invention of this kind, known as the phonomimic alphabet, is by Mr. Grosselin, who presents it as a method by which it is easy to teach deaf-mutes in connection with hearing and speaking children. This alphabet consists of a series of gestures intended to recall parts of words, not as they are written, but as they are pronounced.* For hearing children, beside the motions, which amuse them and help to fix their attention,

* For instance, if one wishes to say by aid of the phonomimic alphabet, "I have the tooth-ache," ("J'ai mal aux dents,") he must make successively the signs for—

Fountain,	(<i>jet d'eau.</i>)	for j,	j'.
Calling,	(<i>appeler,</i>)	"è,	ai.
Milking.	(<i>traire,</i>)	m,	m.
Admiration,	(<i>admiration.</i>)	a,	a.
Running water,	(<i>eau qui coule,</i>)	l,	l.
Surprise,	(<i>étonnement.</i>)	o,	aux.
Putting a child to sleep.	(<i>endormir un marmot,</i>)	d,	d.
Carpenter giving a	(<i>charpentier donnant</i>))	
blow with an axe,)	(<i>un coup de hache,</i>)	)	an, ents.

there are in this alphabet mnemonic elements which assist them to retain the names of the letters; but, for those who do not hear, this advantage entirely disappears; for them, it is only a kind of rebus composed of pictures, which must be stripped of their natural significance to make them recall single letters or groups of letters.*

DRAWING.

Drawing and graphic representations are useful auxiliaries, which sometimes save the master long explanations and make individual study easy for the pupils. Several illustrated works of unequal value have recently been published in France. Where the authors have not attempted to make drawing the chief instrument of moral and religious instruction, these works render unquestionable service.

The schools that do not make a proper use of drawing are rather numerous. That of Saint-Hippolyte du Gard, which rejects the use of the natural sign-language, ought to resort to drawing more than any of the others.

I have nowhere seen the illustrated catechism employed, the author of which professes to explain doctrinal and moral truths by means of pictures.

WRITING.

Of all the means that may be used to instruct deaf-mutes, writing is unquestionably the most important. No teacher disputes this principle, but still there are few who know how to make writing play just the part that it ought. It is made subordinate to the sign-language, instead of occupying the first rank.† It is deemed sufficient to give the pupil written texts to be translated into methodical or natural signs. Hence the pupil does not learn to associate ideas directly with words, nor

* M. Grosselin's system has been tried at Vaujours; but the deaf-mute and speaking pupils there use the phonomimic alphabet neither more nor less than both classes of pupils in other schools use the Spanish manual alphabet. What the young deaf-mutes of Vaujours know of the French language they have learned from an estimable teacher who gives them private lessons by the intuitive method.

[A further description of the phonomimic method may be found in the *Annals*, vol. xx, page 116.—ED. ANNALS.]

† At Nogent-le-Rotrou, the teachers and pupils habitually communicate their thoughts by writing. They write on the board almost as fast as one speaks. Accordingly, although the method there still leaves much to be desired, the results are very satisfactory.

to express his own thoughts spontaneously in writing. His memory of written words is not strengthened, and he easily forgets them. All the lessons containing rules or principles should be copied and kept by the children, that they may be read again and again until they have been fully mastered.

In several institutions the pupils use copy-books only for exercises in penmanship;* in many others the teachers disregard the lessons containing rules, and only have the examples copied; elsewhere the children only copy the lessons in geography, sacred history, the catechism, etc., etc., for all of which there might and should be printed books.

This state of affairs betrays carelessness and neglect, if it is the real state of affairs; but inability and deceit, if from interested motives the documents are concealed which are the best test of the capacity of the teachers, the order that reigns in the institutions, and the merit of the methods. I regret that my attention was not called to this point on my first tour of inspection. Inasmuch as the Administration gives the teachers liberty in the choice of methods, it should be strict in requiring them to keep and exhibit the pupils' copy-books.

METHODS OF INSTRUCTION.

The special instruction of the congenitally deaf is divided into two great schools: the French school, which makes signs, either natural or methodical, the basis of all instruction, and sees in articulation only an auxiliary more or less useful; and the German school, which makes articulation the chief instrument, and claims not to make any use of signs. This school is represented in France by the institutions of Grenoble and of Saint-Hippolyte du Gard.†

The French school is again divided: De l'Épée, and, following his example, the Abbés Jamet and Laveau, made methodical signs the pivot of their instruction. Sicard and Saint-Sernin insisted less upon this kind of signs; they had recourse to the theories of grammar and to processes by which these theories

* The *Frères de Saint-Gabriel* and the *Filles de la Sagesse* have published the Course of Instruction by the Abbé Chazottes, apparently in the hope that this voluminous collection would supply the place of experience in teachers, and relieve the pupils from the necessity of keeping copy-books.

† Also, at the present time, by the schools of Messrs. Houdin and Magnat at Paris, Mr. Hugentobler at Lyons, and the Abbé Rieffel at Saint-Laurent-du-Pont.--ED. ANNALS.

might be grasped. Bébien and the Abbé Chazottes wholly discarded methodical signs, and taught the French language, by translation, with the help of the sign-language and of grammatical processes. Some traces of these three systems are still found in a great number of schools.

The intuitive method repudiates both methodical signs and grammatical theories and processes; it makes writing its principal instrument; instead of teaching the French language by translation, it teaches by intuition as mothers do. It aims to produce on the eye of the deaf-mute by writing effects similar to those produced on the ear of a hearing person by speech. Although forced to admit the language of natural signs for children who are wholly deaf and have never spoken, it places that in a secondary rank, and thus succeeds in putting them in a position to think with written words as we think with spoken words. This method, which makes the written language of the country not only the object of study but the chief means of instruction for deaf-mutes, is a kind of neutral ground—a bridge connecting the German and French schools. Almost everywhere in France it is associated with or takes the place of the old methods, and the estimable teacher of Schiltigheim, himself of German origin, does not hesitate to adapt it to his teaching by articulation.

RESULTS OF INSTRUCTION.

I have often found very unequal results in different classes of the same institution, sometimes because the methods employed are not the same, sometimes because the teachers are not equally capable. I have also noticed that though the choice of the method has a great influence on the importance of the results attained, certain circumstances may neutralize the effect of rational methods, while others may cause some good to be produced by vicious methods.

Among the 77 classes inspected during my first tour, there were 7 where the method was characterized as *good*; at present the number so marked is 22:—23 where the method was *pretty good*; to-day the number is 21:—25 where it was *passable*; the number is now 21;—11 where the method was *bad*; there are now only 7;—11 where it was *very bad*; the number has now decreased to 6.

Only 44 classes have been inspected twice; the improvements here noted are among those. The results observed on my first visit were:

Very satisfactory in 2 classes, now in 7.

Satisfactory in 7 classes, now in 11.

Tolerable in 9 classes, now in 9.

Mediocre in 10 classes, now in 9.

Very defective in 6 classes, now in 5.

Almost nothing in 10 classes, now in 3.

This notation of results refers to the practical knowledge of the French language. My attention was chiefly directed to this, which is the vital point in the course of instruction, and I had too little time to spend in each institution, and too great a mass of information to collect, to discover in detail the amount of knowledge that each pupil had acquired. Where it is certain that the mechanism of the French language, the use of pronouns, the value of moods and tenses, are well understood, we may trust for the rest to the statements of the teachers; on the contrary, where it is obvious that the pupils have not a knowledge of written language, it is beyond doubt that they have been trained like parrots, and in this case the protestations of the teachers are worthy of little credit.

Doubtless it is to be regretted that in nearly half the schools for deaf-mutes the study of the French language amounts to so little; but beside this study—I should rather say above it—is the development of the mind and heart; now, I do not hesitate to say that in several schools where the study of the French language leaves the most to be desired, the intelligence and morality of the pupils justly deserve praise. The anomaly may be thus explained: outside the classes, communication of thought between the teachers and pupils is carried on not by methodical but by natural signs. Without entering into wearisome details, suffice it to say that the intellectual and moral development is very satisfactory in 16 classes, satisfactory in 34, defective in 23, very defective in 4.

The deficiency in the studies results, in general, from vicious methods of teaching; sometimes from an insufficient number of instructors, sometimes from defective education on the part of the teachers, sometimes from a want of special preparation for the work. Some superiors of religious orders, unacquainted as they are with the instruction of deaf-mutes, think that a mere knowledge of reading and writing is sufficient qualification for a teacher; they do not hesitate to replace a learned and experienced man by one whose inexperience and general incapacity are only partly redeemed by ardent charity. The lessons which these improvised teachers give, by the aid of books which they

themselves understand but imperfectly, lack interest, movement, and life. The deaf-mute, naturally an imitator, finds himself transformed into a parrot; and while his judgment, reflection, and reason have special need of cultivation, only his memory is exercised.

A reform of the methods and of the *personnel* of the corps of instruction presents serious difficulties; still, as the religious societies are animated by good-will, and as the lay teachers understand better than ever the necessity of improving the studies, it may be hoped that the more essential of these reforms will be accomplished within a few years.

RELIGIOUS INSTRUCTION.

Religious instruction in all the institutions receives careful attention. If good fruits are not always produced, it is because the instruction is not always given as it should be; in fact, many teachers try to have the text of the catechism learned before the pupils have acquired a knowledge of the French tongue, before their intellectual faculties have been aroused, while their understanding even of the sign-language is in a rudimentary condition; they weary themselves in vain to explain the Christian doctrines while the meaning of their explanatory signs is not grasped. When conducted in this way there is nothing useful in religious instruction; it is merely a matter of memory, renders the study distasteful, and is liable to injure the religious sentiment. With all respect to the excellent intentions of the teachers, I consider that there is insufficient religious instruction in the 27 classes where intellectual and moral development has been noted as defective and very defective.

INDUSTRIAL INSTRUCTION.

The majority of deaf-mutes belong to poor families. As apprenticeship to a trade is necessary for the greater number, it is a reasonable requirement by the Administration that the time devoted to their instruction should be divided between the classroom and the workshop.

The institutions devoted to the education of young girls are of necessity more favorably situated for industrial instruction than those open to boys. Girls find work adapted to them everywhere; from the time of their entrance into the institution they are set to knitting, mending, and sewing under their teachers' direction; while the boys, not having at the age of nine or ten years the strength requisite for handling tools, do not begin their apprenticeship until a year or two later, and

they often are compelled to choose between trades for none of which they have taste or fitness; for the necessity of an expensive equipment of tools and of paying shop-masters allows but a limited number of trades to be taught.

There is no industrial instruction for boys in 7 institutions;* it is insufficient in 10, sufficient in 15, well cared for in 3, (Caen, Saint-Etienne, and Nancy.) The schools of Le Puy and of Saint-Etienne have established workshops, where, at the expiration of their studies, the scholars are kept free of charge till they have finished their apprenticeship.

Shoemaking, cabinet-making, and tailoring, together with gardening and agriculture, are the trades most commonly taught. Shoemaking furnishes a large number of good workmen; it is a trade for which deaf-mutes often have taste and aptitude, and it is a good one for them to learn, because it can be followed in both country and town.

Deaf-mutes do not succeed well in tailoring; those who have learned it soon abandon it, because it is an unprofitable trade for the mere journeyman, and instead of strengthening the constitution, like gardening for example, tends to injure it.

The cabinet shops form only a limited number of good workmen, and yet they are very interesting; the children there devote themselves to exercises of strength, skill, and intelligence, contributing to their physical development; they become familiar with the use of tools which every one living in the country, master or servant, is often called upon to use.

Gardening, when it is thoroughly taught, and includes the pruning and raising of trees, is very well adapted to young men, the majority of whom, born in the country, are destined to pass their lives there. The lymphatic constitution of many of them finds a useful corrective in the open air and exposure to the sun.

In the schools of Bourg, Besançon, Château-Farine, Alby, and Chaumont the pupils are engaged in agricultural labor, properly so called. This work is one more than any other adapted to the congenitally deaf; I am happy to add that half the institutions open to boys are trying to open the way for its introduction.

A considerable number of other trades are taught exceptionally in other places: bookbinding at Saint-Etienne, Lyons, and Rouen; wood-turning at Caen, Soissons, and Saint-

* Five little schools not yet fully organized are included in this number.

Etienne ; making wooden shoes, a trade chiefly practised in the country, at Nogent-le-Rotrou, at Chaumont, and at Orléans ; elsewhere, locksmith's work, basket-making, glove-making, lace-work, lithography, painting, printing, carving, weaving, and even confectionery, are taught to some pupils,—within the institution where the apparatus is simple, otherwise outside. Apprenticeship outside the institution demands strict supervision ; but it offers little danger except in manufacturing and populous districts. The schools of Nancy and Aurillac are those in which apprenticeship is most successfully practised in this way.

Industrial instruction for girls is wanting in 3 institutions, and is very defective in 1 ; it is sufficient in 28, and well-cared for in 10, (Soissons, Caen, Besançon, Saint-Etienne, Le Puy, Laval, Nancy, Auray, Lille, Larnay.)

Sewing, mending, embroidery, and ironing are the work of the girls in nearly all the institutions. In half of them, knitting is taught the younger children ; in an equal number house-work and even cooking are shared by the older pupils. According to the degree and intelligence with which they are gifted, and having regard also to the social position of their families, the pupils are or are not engaged in dressmaking, laundry-work, needle-work, and embroidery. At Chaumont they do a little lace-making ; at Brou silk-weaving is carried on ; at Rouen, book-stitching ; Larnay supplies certain kinds of field-work for the girls born in the country who are to return thither. This example of Larnay is worthy of praise ; but silk-weaving and book-stitching should be discouraged, for the deaf-mute girls thrown into the workshops are sure to be ruined. As to such lace-work as may be done in the family, there is the objection of its wearying the eyes ; the preservation of sight should be, for those who are already deprived of hearing, the object of the most scrupulous attention.

Almost all the institutions where industrial instruction is properly cared for undertake to secure places for the workmen they have formed. In all of them, orphan and destitute girls are the objects of tender solicitude ; the asylums and religious establishments, to which certain schools are attached, afford homes for many of them. The school at Larnay is so organized as to give employment to all the deaf-mute girls who have been educated there and are not claimed by their relatives. The institution at Lyons has opened an asylum-workshop, which is separate from the school, and contains at present fifty deaf-mute girls. There are two other asylums : one at Paris, where there

are thirty-two girls; the other at Bordeaux, numbering about forty. I know of no similar establishments for boys beside those above named of Saint-Etienne and Le Puy; it must be said, however, that deaf-mutes do not willingly connect themselves with workshops of this kind. Whether capable or not, all aspire to be independent workmen.

Should not the asylum-workshops be considered as charitable institutions and visited accordingly?

What becomes of the deaf-mutes of both sexes after they leave the institutions? What use do they make of the trades they have acquired?

The Administration should cause these and similar inquiries to be made, for the principals of institutions thus far have been able to furnish only very incomplete reports on points like these.

STATISTICS. -

France contains about 25,000 deaf-mutes,* 4,000 of whom are from five to fifteen years of age; 1,200 of them ought, therefore, to be in the primary common schools, and the remaining 2,800 in the special institutions. Among the latter class, there are at present about 550 who, from the want of means, remain deprived of all moral and religious education.

The following table shows the number of institutions and of pupils under instruction in France at various dates from 1832 to the present time:

Year.	No. of Institutions.	No. of pupils in—		Total No. of pupils.	AUTHORITIES.
		National Institutions.	Other Institutions.		
1832	28	216	600	816	Circulars of the Paris Institution.
1836	32	235	699	934	“ “ “
1845	44	270	1296	1566	De Watteville, (<i>Annales des Sourds-Muets et des Aveugles.</i>)
1851	48	326	1374	1700	Valade-Gabel, (Report upon Deaf-Mute Schools.)
1858	47	334	1657	1991	De Watteville, (Report to the Minister of the Interior.)
1866	54	355	1897	2252	Valade-Gabel.

* It should be remembered that this was written in 1868, before the cession of Alsace and Lorraine to Germany. The Census of 1876 gave the number of deaf-mutes in France as 21,395, but French teachers estimate it at 30,000.—ED. ANNALS.

The following table gives statistics of the schools not supported by the General Government:

LOCATION.		Date of opening.	PRINCIPAL.	No. of pupils.		
Department.	Town.			Boys.	Girls.	Total.
Ain.....	Bourg.....	1856	Abbé Morier.....	29	.....	29
	Brou.....	1847	Sœur Anne de Jésus.....	.....	21	21
Aisne.....	Soissons.....	1840	Abbé Delaplace.....	44	.....	85
	Soissons.....	1840	Sœur Pélagie.....	.....	41	
Alpes (Hautes)...	Gap.....	1856	Sœur Théodosie.....	.....	10	10
	Embrun.....	1856	Mlle Guien.....	6	2	8
Aveyron.....	Rhodez.....	1814	Abbé Roquette.....	18	19	37
Bouches-du-Rhône	Marseilles.....	1819	Abbé Dassy.....	39	19	58
Calvados.....	Caen.....	1817	Abbé Jamet.....	30	31	61
Cantal.....	Aurillac.....	1846	Mme. Cavaillac.....	7	7	14
Cotes-du-Nord.....	St.-Brieuc.....	1838	Abbé Garnier.....	33	27	60
Doubs.....	Besançon.....	1825	Frère Odélite.....	32	.....	32
	Besançon.....	1819	Sœur Marie Chauvigney.....	.....	35	35
Eure-et-Loire.....	Nogent-le-Rotrou.....	1808	Abbé Leboucq.....	13	12	25
Gard.....	St.-Hippolyte.....	1856	Mr. Martin.....	21	17	38
Garonne (Haute) ..	Toulouse.....	1826	Abbé Catala.....	44	31	75
Herault.....	Montpellier.....	1850	Sœur Faure.....	14	26	40
Ille-et-Vilaine.....	Fougères.....	1846	Sœur Marie-Angèle.....	6	20	26
Indre.....	Déols.....	1862	Mlle Virginie Meynard.....	.....	8	8
Isère.....	Grenoble.....	1840	Mr. Rauh.....	12	.....	12
	Vizille.....	1838	Mlle M. Lentillon.....	.....	23	23
Loire.....	Moingt.....	1864	Abbé Dessaignes.....	.....	7	7
	St.-Etienne.....	1815	Frère Virmin.....	69	.....	69
Loire (Haute).....	St.-Etienne.....	1815	Mlle Rolland.....	.....	68	68
	Le Puy.....	1818	{ Pierre Triouleyre.....	30	.....	30
			{ Mlle F. Martin.....	.....	24	24
Loire-Inférieure. {	Auray (removed to).....	1834	} Augustin Cailleau.....	42	.....	42
	Nantes.....	1842				
Loiret.....	Orléans.....	1839	Père Paulin.....	39	.....	39
	Orléans.....	1835	Mme. Othilde.....	.....	41	41
Lot.....	Cahors.....	1854	Sœur Marie Bernard.....	.....	15	15
Maine-et-Loire.....	Angers.....	1777	Mme. Joséphine Marteau.....	15	16	31
Manche.....	Pont-l'Abbé.....	1842	Mme. de Mesnard.....	19	18	37
Mayenne.....	Laval.....	1837	{ Sœur Justine.....	24	.....	50
			{ Sœur Mélanie.....	.....	26	
Meurthe.....	Nancy.....	1828	Mr. Piroux.....	67	48	115
Morbihan.....	Auray.....	1812	Mlle Camille Grimonpret.....	.....	42	42
Nord.....	Fives.....	1835	Frère Barnabé.....	50	.....	50
	Lille.....	1835	Sœur Ste. Synclétique.....	.....	40	40
Orne.....	Alençon.....	1852	Abbé Lebecq.....	18	18	36
Pas-de-Calais.....	Arras.....	1817	Mlle Teissier.....	37	22	59
Puy-de-Dome.... {	Clermont.....	1827	Sœur Béatrix.....	.....	22	22
	Haumont.....	1833	Abbé Dessaigne.....	23	4	27
	Veyre.....	1866	Abbé Rieffeld.....	.....	6	6
Rhin (Bas-)..... {	Colmar (removed to).....	1826	} Mr. Jacoutot.....	19	18	37
	Strasbourg.....	1839				
	Schiltigheim.....	1860	Mr. Kilian.....	5	10	15
Rhône.....	Lyons.....	1824	Claudius Forestier.....	40	38	78
Seine.....	Paris (removed to).....	1856	{ Sœur Eléonore Cassagne.....	.....	25	25
	Bas-la-Reine.....	1861				
	Vaujours.....	1843	Mr. Bidron.....	6	.....	6
Seine-Inférieure....	Rouen.....	1835	Mlle Lefebvre.....	23	19	42
Seine-et-Marne.....	Fontainebleau.....	1848	Mlle Drouville.....	.....	5	5
Tarn.....	Alby.....	1826	{ Abbé Puel.....	21	.....	43
			{ Abbé Catala.....	.....	22	
Vaucluse.....	Avignon.....	1853	Sœur Sainte-Gertrude.....	.....	8	8
Vienne.....	Poitiers.....	1838	Mr. Augeron.....	37	.....	37
	Pont-Ach'd(remov'd to)	1833	Mme. de Saint-Emery.....	.....	55	55
Larnay.....	1847					
Total.....				936	961	1897

[Besides the 52 schools mentioned in the foregoing table, the following have come to our knowledge, most of them having been established since Mr. Valade-Gabel's publication :

At Alger, under the direction of Mr. Chargebœuf.

Bordeaux, Abbé Gaussens, (boys.)

Clermont-Ferrand, *Frères de Saint-Gabriel*.

Lyons, Mr. Hugentobler, (articulation.)

Paris, Mr. Houdin, (articulation.)

Paris, Mr. Magnat, (articulation.)

Saint-Laurent-du-Pont, (Isère,) Abbé Rieffel, (boys.)

Villeneuve-les-Avignon, Abbé Grimaud.

In order to make the list of French schools as complete as possible, we add also the three National Institutions :

Paris, Mr. Martin-Etcheverry, (boys.)

Bordeaux, Mr. Valade-Gabel, (girls.)

Chambéry, Mr. Jouty.—ED. ANNALS.]

THE SEMI-CENTENNIAL CELEBRATION OF THE OHIO INSTITUTION.

BY ROBERT PATTERSON, B. A., COLUMBUS, OHIO.

THIS is the age of conventions, and it is the joy of the Ohio Institution to move *en rapport* with the spirit of the times. Alive to the welfare of her deaf-mute graduates, she encourages the existence of an alumni association by offering facilities for the holding of conventions, at stated periods, within her own walls.

The Ohio Deaf-Mute Alumni Association was inaugurated in the summer of 1870, when it was graced by the presence and crowned with the blessings of President Hayes, then governor, Gen. Kent Jarvis, president of the Board of Trustees at that time, Dr. Harvey P. Peet, and the Rev. Collins Stone, who were stopping as honored guests of the Institution on their way home from the Seventh Convention of American Instructors of the Deaf and Dumb.

The open and legitimate objects which the Association proposes to itself are chiefly instruction and entertainment. That these objects are laudable and productive of beneficial results is apparent when we pause to consider the dark side of the life of the average deaf-mute graduate. On leaving the Institution he has something of that feeling which came over the prisoner of Chillon when he at length "regained his freedom with a sigh." With a mind but imperfectly adjusted to the various demands

of general society, he is oppressed with a sense of loneliness which forces itself into the inmost recesses of the soul, and remains there as if held by the power of some dark enchantment. Thus he is compelled to pass his life, more or less, in solitude. Lacking a healthful appreciation of even the most ordinary intellectual feasts of society and literature, his mental scenery is apt to be made up wholly of thoughts hovering over his past school life, of such ideas as are kindly imparted by some friendly pencil or some hand deft with the use of the finger-language, and of such impressions as he obtains from his meagre reading and observation of passing events. As a matter of course his mind, in a greater or less degree, relapses into that state of languor which characterized him upon his first entrance into the Institution. It is hence manifest that an alumni association becomes a powerful organ of instruction and entertainment for him. It offers an opportunity for the inner sun of his nature to come out in its native brilliancy under the graphic power and living eloquence of pantomime. It creates an oasis in the desert of his mind.

The Fourth Convention of the Ohio Deaf-Mute Alumni Association was held at the Institution from the 23d to the 25th of August, 1879, to celebrate the fiftieth anniversary of the founding of the school. The attendance was large, numbering 193 members. Mr. Samuel W. Flenniken, the first pupil on the list of the Institution, and Miss Abbie Carpenter, the first of her sex to enter the school, were both present, vigorous and intelligent in their old age. There was also a large number of visitors, among whom were Mr. George W. Wakefield, for nineteen years steward of the Institution; the Rev. Thomas Gallaudet, D. D., and wife, of New York; the Rev. A. W. Mann, of Cleveland, Ohio; Mr. W. W. Angus, and Misses Hiatt and Robertson, of the Indiana Institution. The venerable form and smiling countenance of the Hon. Kent Jarvis, who never failed to be present at the previous reunions, were wanting only to complete the dignity and joy of the occasion.

In the archway of the vestibule, a few steps beyond the main entrance, there was an artistic display. Most conspicuous was the word "Welcome," in large gilt letters on a white ground. Beneath this were the letters "O. D. M. A. A.," and a half circle to indicate the half century of the Institution's existence. On the left was "1829," the year that the Institution was founded.

and on the right "1879." All this was tastefully decorated with evergreens and the national emblems. As each new-comer entered he was met by one of the Committee of Arrangements and escorted to the secretary's desk in the reception-room, where, after paying the membership fee, he was presented with a certificate of membership and a white silk badge bearing the initials of the Association in black, which were the prerequisites for laying claim to the hospitalities of the Institution. At the previous reunions no such restrictions were laid down, and, taking advantage of the fact, too many of the members availed themselves of the privilege of bringing their sisters and their cousins and their aunts.

Considered in every aspect, the Convention was a grand success. The hospitality was dispensed with the noiselessness and regularity of clock-work. Superintendent Fay, Mrs. Babbitt, the matron, Mr. Filler, the steward, and their assistants, were untiring in their efforts to promote the comfort and pleasure of every one. Nothing happened to mar in the least the harmony of the gathering. The business of the Association was conducted with a gratifying degree of order and dispatch, and the various exercises in the chapel were highly interesting and enjoyable. The most pleasing spectacle was the social element. The members mingled together in one tide of good nature and enthusiasm. Many were the flirtations carried on in an active and animated manner. The memories of the past were refreshed and recounted with the glee of youth. Many drew strength and encouragement for future efforts from an interchange of experiences met with in the battle of life.

A notable feature of the Convention was the "Exposition." For a beginning its success surpassed expectation, and paved the way for better and larger displays at future reunions. The two rooms just back of the chapel stage were set apart for the exhibition of specimens of the handiwork of graduates. Not only were four large tables loaded with articles, but the walls also were encroached upon. Many of the products elicited surprise and admiration from visitors, and helped to give a good idea of the capabilities of deaf-mutes.

FIRST DAY.

On Saturday morning, before the regular session of the Convention, the members assembled on the front steps of the Institution and were photographed in a group.

The Convention met in the chapel at ten o'clock, and was opened with prayer by the Rev. Dr. Thomas Gallaudet, after which Superintendent Fay, upon being presented by the president, Mr. D. H. Carroll, stepped forward and said:

"You have just united, as led by Dr. Gallaudet, in a service of devotion to the Maker of us all, and have sought His blessing upon your session. Upon a lower plane, the Institution, and you, its Alumni, have relations to the State worthy of recognition, and she desires to contribute to your welfare to-day, as she did long ago in your school days. Governor Bishop has always shown a deep interest in the well-being and education of deaf-mutes, and, were he in the city, would, I am sure, take you by the hand. In this he but represents the universal goodwill of our citizens. The gentlemen composing our Board of Trustees have desired to extend to you the comforts of a pleasant and profitable session. In providing these for you the resident officers are but executing their expressed wishes, and we, who are charged with these duties, sustain to many of you the added relations of personal friendship. The life of the Institution for fifty years is a stream. We are borne and are busy upon the broad and deep waters of its present life. But we love no less to return in reminiscence to the sparkling waters of its first bubbling spring. We feel no indifference to its history. We approach it in no apologetic or merely charitable spirit. We recount its fifty successive years as pearls of a noble chain which, with others since added, now adorn and glorify our own grand State of Ohio. Representing its official relations more immediately to you—to you, the representative of the two hundred now assembled, and the other hundreds now at their busy homes, and the hundreds more who live only in the fading memory of many a year, I take your hand, Mr. President, in the name of Ohio and the Institution, and assure you of a cordial welcome."

Mr. Carroll then delivered the following address:

"Our good friend, Superintendent Fay, and the Board of Directors have again shown their kindly interest in the welfare of the graduates by cordially inviting us to be the guests of the Institution during our reunion. Surely there is not one of the Alumni here who will not appreciate this kindness, and unite in heartfelt thanks to these gentlemen for the hospitality which provides in this noble building, to which they are attached by so many fond recollections of the past, accommodations such as would not be secured elsewhere.

"Arriving here, we find the doors wide open to receive us, and arrangements made to supply our every want during our stay. But in the midst of our pleasures one thing saddens us. Since our last reunion a former member of the Board of

Directors, our good, kind-hearted old friend, Hon. Kent Jarvis, who never missed an opportunity to aid us with his influence or cheer us with his counsel, has been removed by death. Several of our fellow-members have also died. We can but cherish the memories of these departed friends in our hearts, remembering that each of us who are now here should be prepared for the call which sooner or later comes to all. Let us all unite heartily in making this, the fiftieth anniversary of the founding of our noble Institution, the most enjoyable and successful reunion its Alumni have ever had. In this I am sure we can count upon the cordial sympathy and co-operation of the superintendent and directors."

The reports of the secretary and the treasurer having been disposed of, the Rev. Dr. Thomas Gallaudet, the Rev. A. W. Mann, and several others, on invitation, entertained the assembly with interesting addresses.

The Association, upon re-assembling in the afternoon, listened to an oration delivered in signs by Superintendent Fay, which was read at the same time, orally, by the Rev. A. G. Byers, secretary of the Ohio Board of State Charities. The oration was rich in historical and statistical facts relating to the State and the Institution.* Mr. Fay delivered it with energy and clearness, and when he paused in the middle of it to step out and take by the hand Mr. Samuel W. Flenniken, who was seated on the platform, the act was followed by rounds of applause. At the conclusion of the oration the audience was regaled with the recital of reminiscences by some of the earliest pupils of the Institution. There was the mirth and drollery of comic narrative. Mr. Plumb M. Park described how one of the first pupils, a half-witted boy, spilled over himself a mugful of water which he was holding in one hand while at the same time he was attempting to make the sign for "cow," in the proud exhibition of his knowledge to two of the fair sex at the pump. Mr. Struble gave the story of another boy, a pupil who had not been long at school. The boy was very fond of caraway-seed cakes, and one day was made the surprised recipient of a large number of them by his classmates, who did not possess his keen appreciation for such delicacies. He had more than he could dispose of, and was observed to be in a brown study, revolving the question in his mind what to do with them. He was soon seen to steal away to the garden

* We hope to publish this oration in the next number of the *Annals*.—ED. ANNALS.

and bury something in a remote corner. On returning from his secret agricultural expedition his pockets appeared suspiciously empty. In reply to the close questioning of the donors of the cakes, he reluctantly confessed to having planted them, under the belief that a tree would spring up and bear him all the cakes he wanted!

SECOND DAY.

Interesting services were conducted in the chapel Sunday morning by the Rev. A. W. Mann. His text was, "So teach us to number our days that we may apply our hearts unto wisdom." It was, indeed, a commentary upon the times that the deaf-mutes were then listening to one of their own number, a regularly-licensed deacon in the Church Mission to Deaf-Mutes.

In the afternoon Dr. Thomas Gallaudet baptized four infants, whose parents were members of the Association. When the ceremony was over the Association held a general conference. Addresses appropriate to the occasion were made, and several members related their Christian experience. Many expressed themselves as having obtained benefit from the Sunday feature of the Convention, and the desire was universal that it should be observed at all future reunions.

THIRD DAY.

The Association was opened with prayer by Superintendent Fay. The chairman of the Committee on the Horatio N. Hubbell Memorial, which had been appointed at the preceding Convention, made his report, stating that for various reasons the committee had not been successful in obtaining the sum needed for a marble bust. Thereupon a resolution was passed that the money in the hands of the treasurer of the Hubbell Memorial Fund be returned to the subscribers. After considerable discussion, the president of the Association was empowered to appoint a committee of five to solicit subscriptions for a large oil-painting of Mr. Hubbell. A committee was also appointed to superintend arrangements for the next "Exposition." After hearing the report of the Committee on the Revision of the Constitution and By-laws, a recess was taken.

After dinner the members of the Association formed themselves into a procession, headed by Mr. Samuel W. Flenniken, arm-in-arm with Miss Abbie Carpenter, and moved off upon a tour of observation over the house, under the guidance of

Superintendent Fay. Many were surprised to see the numerous improvements and conveniences which were unknown to their own school-days.

When the Convention reassembled in the chapel, the Committee on Resolutions presented its report, which was unanimously adopted, expressing the thanks of the Association to the Board of Trustees, Superintendent Fay, and other officers, for their kindness and courtesy in making the members happy and comfortable during their visit; to Superintendent Fay for his eloquent and interesting oration delivered before the Association; to the president for the able manner in which he presided over the sessions of the Association; to Dr. Gallaudet and Rev. Mr. Mann for their interesting and instructive addresses to the Association; to the Committee of Arrangements for their efforts in making the reunion successful and enjoyable to the members; also, to all the railroads entering Columbus, excepting the Baltimore and Ohio, for their kindness in allowing members of the Association to return home at reduced rates.

Resolutions on the death of Gen. Kent Jarvis and on the deceased members of the Association were also passed, after which Mr. Fay appeared on the stage and exhibited relics, consisting of part of a whip-stock and the spoke of a wheel of the carriage in which the Rev. Collins Stone was driving when he lost his life. The relics were presented to the Association, and are to be kept in the museum of the Institution.

The following officers were elected for the ensuing term of three years: President, Robert P. McGregor; Vice-President, Samuel M. Freeman; Recording Secretary, Augustus B. Greener; Corresponding Secretary, Plumb M. Park; Treasurer, Ira Crandon.

The proceedings culminated in a farewell meeting, held in the chapel in the evening. The oldest graduate members of the Association were seated on the stage in a semicircle, facing the audience. When Governor Bishop made his appearance on the stage, accompanied by Superintendent Fay, Mr. McGregor, the president elect, addressed him as follows:

"HONORED SIR: We esteem your presence here to-night a great honor, and extend to you a cordial welcome. This is the fiftieth anniversary of the opening of our Alma Mater, and we are here, through the kindness and hospitality of the State, to celebrate that event. Within these fifty years, one thousand

seven hundred and fifteen children of silence, groping in ignorance and helplessness, have been gathered within these walls, to be sent back to the world enlightened and useful citizens. We are proud of our State for the benefits it has so freely conferred upon us, and we earnestly desire to express through you, the chief of our noble State, our appreciation and gratitude."

Gov. Bishop replied as follows, evidently speaking from the heart :

"It affords me great pleasure to meet you this evening. The intelligence and good-breeding of your members, as I behold you to-night, speak volumes in your praise. It is not enough for me to say, as the representative of the citizens of Ohio, that education is a duty plainly due to you. Duties are not always done. It is my privilege and my pride rather to be able to say, in the light of this semi-centennial occasion, that the State has already wrought in you a work of permanent importance and dignity. These venerable men and women have lived a life, thank God, of mental illumination and honorable independence. Allow me to congratulate you upon your connection with an institution which we all regard with solid satisfaction. I trust that your session has been to you a profitable one. Be assured that your personal condition is dear to us all. Whatever science can disclose or art achieve or wealth obtain, the citizens of Ohio will most certainly do, and with cheerfulness, to place her deaf-mute sons and daughters upon the same plane with her more favored children."

For an hour the audience was treated to a brilliant panorama of reminiscence from some of the oldest graduates; after which Dr. A. G. Byers, on invitation, rose and made a feeling address. The next speaker was Superintendent Fay, who spoke as follows :

"At this closing hour, I desire to assure you, Mr. President, that we, the responsible officers of this Institution, charged with the duty of entertainment, have engaged in its discharge with cordial good-will. Our steward has been alert in providing all needed supplies. You have failed to see our ladies at your sessions from no indifference of theirs. Our matron has given her energy and skill incessantly to the cares of the kitchen. Another has been equally busy at our tables, and another in restoring your rooms to daily order. Others, under their direction, have done their best to provide for your comfort. These cares have been cheerfully, heartily undertaken, and we only regret that the accommodations of the house are not better adapted to your use.

"It has been my privilege to meet you all personally, and to witness a large part of your proceedings. I have been grati-

fied with the order and celerity of your business. Good counsels, wise conclusions, a delightful absence of self-seeking and a warm mutual regard—in a word, intelligence and harmony—have ruled the hour from the opening of your deliberations to their close.

“We shall never, all of us, meet again. This circle of venerable men and women, upon whose words we have hung to-night, will rapidly shorten. Many of us, who are younger, must, in the order of nature, soon successively cease our labors. These sad relics [referring to those of Mr. Stone] illustrate the sudden interruption that may overtake even those most honored and valuable.

“Alumni and friends, the Institution loves you as the representatives of its first fifty years, and as with to-morrow’s sun you return again to your hundred homes and more, you will not pass beyond her remembrance and interest. You are now reaping the blessings which flow from an education given. And the giver, the Institution, is also, in Providence, allowed a higher range of satisfaction. For one of infinite tenderness has said, ‘It is more blessed to give than to receive.’

“Fathers, brothers, sisters, friends, the Institution bids you all farewell.”

Mr. McGregor followed with a short farewell address, and called upon Dr. Byers to close the meeting with prayer and benediction. Before leaving the chapel the members were presented individually to the Governor. Refreshments were then served, and the remainder of the evening was spent in social intercourse.

The Association will meet three years hence. May its influence for good ever rise “higher still, and higher, like a cloud of fire!” And may the centennial occasion find it still more active, intellectual, and glorious!

TWELFTH SUNDAY AFTER TRINITY.

BY REV. THOMAS GALLAUDET, D. D., NEW YORK.

[On the Twelfth Sunday after Trinity in the Episcopal Church the gospel for the day is taken from the seventh chapter of St. Mark, describing the opening of the ears of one that was deaf. This day has been designated in that Church for contributions to the mission work for deaf-mutes, and we notice that in the *Standard of the Cross*, an Episcopal paper published in Cleveland, it is called "Deaf-Mute Sunday." The following appropriate verses, from the pen of one whose life and strength are wholly devoted to this work, are taken from the *Deaf-Mutes' Journal* for August 28, 1879.—
ED. ANNALS.]

The Saviour, while a pilgrim here,
To every one was kind;
He spake, in pity, words of cheer
To deaf and dumb and blind.

To-day the gospel tells of one
Whose ears were closed to sound,
Whose tongue was tied, and he a son
Of silence most profound.

Guided by friends, he made his way
With trembling and with fear
To Him whose power disease could stay,—
To Nazareth's great Seer.

Leaving behind the surging crowd,
The fingers touch the ears,
The tongue; He sighs, and speaks aloud:
The man "Ephphatha" hears.

With unstopped ears and unloosed tongue,
He thanks his loving Friend
And seeks his home, where praise is sung
As joy and wonder blend.

They could not keep the Master's charge
To tell no man of this,
But published to the world at large
Their overflowing bliss.

There've been deaf-mutes in every age,
We have them with us still;
No miracle can now assuage
Their grief or cure their ill.

But we can fill their souls with light
By signs which, through the eye,
Convey impressions clear and bright
Of this world and the sky.

Yes, we can teach their souls to hear
 The messages of God,
 And lead them, through the Saviour dear,
 To bow and kiss the rod.

Yes, we can teach them to unite
 In holy thought of praise
 For all the glories of the light
 Which crowns their fleeting days.

Yes, we can lead them to the life
 Of Christ within the fold,
 And point them to the end of strife,
 To future bliss untold.

Surely rich blessings will descend
 On all who help us say
 "Ephphatha" from the faithful Friend
 To deaf-mutes in our day.

THE SEMI-MUTE'S SOLILOQUY.

BY MISS ANGIE A. FULLER, SAVANNA, ILL.

[THE author of these lines is herself a "semi-mute," having lost her hearing at the age of thirteen.—ED. ANNALS.]

No sound, no sound! no loudly chiming bell,
 Nor cannon's boom, nor wind's intensest roar,
 Nor thunder-peal, nor ocean's loudest swell,
 Nor music, such as high-toned organs pour,
 Or best-strung harps yield from their secret store.

No sound, no sound! I dwell alone, alone,
 In silence such as reigns in deepest grave:
 Not even my own voice in sigh or moan
 Starting a single ripple or sound-wave
 To flow until the shores of sense they lave.

No sound, no sound! lost, wholly, wholly, lost
 Within myself to all by which the ear
 Can to the mind reveal at trifling cost
 Causes for hope and joy, or doubt and fear,
 Or warning give that danger hovers near.

No sound, no sound! silence on every side;
 A silence so profound no words can show
 Its solemn perfectness,—how like a tide
 Of cold dead waters without ebb or flow
 It holds, engulfs, and wears by tortures slow.

No sound, no sound ! an alien though at home,
An exile even in my native land ;
A prisoner, too ; for, though at will I roam,
Yet chained and manacled I oft must stand
Unmoved, though sounds vibrate on every hand.

No sound, no sound ! yet often I have heard,
Echoing through dear memory's sacred hall,
The buzz of bees, the rare song of a bird,
The melody of raindrops as they fall,
The wind's wild notes, or Sabbath bell's sweet call.

And often, too, in memory I hear
My parents telling me, in songs, of Heaven,—
That happy land, that wholly blissful sphere,
Where hearts are ne'er by sin or trouble riven,
But all are blest, forgiving and forgiven.

No outward sound ! yet often I perceive
Kind angel voices speaking to my soul
Sweetly consoling charges to believe
That this life is a part, and not the whole
Of being,—its beginning, not its goal.

They tell me, too, a day is drawing near
When all life's burdens I may lay aside,
And pass from earth into that blessed sphere
Lying beyond the intervening tide
Which we call death, and think so deep and wide.

No sound ! except the echoes of the past,
Seeming at times, in tones now loud, now low,
The voices of a congregation vast
Praising the God from whom all blessings flow,
Until my heart with rapture is aglow.

No pleasant sound ! yet I am well content
To wait until the Master deigns to say
In tones by sympathy made eloquent :
“ It is enough ; lo ! thy deliverance day
Is dawning ; weary prisoner, come away ;

Come thou who of my Father, God, art blest :
Inherit now the kingdom which for you
He hath prepared ; the satisfying rest ;
The peace which passeth not like morning dew ;
The joy perpetual, yet forever new.”

Sweet words ! If they shall be the first to break
The silence of these swiftly fleeting years,
What a grand recompense ! Henceforth I make
Them the assuagers of my sighs and tears,
The kind rebukers of my doubts and fears.

INSTITUTION ITEMS:

BY THE EDITOR.

American Asylum.—Miss Nellie W. Stone, a sister of the late principal, and Miss Abbie E. Read have been added to the corps of teachers. Miss Read will assist in the department of articulation.

New York Institution.—About fifty of the younger pupils have been removed to the beautiful estate recently purchased at Tarrytown, where suitable accommodations have been prepared for them. The ample grounds of this branch establishment will enable the Institution to increase its numbers indefinitely, as new buildings for fifty or sixty pupils each can be put up from time to time, as needed, and as many households of that size established as may be desired.

Mr. Benjamin Robert Winthrop, who was a member of the Board of Directors for twenty-eight years, and its president for eleven years, died in London on the 12th of July last, at the age of seventy-five. He was descended in a direct line from John Winthrop, the revered Puritan governor of Massachusetts, and, on his mother's side, from Peter Stuyvesant, the not less renowned Dutch governor of New York. Mr. Winthrop appreciated the responsibility resting upon him as the representative of such an honored ancestry, and, having inherited an ample fortune, devoted a large portion of his time to the direction of various institutions of education, charity, and religion in the city of New York. During his connection with the Institution for the Deaf and Dumb he took a very active personal interest in promoting its welfare.

Pennsylvania Institution.—Through a clerical error the appropriation voted by the last Legislature failed to become a law, but the Institution is going on with its work as usual, trusting to future enactments of the Legislature to make good the deficiency.

The buildings will henceforth be heated by steam.

Ohio Institution.—Miss Fannie D. Howells has retired from the corps of teachers, and her place is taken by Miss Bettie

Allen. Miss Mary Syler has been succeeded as assistant matron by Miss Mary High, and Mrs. Kidder as housekeeper by Mrs. Sarah Buckland.

Virginia Institution.—Mr. Charles D. McCoy, late principal, died at the Institution, of consumption, on the 11th of September, in the forty-third year of his age. He had been in delicate health for several years, and failed rapidly during the last few months. He spent the vacation at Atlantic City, N. J., in the hope that sea-air and sea-bathing might benefit him, but declined constantly while there, and returned home about two weeks before his death. His last words were, "Waiting for the Lord."

Mr. McCoy was a native of Fauquier, Va., was educated at the University of Virginia, taught before the civil war in the Staunton Academy, enlisted as a private in the Confederate army, afterwards rising to the rank of captain; at the close of the war was principal for a time of the Natchez Institute, and then teacher in the Blind Department of the Institution of which he was chosen principal in 1871, holding that office up to the time of his death. The editor of the *Annals*, who had the pleasure of making Mr. McCoy's acquaintance at the Belleville Convention, and has had occasional correspondence with him since that time, remembers him as a courteous Christian gentleman, earnest in his desire to advance the welfare of his pupils. The editor of the *Goodson Gazette*, speaking from a fuller knowledge, describes him as "a true Christian, a brave soldier, a tender and affectionate husband and father, an efficient principal, a good citizen." His loss is deeply felt in the Institution and community.

Illinois Institution.—Miss Julia Taylor, for twenty years matron of the Indiana Institution, has been appointed supervisor of the girls.

The opening of the Institution is postponed beyond the usual time this year on account of the depletion of the water in the Jacksonville city water-works.

Georgia Institution.—It is hoped that the department for the education of colored deaf-mutes will go into operation this autumn.

South Carolina Institution.—Mr. David S. Rogers, a graduate of this Institution and of the National College, and afterwards a teacher in the Iowa Institution, has been added to the corps of instruction. Mr. Rogers was married in August to Miss Israel, a graduate of the Iowa Institution.

Wisconsin Institute.—We learn from the telegraphic despatches in the newspapers of September 17 that the building of this Institute was burned the day previous. “The fire originated in the ceiling of the upper dormitory, from an unknown cause. There were 147 pupils in the Institute, all of whom escaped with their baggage. Loss, \$100,000; no insurance.” The building was a fine one, erected expressly for the purposes of the Institute, and during the past summer had been thoroughly repaired. We sympathize sincerely with our Wisconsin friends in their serious loss.

Iowa Institution.—Mr. Frank C. Holloway, a graduate of this Institution and of the National College, has been added to the corps of instruction.

Texas Institution.—Gen. McCulloch has severed his connection with the Institution, and is succeeded by Col. John S. Ford, who is, we are informed, a gentleman of high attainments, “widely known as a physician and legislator,” but, like his predecessor, without experience in deaf-mute instruction. A new board of trustees has been appointed, and a new corps of teachers have entered upon their duties. They consist of Mr. C. L. Williams, late of Wisconsin, who has the title of principal; Mrs. C. L. Williams, Mr. J. Albert Prince, a recent graduate of the National College, and Miss Josie S. Callahan, of Texas. The office of matron is at present vacant, and the duties of the office are performed by Miss Callahan.

The main building is drawing near completion, and the entire edifice will be ready for use before the cold weather sets in.

We have received a pamphlet giving the evidence in full as taken by the sub-committee of investigation of the Legislature last spring, and replying to Gen. McCulloch’s pamphlet in defence of himself, mentioned in the last number of the *Annals*. While this Reply presents that gentleman in a less favorable light than his own treatise—which, however, the Reply declares

not to have been his own—it does not materially alter our judgment concerning the chief cause of the unhappy quarrels that have interfered so much with the prosperity of the Institution, and we are glad not to be compelled to give any more space to the subject.

California Institution.—The new dining-room and the principal's house are finished and occupied. Of the new kitchen, Mr. Wilkinson writes that it is "the finest in the United States. It has a roof thirty-five feet high, a tiled floor, and white glazed porcelain tile on the walls to the height of six feet."

Kansas Institution.—Mr. J. W. Parker, for three years in charge of the Michigan Institution, takes the place of superintendent, *vice* Mr. Theo. C. Bowles, deceased.

An extension is being erected, of brick, 56x60 feet, and three stories in height.

Minnesota Institution.—Miss Ellen M. Franklin, of Philadelphia, has been appointed a teacher in the place of Miss Ella Clapp, who retires on account of poor health.

Arkansas Institute.—The vacancy occasioned by the resignation of Miss Madeline Patton as teacher has been supplied by the appointment of Miss Godwin Parham. Mr. W. H. Walthall, formerly a teacher in the Missouri Institution, and later of the Texas Institution, has been added to the corps of teachers.

Nebraska Institute.—Miss Jennie Wright, of Burlington, Iowa, an experienced teacher in the public schools, and somewhat familiar with deaf-mute instruction from having a deaf-mute sister, and Mrs. Gillespie, wife of the principal, have been added to the corps of teachers.

A new building has been erected for the industrial department. It is of brick, three stories high, and 23x60 feet in size. Cabinet-making will be the only industry taught besides printing at present. The old building has been refloored and otherwise repaired. Two neat reading-rooms have been fitted up, one for the boys and one for the girls. The sewing department has been reorganized, and the girls will receive systematic in-

struction in this department. An abundant water supply is now provided for by a good well, with windmill, pipe attachments, etc. Two new cisterns are also added.

Cayuga Lake School.—Mr. Kelsey has accepted the position of superintendent of public schools at Marquette, Mich., and Mrs. Kelsey has transferred her class for deaf-mutes from the Cayuga Lake Academy to Marquette.

Cincinnati Day-School.—Mr. A. F. Wood, a graduate of the Ohio Institution and recently a student of the National College, has succeeded Mr. King as assistant teacher.

London Asylum.—Drawing is so efficiently taught at this Institution and its branch establishment at Margate that, of 236 candidates presented to the Science and Art Department last year, 154 passed creditable examinations, and 25 received prizes in open competition with hearing and speaking students.

Vienna Institution.—The Royal Imperial Institution of Vienna celebrated its centennial anniversary in September of this year.

Weissenfels Institution.—The Institution at Weissenfels, Prussia, with which many of the most distinguished German teachers—as Harnisch, Saegert, Walther, Wagner, Rössler, Kessler, Schwarz, Gotsch, and others, have been connected, but which is especially famous as the school where Moritz Hill labored from 1830 to 1874, during the latter part of which time it was the Mecca of instructors of the deaf from all parts of Germany—celebrated its semi-centennial anniversary in September of this year. At the same time, the monument to Hill, erected by the joint contributions of German teachers and his own heirs, was dedicated. It consists of a large and beautiful cross of Carrara marble upon a sandstone pedestal, in which are inserted four marble tablets, with suitable inscriptions.

New Zealand Institution.—An institution has recently been established in the colony of New Zealand, and Mr. Van Asch, formerly of the Rotterdam Institution, but for more than twenty years the teacher of a private articulation school in England, first in Manchester and more recently in London, has been appointed principal.

MISCELLANEOUS.

BY THE EDITOR.

Dull Pupils in German Schools.—From the frequent references in the writings of our German brethren to the difficulties arising from the presence in their classes of dull pupils, we infer that the proportion of such cases is greater in Germany than in this country. Indeed, this seems to be the case in Europe generally; see the statistics of idiotic and backward pupils in the institutions of France, as given by Mr. Valade-Gabel in the work from which extracts are made in the present number of the *Annals*. Perhaps the “race degeneracy” of which scientific men find evidence in some portions of the Old World where the conditions of life are unfavorable, has something to do with this difference; and no doubt the fact that German teachers have not the sign-language to aid them in the development of the duller minds makes the difficulty a more serious one with them than it is with us.

At the Fourteenth Annual Convention of the Württemberg and Baden Teachers, held last year at Gerlachsheim, of which the proceedings are published in the *Organ* for March, the embarrassment arising from dull pupils was the chief topic of discussion. Mr. Streich, of Esslingen, who brought the subject before the Convention, presented, in a long and able paper, the benefits that would arise from having three different kinds of institutions, for as many distinct classes of pupils: one for semi-mutes and the brightest deaf-mutes; another for those of inferior ability; and a third for the really feeble-minded or idiotic. Some such classification as this is made in Denmark, as Dr. E. M. Gallaudet showed in the *Annals*, vol. xix, page 103; and it is said that the remarkable success of the school at Riehen, Switzerland, to which Mr. Greenberger called the attention of our readers in the January *Annals* of this year, (page 35,) is due in part to the exclusion from the Institution of all unpromising cases. The advantages claimed for such a separation as proposed were, that the semi-mutes and intelligent deaf-mutes, not being hindered by backward companions, would advance much more rapidly in speech and writing, and would be carried farther in their general education; that the dull pupils, having a course of training specially adapted to them, would also make

better progress ; that the zeal and enthusiasm of teachers would be quickened by these more satisfactory results ; that the temptation to make a display of the best pupils (*Paradepferden*, *parade-horses*, is the expressive term by which such pupils are designated in the German schools) would be removed ; and that while the sign-language could be used as much as needed in the institutions containing dull pupils, it might, perhaps, be entirely excluded from the middle and upper classes of the others.

It was admitted, however, by Mr. Streich, that the time for separate institutions had not yet come ; and he said it would not come until provision should be made for the education of all deaf-mutes, the law of compulsory education should be applied to the deaf, the term of instruction should be extended to at least seven or eight years, the position of teachers should be improved, and the state governments or private individuals should be induced to establish new institutions in accordance with these ideas.

On the other hand, in behalf of the education of all the deaf in the same schools, Mr. Streich suggested that the spectacle of the progress made by the better pupils is a continual incentive to effort on the part of those who are inferior ; that in case of separation, the zeal and enthusiasm of the teachers of the dull pupils would be so overtaxed that the instruction would soon be relaxed, and would finally be abandoned ; and that the public interest would be chiefly aroused in behalf of the more happily situated institutions, to the neglect of the others.

In view of all these considerations, and the present circumstances of the institutions, Mr. Streich proposed the adoption of certain measures, which, while making no such radical changes as would be involved in three distinct classes of institutions, would yet bring the schools nearer to the ideal at which they aim ; and these suggestions, after full discussion and some amendments, were finally adopted, as follows, by the Convention :

“ 1. Deaf-mutes who are really feeble-minded should be separated from the normally endowed, and placed in schools for the feeble-minded ; and such schools should be provided with teachers for deaf-mutes.

“ 2. Special efforts should be made for the advancement of the less-gifted pupils of the institutions for the deaf and dumb ; their education should be carried to a definite conclusion, though

this may not be farther than the middle class; and, if their number is sufficiently large, they should be grouped in special classes.

“3. Education should be made compulsory for all deaf-mutes; the term of instruction should be extended from six to at least seven, and, if possible, eight years; pupils should be admitted only at seven or eight, or, at latest, ten years of age.

“4. Each of the older classes should have a teacher of its own; in the smaller institutions, therefore, where there are only three or four teachers, new pupils should, if practicable, not be admitted oftener than once in two years.”

The English Training-College.—The Training-College for Teachers by the articulation method, established chiefly through the untiring efforts of B. St. John Ackers, Esq., was opened June 1, 1878, in a pleasant house, suitably fitted up for the purpose, at Castle Bar Hill, Ealing, in the suburbs of London. Combined with the College is a model school for deaf children, the whole under the direction of Mr. A. A. Kinsey, who studied the articulation method in the best German schools. During the past year there were four pupils in the model school—that being the limit of the number permitted to enter during a single year—and five students in the College. The school when full is not to exceed twenty pupils, but no limit is fixed to the number of students to be trained for teachers. Applications have been received for information and help from all parts of the United Kingdom, and from Australia, New Zealand, Africa, the East and West Indies, South America, and China. Dr. David Buxton, formerly principal of the Liverpool School, is the secretary of the Society.

Efforts are being made to establish a school for poor deaf children in the immediate neighborhood of the Training-College, and Miss Hull, whose earnest plea in the *Annals* in behalf of the articulation method will be remembered by our readers, has given £25 to form the nucleus of a fund for that purpose.

Mr. Kinsey read an interesting paper on “The Education of the Deaf on the German System” in the educational department of the Social Science Association at its 22d Annual Congress, 1878. It is published in pamphlet form by W. H. Allen & Co., London, and may be obtained—price, 1 shilling—of Dr. D. Buxton, 1 Nottingham Place, W. London.

Death of Father Weiss.—The German *Organ* for August contains a notice of the death in May last of Josef Anton Weiss, the veteran Bavarian teacher of deaf-mutes. Born in 1787, while De l'Epée and Heinicke were still living and working, in 1804, at the opening of the first Bavarian school for the deaf—that of Freising—he entered it as teacher, being then seventeen years old. The school was removed to Munich in 1826, and in 1837 Mr. Weiss became its principal, an office which he held until 1863. After retiring, with honorable marks of distinction conferred by the Government, from the active management of the Institution, he continued to reside near it, and to labor scarcely less zealously than before for its welfare, and especially for that of its pupils and graduates individually. “Father Weiss” belonged to a long-lived race, his father having lived to be ninety-four years of age and his grandfather eighty-six. He himself reached the age of ninety-one years, seventy-five of which were devoted directly and indirectly to the welfare of the deaf. Many deaf-mutes gathered at the grave of their beloved teacher and friend—the oldest being seventy-five and the youngest nine years of age—but most of his former pupils had finished the journey of life long before.

Mr. Bartlett's Family School.—At the request of the editor, Mr. D. E. Bartlett communicates to the *Annals* some particulars concerning the private school which he conducted for several years, the success of which, no doubt, had much influence in changing professional and public opinion as to the proper age of admission of pupils to the institutions. Of one peculiarity of his school—the admission of both deaf and hearing children—Mr. Bartlett does not here speak, but an explanation of this feature may be found in the prospectus of the school, published in the *Annals*, vol. v, p. 33. Mr. Bartlett writes :

“From the time when I entered the New York Institution in 1832 to the time of my leaving it in 1852, the rules of the Institution and the law of the State required that pupils supported at the expense of the State should have attained to the age of twelve years. Parents frequently brought their children of six, seven, eight, and nine years of age hundreds of miles to the Institution, and pleaded for their admission to school; but in vain. They could not be received, and their sorrowing parents were obliged to take them home again, to wait in unprofitable ignorance three, four, five, six years for the opportunity of being taught ‘a, b, c,’ ‘d-o-g,’ ‘c-o-w,’ ‘I love my mother,’ etc.

"I had under my instruction at one time, in a class of younger pupils, an interesting young man of twenty-four, who frequently, when comparing his difficulty in learning with the easy and rapid progress of his more favored younger fellow-pupils, with sorrowful heart and tearful face mourned and lamented the lateness and difficulty of his own too tardy beginning. I became convinced that the exclusion of deaf-mutes from instruction from six to twelve years of age was attended with great loss and injury to the children, thus deprived of education during those years best adapted to elementary education. I resolved that I could not and would not live and die a teacher of the deaf and dumb without at least experimenting upon the practicability of instructing little deaf-mutes from five years of age and upwards in the elements of verbal language.

"During the continuance of my school I admitted pupils at the age of four-and-a-half, five, six, and seven years. The result of this early instruction was what might reasonably have been expected. The early exercise of the mental powers of the little folks, in acquiring the elements of alphabetic language in a course of instruction adapted to their condition, prepared them for more rapid advancement in their future course, and in due time rendered them proficient pupils. We produced several admirable examples of the superior advantages of the early instruction of deaf-mutes.

"Of the influence that my experiment had upon public opinion and the practice of other schools it hardly becomes me to speak. One somewhat remarkable fact I could hardly avoid noticing. Soon after I left the New York Institution the law of admission was changed, so that every little deaf-mute child in the State, six years of age, could be admitted to the privileges of the Institution.

"I began my school in Fiftieth street, New York, near the New York Institution, in 1852. The following year we were located temporarily at Fishkill Landing, on the east bank of the Hudson river, opposite Newburg. In 1854 we removed to Poughkeepsie, where we remained till 1860, when, at the invitation of Dr. Turner, then principal of the American Asylum, I rejoined the Asylum and removed my school to Hartford, continuing it about a year. The whole number of our deaf-mute pupils during these years was about thirty."

Martin's Statue of De l'Epée.—The Abbé Lambert, chaplain of the National Institution at Paris, contributes to the Italian periodical *Dell' Educazione*, etc., for July, an interesting description of the fine bronze statue of the Abbé De l'Epée, recently presented by the promising deaf-mute artist, Félix Martin, to that Institution. The statue, which was exhibited in the Salon of 1878, and at the International Exhibition, represents the

venerable Abbé in a standing attitude and engaged in teaching the word DIEU to a deaf-mute boy, who, following the fingers of his instructor, is spelling the word by the manual alphabet. Mr. Martin is said to have been very successful in reproducing the benevolent features of the good Abbé, and in making an impressive and pleasing work of art. In the pedestal are inserted three bronze bas-reliefs, representing three important events in the life of De l'Epée and in the history of deaf-mute instruction: his first meeting with the twin deaf-mute sisters about 1760, his refusal in 1777 to go to Vienna in accordance with the munificent proposals of Joseph II, and his self-denial in the rigorous winter of 1778 in declining to have a fire for himself, lest his resources for aiding his deaf-mute pupils might be diminished. The statue is placed in the garden of the Institution, and was unveiled on the 24th of May, in the presence of a large company of spectators. Addresses were made by Mr. Martin-Etcheverry, the principal of the Institution, Mr. Lepère, the Minister of the Interior, and others. The Cross of the Legion of Honor was conferred by the Government upon the artist in recognition alike of his talent and of his generosity. The statue is valued at \$4,000.

The Audiphone.—That some deaf persons can hear through the teeth is by no means a new discovery. It was mentioned more than 200 years ago by William Holder in the Philosophical Transactions for 1668, and in 1759 Professor A. E. Buchner, of the University of Halle, published a treatise entitled "An easy and very practicable method to enable deaf persons to hear;"—the method being to use a thin slip of wood, one end of which was held to the upper teeth of the person speaking and the other end to the upper teeth of the deaf person addressed. Professor Buchner cited a case from the "Breslau Essays" of a man at Copenhagen so deaf that he could not hear the firing of cannon, who yet at church could understand the preacher and write down the sermon, by sitting near the pulpit, with his face toward it, while he held one end of a stick between his teeth and rested the other end against the foot of the pulpit. Professor Porter, of Washington, experimenting with the pupils of the American Asylum in 1848, found a semi-mute who, being able to hear in the ordinary way only when spoken to close to his ear and very loud, could distinguish by the means proposed

by Buchner what was said in a low tone at the distance of seven or eight feet. Similar observations have been made concerning other deaf persons. (See the *Annals*, vol. i, pp. 39 and 246; vol. ii, p. 39; vol. xiv, p. 255.) But none of these experiments and discoveries have ever led to any valuable practical results, such as we are happy to be able to record of the recent invention called—by an absurd hybridism—the “audiphone.” The following description of this instrument, taken from an article in the *Chicago Tribune* of Aug. 6, is from the pen of Mr. Joseph Medill, the well-known editor and proprietor of that paper, who has himself been deaf for several years, and, after trying with little benefit all the known devices for improving his hearing, finds that in his case the audiphone not only improves but actually restores the sense of hearing, whether in conversation with a person who is near to him or at a concert. After speaking of the various forms of the ear-trumpet, some of which have a tendency to increase the disease which has affected the hearing, Mr. Medill says of the audiphone:

“The inventor is a Chicagoan—Mr. Richard S. Rhodes, the senior partner of the publishing firm of Rhodes & McClure. He has been deaf for nearly twenty years. After going through with the usual routine of ear-trumpets, and all that sort of nonsense, and getting thoroughly disgusted with it, he happened one day to hold a watch between his teeth, and noticed that he could distinctly hear its ticking, though when he held it to his ear no sound was audible. This set him to thinking that possibly he might be able to invent some device by which the sounds of the human voice could be transmitted to the auditory nerve through the medium of the tube, just as the ticking of the watch had been. So he launched out upon a series of experiments, extending over many years, and costing not a little, which finally brought him to an assured success. He began by taking strips of wood, say eight by nine inches each way, and, by holding the upper end of the strip against his teeth—the strip being so placed that the voice of the person to whom he was speaking should strike upon it, and the vibrations imparted to it by the voice might be given to his teeth, and thus pass to the auditory nerve—he found that he was able to hear, but that the wood was too resonant. The sound thus obtained echoed too much. Those echoes run into one another so that the hearer hears a sound, and nothing more. These experiments of wood were very thorough, extending over a hundred different kinds in as many different ways. Then he resorted to metal, trying tin, silver, steel, and brass, but with equally unsatisfactory results. He got the sound, but it was too hollow. He tried compositions of paper, and everything

else imagination could suggest, until about a year ago he hit upon vulcanized rubber, and found that that article—which had not the resonance of many of the other things which he had tried—was the most satisfactory. Having convinced himself that that was the best medium for conveying sounds, he then had to go through another series of experiments to decide as to the best shape and manner of using it. That problem he worked out to his satisfaction; and, having convinced himself of his success, applied for letters patent for what he calls an audiphone, or a sound hearer. Having thus secured himself by letters-patent, he has begun the manufacture of these instruments in New York, there not being the conveniences or skilled workmen here, and he is now ready to offer them for sale.

“In its present shape the audiphone resembles nothing more than a good-sized fan. Though made of several sizes, the ones first manufactured are nine and one-half inches by nine inches—simply a sheet of vulcanized rubber, about 1-22 of an inch in thickness, set firmly in a handle of the same material. In the upper rim of this sheet are pierced some holes, through which passes a silken cord. This goes down on the inner side of the sheet to the handle, through a slot in which it passes. By pulling this cord the sheet is bent over at any angle which the user may desire. Each person has to ascertain for himself what kind of a curve of the rubber sheet will enable him to hear best. Generally it is very slight—only about 10 or 12 degrees—though, apparently, the deafer the person the greater the curve must be. When used, the person holding it simply touches the upper edge of the fan, or audiphone, against the teeth of the upper jaw. The voice of the speaker strikes upon this tense sheet of rubber, and communicates to it vibrations, which are in turn imparted to the teeth, and then pass to the auditory nerve. With this operation the outer ear has nothing whatever to do. The delicate machinery through which sound passing from without makes an impression upon the auditory nerve is not used at all. The outer ear may be stopped up entirely, so far as it is possible to do it, and yet one hears distinctly the moment that the audiphone is applied to the teeth. It is necessary to use the teeth of the upper jaw, for the reason that they are more nearly in contact with the auditory nerve; nor does it make very much difference whether the teeth be one's own or artificial, so long as those artificial teeth are tightly fitted; for when that is the case, the vibration is imparted about as well as when they are natural teeth.”

Experiments with the audiphone have recently been tried upon some of the pupils of the Chicago Day-School and others who are entirely deaf so far as the external ear is concerned, and it is found that they are able to hear and distinguish sounds through this instrument. We are not prepared to say with the

enthusiastic reporter of one of the Chicago papers who witnessed these experiments that "there now appears to be no earthly reason why the deaf should remain deaf," for in the many cases of deafness where the auditory nerve is impaired, the audiphone can be of no avail; but where, as is often the case, the defect is only in those parts of the ear by which vibrations are conveyed to the nerve from without, we believe this invention will prove a great boon. The instrument can be had at the office of Rhodes & McClure, in the Methodist Church Block, Chicago. The price is \$10 for the "conversational audiphone," and \$15 for the "opera audiphone," which possesses greater power. If these prices seem high, it should be remembered that Mr. Rhodes has expended much time and money in bringing his invention to its present condition of success.

The Proceedings of the Ninth Convention.—The stenographic report of the "Proceedings of the Ninth Convention of American Instructors for the Deaf and Dumb, held at the Institution for the Deaf and Dumb, Columbus, Ohio, August 17–22, 1878," has been published by that Institution. It makes a handsome 8vo volume of 317 pages, which is neatly bound, with the monogram of the Ohio Institution upon the cover. The binding—a new feature in Convention Proceedings—was, we presume, done at the Institution bindery. A sufficient number of copies to supply the wants of teachers and other officers have been sent to the several institutions; others desiring to obtain them can do so by addressing Mr. G. O. Fay, superintendent of the Institution for the Deaf and Dumb, Columbus, Ohio.

The Proceedings of the "International Congress."—The stenographic report of this "Congress," of which mention was made in the January number of the *Annals*, page 57, has been published in pamphlet form,* and may be obtained for 2½ francs by addressing the secretary, Mr. Ernest La Rochelle, Rue Taibout, 76, Paris, France.

The text of the resolution on the subject of articulation as here officially published differs somewhat from the form in which it originally appeared in the French journals, and relieves

* *Compte rendu des séances du congrès universel pour l'amélioration du sort des sourds-muets.* Paris: Imprimerie nationale. 1879. 8vo., pp. 163.

it from a part of the criticism we were compelled to make upon it in the January *Annals*. Instead of declaring that the articulation method is "generally" used in Europe and America, its statement is that the use of this method is becoming "more and more general,"—which is more nearly in accordance with the fact. The resolution adds the opinion that while articulation, aided by natural signs as the first means of communication between teacher and pupil, is applicable to the generality of deaf-mutes, those whose intellectual culture has been neglected or entirely disregarded should have their faculties developed as far and as rapidly as possible by means of the sign-language common to all deaf-mutes.

We hope to give a fuller account of the proceedings of the "Congress" in a future number of the *Annals*.

The Buffalo Convention of Deaf-Mutes.—The Eighth Bien-nial Convention of the Empire State Association of Deaf-Mutes was held at Buffalo, N. Y., August 27 and 28. The attendance was smaller than usual. Interesting addresses were made by Mr. Alphonso Johnson, the president of the Association; Mr. T. H. Jewell, of the New York Institution, who was the appointed orator of the occasion; Dr. I. L. Peet, the Rev. Dr. Thomas Gallaudet, and others. A pleasant feature of the re-union was an excursion to Niagara Falls. The following officers were elected for the next two years: President, H. C. Rider; Vice-President, S. H. Howard; Secretary, E. A. Hodgson; Treasurer, S. A. Taber. Mr. J. H. Eddy, of the Central New York Institution, was chosen as the orator for the next re-union. A full account of the proceedings is given in the *Deaf-Mutes' Journal* for September 4.

"Politics in Public Institutions for the Deaf and Dumb."—We have learned with regret that a paragraph in the article thus entitled in the last number of the *Annals* was understood by some readers to reflect unfavorably upon Mr. Van Nostrand, formerly superintendent of the Texas Institution. In taking as our text the published declaration of "the superintendent of an American institution" that his predecessor had been an active politician, we named no names, and were careful to say that we refrained, as foreign to our purpose, from inquiring concerning the truth of the assertion. While we did not know at that time how far it might or might not be founded in fact,

we certainly did not mean to imply that we accepted it as true. We are now happy to place on record the fact that Mr. Van Nostrand, during his whole connection with the Texas Institution, scrupulously abstained from all participation in politics. Indeed, so far from having been "a strong political partisan, interested himself in elections, and worked for his party on all occasions," he never even voted but once during his superintendency of the Institution, and that long before the existence of the Republican party or the secession of any of the States.

Proposed Home School.—A gentleman and his wife who have a pleasant home in one of the most attractive, healthful, and accessible villages in the State of New York would like to receive into their family a few very young deaf-mute children—the number being limited to six—whose parents wish them to have the advantage of beginning their education at an earlier age than they are usually received in the institutions, while enjoying home comforts and being under the best home influences. Their purpose is to make the residence of the children with them a continual education and culture of mind and heart, not only during school-hours, but at the table, at play, and in all the relations of life. They have had long experience in the instruction and care of deaf-mutes, and can give the highest references. Further information can be obtained by addressing the editor of the *Annals*.

The Census of 1880.—Gen. F. A. Walker, the able and accomplished Commissioner, who made the Census of 1870 so far superior to any previous work of the kind, has resolved that the Census of 1880 shall present—what neither that of 1870 nor any former Census has given—a true and complete enumeration of the deaf and dumb. Instead of leaving the result to be determined by the often inaccurate replies of parents, extraordinary precautions will be taken to secure fulness and correctness. Lists as complete as possible will be made out in advance for every township in the country, and to aid in the preparation of these lists inquiries are being made of all the physicians of all schools and grades in the United States: every deaf-mute will be asked for the names of all his deaf-mute acquaintances; and if information concerning the names on the lists is not given by parents it will be sought of their neighbors. The returns thus obtained from various independent

sources will afterwards be carefully collated, and it cannot be doubted that the result will be far more accurate and complete than any previously reached. We hope it will be productive of great good in bringing to the principals of our institutions information concerning all the deaf and dumb within their respective states, and thus leading to the education of many who otherwise would be left to grow up in ignorance. Various statistics of value relating to the education, etc., of deaf-mutes will also be sought from the heads of institutions. This branch of the Census work has been entrusted to Mr. F. H. Wines, secretary of the Illinois State Board of Charities, who possesses special fitness for the task.

The Sight of Deaf-Mutes.—Dr. F. B. Loring, a prominent oculist of Washington, has recently made a careful examination of the eyes of the students of the National Deaf-Mute College. He finds that sixty-five per cent. of them are possessed of the normal organs of vision, while thirty-five per cent. are in need of glasses. As the average number of children in the public schools who require the use of glasses is only four or five per cent., the remarkable proportion of cases of defective vision among the College students would seem to indicate that in these cases either their organs of sight have been injuriously affected by the same causes that produced deafness, or that their eyes have been impaired by the severe strain put upon them in being compelled to do duty for two senses. But, in fact, the total number of cases in the College is too small to permit any decisive conclusions concerning the sight of deaf-mutes to be drawn from this examination. We hope Dr. Loring will be able to extend his investigations to other and larger institutions, feeling confident that, if he does so, he will make some curious and important discoveries.

Death of Mr. Whipple.—We learn with sincere regret, just as the last pages of the *Annals* go to press, that Mr. Zerah C. Whipple, principal of the "Home School" at Mystic River, Conn., died Sept. 14, of typhoid fever. Mr. Whipple was a conscientious, faithful, and successful teacher, and his death is a serious loss not only to the little school of deaf-mutes for whom he labored with untiring zeal, but to the whole profession.

